

THE

TWENTY-NINTH 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

BAPTIST MEETING HOUSE,

IN THE

CITY OF HUDSON.

JUNE 18, 19 & 20, 1844.

NEW-YORK:

GEORGE B. MAIGNE, PRINTER AND BOOKSELLER,

No. 98 CATHARINE-STREET.

1844.

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. No person shall be eligible to an election as Moderator two years in succession.
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.** This Association has no power as a legislative body. It is merely a fraternal conference, to learn each others state, to cherish brotherly sympathy and union, and to advance each other in the faith, love, and hopes of the gospel, by united prayer for the Spirit, and by free conference. Remembering the past history of the church, and the fatal usurpations of synods, those earlier associations, although constituted upon republican models, by delegates of independent churches, yet building up ultimately spiritual despotism, this Association would, with the strictest jealousy, guard against similar assumptions. It disclaims therefore all power of making law, under any pretext, for the churches.
- ART. 8.** 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 con-

nexion. 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,) the Association 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. 9. 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 enquire into their standing and report at the next meeting of the Association.

ART. 10. The Association shall have a right to open and hold correspondence with other Associations, as it may think proper.

ART. 11. 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. 12. 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; 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 licentiates 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.

WEDNESDAY MORNING, JUNE 19, 1844.

Met pursuant to adjournment at 9 o'clock. Prayer by Brother Purser.

5. Brethren J. H. Brouner, B. T. Welch, L. Howard, J. L. Hodge and C. Van Loon were appointed a Committee to report on the state of religion within the bounds of the Association.

6. Brethren C. G. Sommers, H. Davis, S. Wilkins, D. Bellamy and J. G. Freeman, were appointed a Committee to make arrangements for devotional exercises, and on overtures for religious benevolence.

7. Brethren O. Dodge, S. Willis and L. Covell, were appointed a Committee to examine the minutes of corresponding Associations.

8. Brethren Churchill, Purser, Fox and A. Raymond, were appointed a Committee to report the necessary arrangements for the next association.

9. Read the letters from the Churches comprising the Association, and noted their changes as follows.

The names of Pastors and ordained Ministers are in SMALL CAPITALS; those of Licentiates in *italics*; those not present are marked thus, *; —denotes no settled ministers.

MINUTES

OF THE

HUDSON RIVER BAPTIST ASSOCIATION.

TUESDAY, JUNE 18, 1844.

1. At half past 3 o'clock, P. M., The Introductory Sermon was preached by Rev. Elisha Tucker, of New-York, from 1st Peter 4th chapter, 14th verse,—“If ye be reproached for the name of Christ, happy are ye; for the spirit of Glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.”

Prayer by Brother Brouner.

2. Took up a collection for the Widows' Fund, amounting to \$17 80, after which Brother Tucker, called the Association to order, and having declined a re-election as Moderator,

3. Brother George Benedict, was elected Moderator, and Brother John West, Clerk, Brother J. H. Townsend, Assistant Clerk, and Brother Smith Sheldon, Treasurer.

4. The rules of order were read by the Moderator.
Adjourned to meet to-morrow morning at 9 o'clock.
Prayer by Brother Hopkins, of New-York.

EVENING SERVICE.

Met at 8 o'clock, for worship. Prayer by Brother Welch.
Brother William R. Williams, preached in behalf of the New-York Baptist Education Society, from Acts 19th chap. and 2nd verse, “We have not so much as heard whether there be any Holy Ghost,” and the 1st Epistle of John 2d chapter and 27th verse, “But the anointing which ye have received of him abideth in you, and ye need not that any man teach you.”
After which, took up a collection amounting to \$17 80. Adjourned.

CHURCHES.	MINISTERS AND MESSENGERS.	Restored.	Baptized.	Rec. by letter.	Rec. by ex pr.	Dis. by letter.	Dropped.	Excluded.	Deceased.	Total.	When constituted.
<i>Poughkeepsie.</i>	C. VAN LOON, Dea. A. Raymond, " B. L. Briggs, H. L. Van Kleeck, Augustus Beadle, Wm. Luke, Jn. W. Whitney, ELISHA TUCKER, *FRA. WATLAND, Sr. *L. DAVIS, *I. M. ALLEN, *J. C. MURPHY, *J. W. SARKS, Deacon T. Purser, Deacon J. Wilson, W. G. Taylor, George Adams, J. H. Jones, John Dunshee, John T. Bigelow, E. H. Tripp, George H. Adams,		116	16	3	29		5	1	350	1807
<i>Oliver-st., N. Y.</i>	Deacon S. Griffen, Clark A. Lewis, T. G. FREEMAN, *Wm. STURGES, Dea. H. P. Skinner, Dea. Wm. Vann, Ira Penke, C. J. Houghtaling, Southwell, Ch. Gifford, H. E. Day, W. Rogers,	1	26	26	1	33		9	9	653	1795
<i>Mount Pleasant.</i>	Deacon S. Griffen, Clark A. Lewis, T. G. FREEMAN, *Wm. STURGES, Dea. H. P. Skinner, Dea. Wm. Vann, Ira Penke, C. J. Houghtaling, Southwell, Ch. Gifford, H. E. Day, W. Rogers,	1	7	3	11	1	4	4		92	1790
<i>Hudson.</i>	B. M. HILL, *J. M. HASWELL, Dea. J. Hasting, Dea. G. Buckingham C. Wilbur, J. B. Ford, E. J. Mattocks, J. Lovejoy, I. M. COLBY, Dea. J. Marshall, " M. King, John Bloom, T. Van Husen, John Frisbee, Levy Frisbee, John P. Brayton, S. B. WILLIS, F. N. Wilson, Wm. McFarland, Ch. E. Wilson,		2	9	13	1	10	2		260	1810
<i>1st Church, Troy.</i>	B. M. HILL, *J. M. HASWELL, Dea. J. Hasting, Dea. G. Buckingham C. Wilbur, J. B. Ford, E. J. Mattocks, J. Lovejoy, I. M. COLBY, Dea. J. Marshall, " M. King, John Bloom, T. Van Husen, John Frisbee, Levy Frisbee, John P. Brayton, S. B. WILLIS, F. N. Wilson, Wm. McFarland, Ch. E. Wilson,	3	5	9	45	30	3	4		337	1795
<i>1st Church, Albany.</i>	B. M. HILL, *J. M. HASWELL, Dea. J. Hasting, Dea. G. Buckingham C. Wilbur, J. B. Ford, E. J. Mattocks, J. Lovejoy, I. M. COLBY, Dea. J. Marshall, " M. King, John Bloom, T. Van Husen, John Frisbee, Levy Frisbee, John P. Brayton, S. B. WILLIS, F. N. Wilson, Wm. McFarland, Ch. E. Wilson,	2	10	3	17	0	15	0		619	1811
<i>Cattskill.</i>	B. M. HILL, *J. M. HASWELL, Dea. J. Hasting, Dea. G. Buckingham C. Wilbur, J. B. Ford, E. J. Mattocks, J. Lovejoy, I. M. COLBY, Dea. J. Marshall, " M. King, John Bloom, T. Van Husen, John Frisbee, Levy Frisbee, John P. Brayton, S. B. WILLIS, F. N. Wilson, Wm. McFarland, Ch. E. Wilson,		7	7	3					135	1803

CHURCHES.	MINISTERS AND MESSENGERS.	Restored.	Baptized.	Rec. by Let.	Rec. by ex pr.	Dis. by Letter	Dropped.	Excluded.	Deceased.	Total.	When constituted.	
<i>Hamilton-st. Al'y</i>	Dea. B. Lattimore, John Kyle, P. Robinson, B. Cutler, H. L. Reavels,	3	7	4		3		3	4	104	1821	
<i>South Church, N. Y.</i>	C. G. SOMMERS, J. L. HODGE, Dea. Tuttle, I. Johnson, Edm. Fish, H. B. Andrews, Geo. C. Smalley,		6	30		15		1	1	446	1822	
<i>1st Ch. Brooklyn.</i>	J. L. HODGE, Dea. Tuttle, I. Johnson, Edm. Fish, H. B. Andrews, Geo. C. Smalley,		27	34		3	38	20	7	741	1823	
<i>Stanton-St. N. Y.</i>	D. BELLAMY, *J. R. BIGELOW, John Durkin, Dea. D. Ludlam, N. W. Moor, R. J. SMITH, E. F. Carter, Jonathan Burk, E. F. Platt,		60	21		5	29	14	2	5	579	1823
<i>Lansingburgh.</i>	N. W. Moor, R. J. SMITH, E. F. Carter, Jonathan Burk, E. F. Platt,	3	10	10		7		5	2	167	1804	
<i>North Church, N. Y.</i>	J. H. BROUNER, *DAVID SAMPSON, *JOHN D. HART, *W. Hall, Dea. S. Vincent, " J. H. Townsend, John Remsen, ORRIN DODGE, Dea. S. E. Ford, " J. S. Caulkins, " M. R. Peak, John Dumont, John Darling,		16	4		9		2	5	312	1827	
<i>West Troy,</i>	Dea. S. Vincent, " J. H. Townsend, John Remsen, ORRIN DODGE, Dea. S. E. Ford, " J. S. Caulkins, " M. R. Peak, John Dumont, John Darling,	1	13			8		7	1	189	1827	
<i>Zion, Orange Co.,</i>	CH. A. RAYMOND, Wm. Atkinson, SETH PADDOCK, Dea. D. Johnson, Lucius Paddock,		35	2		6	2	2		78	1823	
<i>Cairo,</i>	SETH PADDOCK, Dea. D. Johnson, Lucius Paddock,					1	4	1		69	1812	
<i>Lattingtown,</i>	Dea. Dd. Staples, S. Covert, M. L. FULLER, Dea. Adam Van de Boe, Robt. S. Van Duser, I. Rossman, Peter Van de Boe, Benj. Simpson, Juo. Concklin,		4	1		12		4		70	1812	
<i>West Hinsdale,</i>	M. L. FULLER, Dea. Adam Van de Boe, Robt. S. Van Duser, I. Rossman, Peter Van de Boe, Benj. Simpson, Juo. Concklin,		1	4		3				133	1800	
<i>Schenclady,</i>	LERoy CHURCH, *Thos. Fisher, John Vine, D. M. Chadsey,	1	3	0		23		0	4	304	1822	

CHURCHES.	MINISTERS AND MESSENGERS.	Restored.	Duplicated.	Rec. by Let.	Rec. by exp.	Dis. by letter.	Dropped.	Excluded.	Deceased.	Total.	When constituted.
Kingston,	DANIEL ROBINSON, *John Jamkin, Dea. R. Nichols, Danl. L. Wells, George Southwick, D. Bradbury, Sam. McIntyre, Edw. S. Wells,	2	31	7	30	4	2			135	1831
Westkill, Ch. Lex.	L. L. HILL, H. L. Gros, Dea. E. S. Fox,		1	2		3	1	1		97	1831
Athens,	A. W. Green, W. J. Coffin, S. D. Van Loon, W. R. WILLIAMS, *D. WILLIAMS,	11	2		7		1			131	1831
Ami'y-street, N. Y.	ISAAC ORCHARD, *AARON RAND, *HARVEY S. DALE, I. P. Nichols, Geo. C. Germond, MOSES FIELD.		5	9	1		1	3		237	1832
Coxsackie,	Dea. Wm. Baker, " C. Green, Amb. Baker,	1		6	7					119	1832
Saugerties,	M. J. KELLY, W. H. Raymond, G. S. Lasher, ELISHA E. PERRY, *W. I. LOOMIS,	1	9	9	115	1	3	3		72	1833
Sand Lake, 2d Ch.	R. Underwood, A. V. P. Gregory, Albert R. Fox,		3	3	2		3			112	1833
Kinderhook,	E. Van Wagener, J. W. JONES,				5					76	1834
Phillipstown, First Church,	*A. B. HOWLAND, B. T. WELCH, Francis I. Bradt, Th. L. Green,	1			8	1	2			57	1833
Pearl-st., Albany,	George Sand, R. M. Van Sickler, Smith Shelden. Samuel A. Loomis,	1	8	31	121	2	3			581	1834
Hamburg, Ger'm.*	No Letter.									160	1834
Pittstown,	No Letter.									65	1834
New Durham, N.J.	R. THOMPSON, I. Speer, Dea. A. Thompson,	4	3		3	3				79	1831

* From this church no letter was received; but from other sources we learn, that although still subjected to the iron rod of ecclesiastical tyranny, they are increasing in number and growing in grace and in the knowledge of our Lord Jesus Christ. During the current year measures will be adopted, to secure, if possible, an annual epistle from the Church in Hamburg.

CHURCHES.	MINISTERS AND MESSENGERS.	Restored.	Baptized.	Rec. by Let.	Rec. by exp.	Dis. by Let.	Dropped.	Excluded.	Deceased.	Total.	When constituted.	
Tabernacle Church, New-York.	EDW'D LATHROP, A. MACLAY, GEO. HATT, *JOS. STOCKBRIDGE, *H. HARVEY, *Martin R. Foray, Dea. J. Gilbert Thomas P. Stoddart, J. B. Colgate, W. G. Macey, S. Williams, W. Dolson, U. D. Ward, HENRY DAVIS, *AB. VAN GELDER, Walter Allen, James Forrester, A. B. Dunlap, A. HAYNES, Dea. D. Jones, " G. Remsen, Wm. Gummer, A. P. Mason, Dea. F. D. Tucker, John B. Wells, Geo. Bryan,	1	48	41	1	49	54	29	8	828	1839	
Cannon-st., N. Y.	I. P. Simpson, Ch. A. Cozzens, *E. E. L. TAYLOR, *Wm. M. Parsons, *Daniel Thomas, Dea. J. H. Smith, John West, A. Smith, GEO. BENEDICT, N. Baldwin, C. Goodwin, W. Daniels, C. FERGUSON, J. D. Troux, J. T. SEELY, D. Van Name, R. Slee, L. J. Bridgman, David Dodd,		57	17	3	41		17	5	695	1838	
1st Church, J. City	Dea. D. Jones, " G. Remsen, Wm. Gummer, A. P. Mason, Dea. F. D. Tucker, John B. Wells, Geo. Bryan,		13	18		20		11		122	1839	
Bethel Church, Williamsburg.	I. P. Simpson, Ch. A. Cozzens, *E. E. L. TAYLOR, *Wm. M. Parsons, *Daniel Thomas, Dea. J. H. Smith, John West, A. Smith, GEO. BENEDICT, N. Baldwin, C. Goodwin, W. Daniels, C. FERGUSON, J. D. Troux, J. T. SEELY, D. Van Name, R. Slee, L. J. Bridgman, David Dodd,		11	24		1	14		10	2	115	1839
Sixth-street, N. Y.	I. P. Simpson, Ch. A. Cozzens, *E. E. L. TAYLOR, *Wm. M. Parsons, *Daniel Thomas, Dea. J. H. Smith, John West, A. Smith, GEO. BENEDICT, N. Baldwin, C. Goodwin, W. Daniels, C. FERGUSON, J. D. Troux, J. T. SEELY, D. Van Name, R. Slee, L. J. Bridgman, David Dodd,					1				126	1840	
Pierrepont-street, Brooklyn.	I. P. Simpson, Ch. A. Cozzens, *E. E. L. TAYLOR, *Wm. M. Parsons, *Daniel Thomas, Dea. J. H. Smith, John West, A. Smith, GEO. BENEDICT, N. Baldwin, C. Goodwin, W. Daniels, C. FERGUSON, J. D. Troux, J. T. SEELY, D. Van Name, R. Slee, L. J. Bridgman, David Dodd,		7	18	8	9		6	1	288	1840	
Norfolk-st., N. Y.	I. P. Simpson, Ch. A. Cozzens, *E. E. L. TAYLOR, *Wm. M. Parsons, *Daniel Thomas, Dea. J. H. Smith, John West, A. Smith, GEO. BENEDICT, N. Baldwin, C. Goodwin, W. Daniels, C. FERGUSON, J. D. Troux, J. T. SEELY, D. Van Name, R. Slee, L. J. Bridgman, David Dodd,		67	27		23		11	7	721	1841	
1st Church, Guil- derland.	I. P. Simpson, Ch. A. Cozzens, *E. E. L. TAYLOR, *Wm. M. Parsons, *Daniel Thomas, Dea. J. H. Smith, John West, A. Smith, GEO. BENEDICT, N. Baldwin, C. Goodwin, W. Daniels, C. FERGUSON, J. D. Troux, J. T. SEELY, D. Van Name, R. Slee, L. J. Bridgman, David Dodd,		5			16		3	2	74	1840	
North Church, Stat- en Island.	I. P. Simpson, Ch. A. Cozzens, *E. E. L. TAYLOR, *Wm. M. Parsons, *Daniel Thomas, Dea. J. H. Smith, John West, A. Smith, GEO. BENEDICT, N. Baldwin, C. Goodwin, W. Daniels, C. FERGUSON, J. D. Troux, J. T. SEELY, D. Van Name, R. Slee, L. J. Bridgman, David Dodd,		5	12		3		3	2	157	1841	
Putnam Valley.	I. P. Simpson, Ch. A. Cozzens, *E. E. L. TAYLOR, *Wm. M. Parsons, *Daniel Thomas, Dea. J. H. Smith, John West, A. Smith, GEO. BENEDICT, N. Baldwin, C. Goodwin, W. Daniels, C. FERGUSON, J. D. Troux, J. T. SEELY, D. Van Name, R. Slee, L. J. Bridgman, David Dodd,									36	1842	
Fourth-st., Church N. Y.	I. P. Simpson, Ch. A. Cozzens, *E. E. L. TAYLOR, *Wm. M. Parsons, *Daniel Thomas, Dea. J. H. Smith, John West, A. Smith, GEO. BENEDICT, N. Baldwin, C. Goodwin, W. Daniels, C. FERGUSON, J. D. Troux, J. T. SEELY, D. Van Name, R. Slee, L. J. Bridgman, David Dodd,		25	20	3	5		1		101	1843	

CHURCHES.	MINISTERS AND MESSENGERS.	Restored.	Baptized.	Rec. by Let.	Rec. by capr.	Dis. by Let.	Dropped.	Excluded.	Deceased.	Total.	When consi- tuted.
<i>Laight-st., N. Y.</i>	W. W. EVERTS, Dea. C. W. Houghton, Joel B. Purdy, W. H. Randolph, M. B. Spaulding, Stephen S. Main, E. Townsend, L. HOWARD, Dea. E. Johnson, A. H. Gale, James J. Peck, Stephen F. Gregory, Gilbert Geer, STEPHEN WILKINS, JAS. WALKER, Dea. A. C. Churchill, " A. T. Teal,		42	43	4	5		3	3	278	1842
<i>North-Church, Troy.</i>	R. Clapp, I. S. Graves, Wm. Ennis, Jno. Cooper, ELIPHAZ FAY, Dea. D. Woolsey, " J. W. Craig,		4	32		4		1		112	1843
<i>South-Church, Albany.</i>	DAVID MORRIS, W. H. Lansing, S. A. COREY, B. Blonk, N. Bailey, R. T. Finch, Willard A. Fisk, M. G. Lane, C. H. UNDERHILL, " D. W. Sherwood, Jas. E. Ayres, L. BARKER, Dea. P. Moffit, George Hovey, Sr.	2	37	37		18	1	26		371	1842
<i>Rosendale.</i>			8	6		21		1		138	1843
<i>1st Baptist Church Hyde Park.</i>										26	1844
<i>Eleventh-st. Church N. Y.</i>			46	40	2			2		96	1843
<i>Beekman Church, Tarrytown.</i>			5	10						27	1844
<i>Laurens-st. Church N. Y.</i>										76	1828
		23	788	622	31	708	115	244	106	11998	

51 Churches, 58 Ordained Ministers, 10 Licentiates.

10. Ministering brethren were invited to seats, and to assist in our deliberations. Invitation accepted by

Dr. Belcher, late of London.
J. Delany, Glens Falls.
R. Winegar, Waterloo, Albany County.
Wm. Bowen, Warren Association.
Wm. M. Jones, Huntingdon, Pa.

11. The following churches applied for admission into this Association:

Eleventh Street Baptist Church, New-York City.
Laurens Street Baptist Church, "
Beekman Baptist Church, Tarrytown.
Baptist Church, Hyde Park.

Their letters were referred to a Committee, consisting of brethren Tucker, Maclay, Everts, Orchard, and Lathrop.

12. The Committee on devotional exercises, reported in part recommending the Association, to hear the Secretary of the American Tract Society; when Mr. Eastman gave an interesting statement of the Societies operations during the past year.

Adjourned with prayer by Brother Leonard, Agent of the N. Y. Baptist State Convention.

3 o'clock, P. M.

Met pursuant to adjournment. Prayer by Brother Hill.

13. The Committee on devotional exercises, reported, recommending that we have a Meeting for business this evening, prayer Meeting to-morrow at 5 and 8 o'clock, A. M., and that the Agent of the New-York State Convention be requested to present the claims of that body, at some time during this afternoon Session.

14. The Committee to whom was referred the applications from churches, which wish to unite with the Association, reported favourably, and their letters were read, whereupon it was

Resolved, unanimously, That they be received into this Association; and the Moderator gave to Brother Corey, pastor of the Eleventh Street Baptist Church; Brother Barker pastor of the Laurens Street Baptist Church, Brother Underhill, pastor of the Beekman Baptist Church, Tarrytown; and Brother Morris, pastor of the first Baptist Church, Hyde Park, in behalf of their respective churches, the right hand of fellowship.

The recommendation of the Committee on devotional exercises was reconsidered, so far as regards holding a meeting for business this evening—to enable the pastor of this Church to make arrangements for having preaching, and also, as to the prayer meeting at 8 o'clock to-morrow morning, in order that the Association may meet at that hour.

Adjourned to meet to-morrow morning at 8 o'clock. Prayer by Brother Arthur, of the Washington Union Association.

EVENING SERVICE.

By the request of the Pastor of the Hudson Baptist Church, the Rev. Dr. Belcher, late of London, preached from Luke, 15th chap. 24th verse, "And they began to be merry."

Thursday Morning, June 20, 1844.

Met pursuant to adjournment, at 8 o'clock. Prayer by Brother Brouner.

Minutes read and approved.

15. The Committee appointed to examine the Minutes of Corresponding Associations report, that they have performed the duty assigned them, and find nothing requiring the particular attention of this body.

16. Letters and Messengers from sister Associations were received.

Associations.	Min.	Messengers.	Bap	Tot.
Dutchess Co. N. Y.	1843	Isaac Bevan, E. C. Ambler, P. Roberts,	153	1160
East New Jersey,	1843	Minutes,	814	3095
*Madison, N. Y.		L. Leonard,		
New-York,	1844	J. W. Griffith, S. White, C. A. Raymond,	351	4381
*Rensselaerville,		J. J. Teeple,		
Stephentown,	1843	J. S. Gifford, Stephen Jones, L. Palmer, } W. Harris,	318	1727
*Union, N. Y.		L. Leonard,		
*Worcester, N. Y.		L. Leonard,		
Saratoga, N. Y.	1843	D. S. Parmelee, F. S. Parke, S. Cole, } S. Ward, J. Westcott,	782	5838
*Otsego, N. Y.		L. Leonard,		
*Wash. Union, N. Y.		W. Arthur, J. Delany,		
*Lake George, N. Y.		L. Leonard,		
*Franklin,		L. Leonard,		
Seneca, N. Y.	1843	H. L. Gros,	234	2050
Harmony, N. Y.	1843	O. Dodge,	176	2171
*New London,		L. Covell,		
*Shaftsbury,		C. W. Hodges,		
Warren,	1843	H. H. Brown,	983	7239
*Abingdon,	1843			
*Boston,	1843			
*Salem,	1843			

* No Minutes received, consequently are unable to fill up the tables correctly.

17. The following delegates were appointed to Corresponding Associations.

Associations.	Delegates.	Time and Place of Meeting.
Boston,	C. G. Sommers, J. H. Bronner, B. M. Hill, A. P. Mason, D. G. Taylor,	Boston, 3d Wednes. Sept.
Central, N. J.	C. G. Sommers, A. Haynes,	3d Wednesday, Oct.
New London,	B. M. Hill, L. Covell,	last Wednesday, Sept.
Dutchess Co. N. Y.	C. Underhill, T. Purser, M. L. Fuller, D. Morris, J. Forrester,	Fishkill, 1st Wed. Oct.
Madison,	O. Dodge, E. E. L. Taylor, D. Bellamy, C. Ferguson,	Cazenovia Village, Tues. before 2d Wed. in Sept.
New Haven,	W. W. Everts, S. A. Corey, I. Orchard, T. Purser, J. T. Seely, E. Tucker, J. H. Brouner, A. Haynes, C. Underhill, L. Dunshee,	Last Tuesday in May.
New-York,	W. W. Everts, J. H. Brouner, B. M. Hill, G. Hatt, S. A. Corey	1st Tuesday in Oct.
Philadelphia,	B. M. Hill,	4th Wed. Sept. at Lowell.
Salem, Mass.	L. Howard, L. Church, W. W. Moore, D. M. Chadsee, C. Ferguson, H. L. Gros, W. Robinson,	Ballston, Spa., 4th Tuesday in June.
Saratoga,	A. Fox, O. Dodge, — Perry, J. P. Simpson, L. Covell, J. T. Seely, C. Ferguson, S. B. Willis,	Stephentown, 2d Wed. Sep. 1st Wed. in Sept. Pres. Hollow, 3d Wed. Sept. Richmondville 4th Wed. Sept. Last Wed. June.
Stephentown, Union, N. Y.	A. Haynes, I. Orchard, R. Thompson, J. L. Hodge, J. H. Brouner,	1st Tuesday in June.
Rensselaerville, Jefferson Union, Sussex, N. J.	A. Haynes,	Providence, Sept. 1844. Adams, 2d Wed. June. Maysville, last Tues. Aug. 1st Wednes. in June.
East New Jersey,	L. Howard, W. W. Moore, L. Howard, W. W. Moore, J. J. Peck,	Hartford, 1st Wed. June.
Warren, Black River, Harmony, Shaftsbury, Wash. Union,	W. W. Everts, S. A. Corey, M. Morris,	Durhamville, 1st Tue. Sep.
Oneida,	G. Benedict, L. Covell, J. T. Seely, D. Bellamy,	2d. Wed. in Oct.
Fairfield,	W. Robinson,	Warren, last Wed. in June. Seward, 1st Wed. in July. Reading, 1st Wed. Oct.
Otsego, Worcester, Seneca,	J. Lyon, M. King,	Horicon, 1st. Wed. Sept.
Lake George,	C. G. Sommers, L. Howard, B. T. Welch,	Oneonta, 4th Wed. June. 1st Wed. Sept. at Clifford. Susquehanna Co.
Franklin, Abingdon,	J. Lyon, Minutes,	

18. *Resolved*, That the thanks of this Association, be presented to Brother W. R. Williams, for the Sermon preached by him in this place on Tuesday Evening, and that a copy of it be requested for publication; and that it be printed with the Minutes, and otherwise at the discretion of the Author, Moderator and Clerk.

19. The Treasurer presented his report, which was approved, When it was

Resolved, That he be instructed to pay over the monies in his hands agreeably to the instructions of the Churches, viz:—\$542 17 to L. Leonard, Agent of the New-York State Convention; \$65 29 Treasurer of the Am. Bap. Home Mission Society; \$236 65 to H. Lincoln, Treasurer of the Baptist General Convention, U. S.; \$97 98 "Widows' Fund;" \$18 11 Treasurer of the American and Foreign Bible Society; \$5 American Baptist Publication Society; \$432 63 Missionary Committee of the Hudson River Association; \$175 for Minutes to be paid to the Printing Committee; \$59 80 for the New-York Baptist Education Society.

20. The following sums were transmitted by the churches to aid the funds of the New-York Baptist State Convention.

Poughkeepsie.	\$20 00	West Troy,	\$13 00
Oliver-street, N. Y.	200 00	Zion, Orange County,	3 00
Mount Pleasant,	7 00	Amity-street, N. Y.	50 00
Hudson,	25 23	Pearl-street, Albany,	120 00
First Church, Troy,	26 00	North Church, Troy,	12 19
First Church, Albany,	25 00	South Church, Albany,	25 00
Catskill,	15 75		
			\$542 17

21. *Resolved, unanimously*, That the Churches be requested in designating contributions for Home Missions, they particularly state what channel they prefer, of the three receiving contributions through this Association: the American Baptist Home Mission Society, labouring for all the United States out of this State; the New-York Baptist State Convention, labouring for the destitute within the State, and the Missionary Committee labouring for the destitute within that portion of the State only, that lies within the bounds of this Association. And that the Churches make such distinction by using for the first, the word, the "Home Mission," for the second "Convention," for the third, the words "Missionary Committee."

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

The Missionary Committee report, that fourteen destitute Churches, within the bounds of this Association, have during the past year applied for pecuniary aid, and that the following appropriations have been recommended to the Board of the New-York Baptist State Convention, viz:

July 31st.	To the Hamilton-street Baptist Church, Albany,	- \$ 50 00
" "	" Baptist Church in Rosendale,	- 75 00
" "	" Baptist Church at Kinderhook,	- 50 00
" "	" Baptist Church at Saugerties,	- 80 00
" "	" Baptist Church at Hempstead, L. I.	- 100 00
Oct. 8th.	" Baptist Church in Jersey City and Harsimus,	200 00
" "	" Baptist Church in New Durham, N. J.	- 25 00
Nov. 8th.	" North Baptist Church in Troy,	- 200 00
		<hr/>
		\$780 00

In addition to the above, your Committee have received applications from the Baptist Churches in Tarrytown, Sag Harbor, Kingston, Cold Spring, Cornwall, and Newtown, L. I., amounting in all to about Five Hundred Dollars; but however desirous of responding to these claims, such was at the time, the reported state of the Treasury, that your Committee were not warranted in recommending any farther appropriations.

The Committee have great pleasure in saying that the amount actually drawn from the Treasury of the Convention has been usefully expended, but that they have experienced much regret on finding their efforts limited by existing arrangements, for disbursing the funds raised by this Association for Missionary purposes.

In conformity with a resolution passed at the last meeting of this body, your Committee have held several meetings for consultation with the Missionary Committee of the New-York Association. After prayerful examination of the important objects submitted to them, it was unanimously resolved, to issue a circular to the Churches, from which we beg leave to present the following extracts:—

"At the last meeting of the New-York and Hudson River Associations, their Missionary Committees were instructed to co-operate in sustaining and supplying, as far as practicable, the destitution of religious instruction within their own bounds.

Although they had supposed the destitution was great, examination has convinced them that it is greater than they had imagined. They were happy to find that their views and wishes in all respects coincided, but they have been unable, partly from the state of the relations existing between the two Associations, and the New-York State Missionary Convention, and partly from other causes, to do any thing effectual in supplying those claims for religious instruction.

All the funds raised by the Churches of those Associations for Missionary effort in our own state and vicinity, are paid over to the Convention, and appropriated by their Board at their quarterly meetings; and it is believed that the claims of that portion of the State embraced within the bounds of the two Associations, do not appear to the Board as great as they really are.

The Joint Committee are convinced that there does not exist, any where in the limits of the State of New-York, a region so destitute, and having such imperious claims for Missionary aid, as some districts within our own boundaries.

Long Island, with a population equal to that of the state of Rhode Island, has within its entire length but two Baptist Churches able to sustain themselves, and both of these are in Brooklyn. Portions of New Jersey, connected with the two Associations claim our aid: interesting villages and feeble churches on both banks of the Hudson look to us for help;—and in addition, the Island of Manhattan, soon to be covered with the teeming population of the city of New-York, offers a field of operation rich, promising, and comparatively neglected."

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. B. 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 Minister's 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.

25. *Resolved*, That the Trustees of the Widows' Fund be authorized to invest the amount now in hand, in such security as they may think desirable, in order that the Fund may receive the benefit of the Interest.

26. *Resolved*, That the subject of disposing of the amount of the Widows' Fund, loaned to the Trustees of the Baptist Church in Detroit, be referred to a special Committee, consisting of Brethren W. R. Williams, C. W. Houghton, E. Tucker, J. H. Brouner and C. G. Sommers.

Adjourned to meet this afternoon at 2 o'clock. Prayer by Brother Howard.

Two o'clock, P. M.

Met pursuant to adjournment. Prayer by Brother Winegar, of Westerlo, Albany County.

27. *Resolved*, That the 3d Article of the Constitution of the Association be amended, by adding the following paragraph: No person shall be eligible to an election as Moderator two years in succession.

28. Brethren C. G. Sommers, George Benedict, J. L. Hodge, E. Tucker, W. W. Everts, B. M. Hill, L. Covell, J. H. Brouner, W. R. Williams, D. Bellamy, E. E. L. Taylor, H. Davis, E. Lathrop, and William Colgate, were appointed the Missionary Committee for the ensuing year.

29. The following brethren were appointed delegates to attend the next Anniversary of the American Baptist Home Mission Society, and also the American and Foreign Bible Society, to be held in Providence, on the Tuesday before the last Wednesday in April, 1845,

viz:—E. Tucker, E. E. L. Taylor, D. G. Taylor, S. A. Corey, H. Davis, J. H. Brouner, G. Hatt, T. Purser, D. Morris, A. Haynes, L. Howard, J. Belcher, L. Covell, C. W. Houghton, C. G. Sommers and I. Orchard.

30. The following Brethren were appointed delegates to attend the next Anniversary of the New-York Baptist State Convention, to be held at Rochester, on the 3rd Wednesday in October, 1844: J. L. Hodge, E. Tucker, D. Bellamy, W. W. Everts, C. Ferguson, H. Davis, G. Benedict, E. Lathrop, H. L. Gros and Thomas Purser.

31. The Committee on 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 on the State of Religion in the bounds of this Association, respectfully report, that having carefully examined the letters from the different churches, they have seen much to encourage, especially that peace and harmony seem to prevail in our midst.

Poughkeepsie.—The past year has been one of the most eventful and interesting in the history of this church. In September last they extended a unanimous call to Rev. Charles Van Loon to become their Pastor, which call was accepted, and he entered upon his labors the month following. Success has seemed to crown the connexion. Sinners in great numbers have professed conversion, and have been added to the church. They still continue to cherish a deep interest in the cause of Missions.—C. VAN LOON, Pastor.

Oliver-street, N. Y.—This beloved branch of our Zion has been called to "sing of mercy and affliction." Of mercy, in that from month to month, they have been permitted to witness new triumphs of divine grace, manifested in the conversion of sinners. And of affliction, in that on the 23d of March last, by a mysterious and all wise Providence they say, "Our holy and our beautiful house where our fathers worshipped, was burned up with fire and all our pleasant things are laid waste." Preparations are now being made for the speedy erection of a new and commodious house on the site of the former one. This church in other respects, continues to prosper in a career of usefulness under the intelligent labors of their devoted Pastor. The benevolent enterprises are still supported with their usual liberality.—E. TUCKER, Pastor.

Mount Pleasant.—They say, "We have not the pleasure of being able to state that many have been received into our fellowship during the past year, yet we desire to be thankful that the Lord has called some out of darkness into his marvellous light who have united with the church." In May last their Pastor, William E. Lock, resigned his pastoral charge, and entered another field of labor, and they are still destitute of an under shepherd.

Hudson.—The Association was received by this church with kind christian greeting, and it was a source of great satisfaction to learn that while the church had not been permitted to receive as large additions as heretofore, they were enjoying comparative prosperity. They have much improved their place of worship; their congregation has increased, their Sabbath School is in a flourishing condition; they are happily united among themselves, and interested in whatever relates to the Redeemer's cause.—T. G. FREEMAN, Pastor.

First Church, Troy.—Sore afflictions seem to have clustered around the pathway of this church. They are again destitute of a Pastor, and their destitution is the result of a mysterious dispensation of divine Providence. In conse-

quence of painful mental alienation, of the amiable and excellent wife of their pastor, Brother L. O. Lovell, and subsequent illness of himself, the church were deprived of their valuable labors for several months; and finally were compelled to yield to the necessity of dissolving the connection which had for several months so happily subsisted between them. With so dark a cloud resting on their previously fair and pleasant prospects, they implore the prayers of the Association, that God will direct some suitable man to take the oversight of the flock.

First Church, Albany.—This church reports that a large proportion of the number added to them last year, continue to hold fast the beginning of their confidence, and they have enjoyed some mercy drops since their last report. They have passed some troublous times, and among other things have been deprived by death of their well known and greatly beloved Deacon John G. Watson. Their Pastor, Brother JAMES M. COLEY, is now absent on account of ill health.

Catskill Church.—This church writes under some depression of spirits, on account of the removal from among them of many of their members, by which they have become weakened in essential respects. Yet when remembering the past years of prosperity which they have enjoyed, and the divine promises still offered for their support, they feel encouraged to persevere and hope for future blessings.

Hamilton street, Albany, N. Y.—This Church rejoices in having been able to maintain their visibility, and feel to acknowledge their indebtedness to the great head of the Church, for the repeated manifestations of love and mercy which they have received from his benevolent hand. Brother John Kyle, a licentiate, is labouring with them.

South Baptist Church, New-York.—Kindly expresses her continued good wishes for our spiritual welfare and usefulness as a body. They enjoy peace and harmony in all their borders, and have again been permitted to ordain to the work of the Gospel ministry, another of their Licentiates, brother Benjamin H. Clift, now labouring with good success, as an agent of the American and Foreign Bible Society in the Western States, and also of setting apart to the labor of Missionaries among the Choctaw Indians on the Western borders of our National domain, our beloved brother Sidney Dyer and his wife, Abigail Dyer.—C. G. SOMMERS, Pastor.

First Church, Brooklyn.—This Church reports continued prosperity. "Not one of God's promises (they say) has failed." They cannot report so large additions as on some former occasions, but they have large congregations, and the spirit they trust has been with them increasing their graces and gifts. They have peace among themselves, and have made generous efforts to spread the Gospel of peace throughout the world. They are making vigorous efforts to liquidate the debt on the Meeting House, and for this purpose are collecting about a Thousand dollars a year.—JAMES L. HODGE, Pastor.

Stanton-St. Church, N. Y.—This church records the continuance of peace and prosperity in their midst. The additions of the past year, though not so numerous as in former years, present a rich display of the Master's goodness, and a commendable spirit marks the character of all. A Young Men's Missionary Society has been organized upon the Penny a week plan, and is very efficient, supporting a Missionary in the Western Valley, and aiding the Foreign field.—D. A. BELLAMY, Pastor.

Lansingburgh.—This Church have lately settled among them, Brother W. W. Moore, in whom they are happily united. They have had some pleasing evidences, "that Christ is on the mercy seat, willing to save all that come unto God by him."—W. W. MOORE, Pastor.

North Baptist Church, N. Y.—This Church feels bound to express special gratitude for that grace, which has enabled them to realize the sweetness of dwelling together in unity, and, while many have been tossed to and fro with every wind of doctrine, has held them fast in the truth as it is in Jesus. They report some accessions, and an ardent desire for the prosperity of Zion.—JACOB H. BROWNER, Pastor.

West Troy Church.—Brother Charles H. Hosken, whose esteemed Pastorship they had enjoyed for three years past, has resigned his charge.

They mention other discouragements, but in remembrance of his past faithfulness, they are able to trust in the Lord. Brother Orrin Dodge, has lately been settled under pleasing circumstances.—ORRIN DODGE, Pastor.

Zion Church, Cornwall.—Have enjoyed a revival during the past year, and feel much encouraged in view of their future prospects. They speak highly of the labors of Brother Webster of Hamilton, who has been with them during the year; and also of Brother Spencer of New-Jersey, who assisted them in a protracted meeting. Brother Charles A. Raymond supplies them with great acceptance at present on Sabbath afternoons.—CHARLES A. RAYMOND, Pastor.

Church in Cairo, Greene Co.—They have been destitute of preaching chiefly during the year, and at present are so situated that part of the Church only, can attend at the place of worship except at great disadvantage. Elder Paddock is engaged to preach to them every other Sabbath.

Lattingtown Church.—Have been deprived of preaching for the most part during the past year, and are now without a Pastor. Among many discouraging circumstances they do not forget "the assembling of themselves together." They enjoy peace among themselves, and desire to be supplied with a Pastor.

West Hinsdale.—The letter from this church is brief, but communicates the delightful intelligence that they enjoy great harmony and peace among themselves, and feel a good degree of love towards those who love our Lord Jesus Christ in sincerity. They now enjoy the labors of Brother M. L. FULLER as Pastor.

Schenectady, N. Y.—This church is without a Pastor, and in rather a low state, but they say they hope soon to be provided with a Pastor. May the Lord of the harvest speedily send them one who may long be permitted to go in and out before them, and break unto them the words of eternal life. No Pastor.

Kingston.—This church is prospering under the labors of their Pastor, Brother ROBINSON; 31 baptized last year. Every good thing is encouraged.

Weskill.—They say, that during the last year nothing unusual has occurred. General prosperity.—L. L. HILL, Pastor.

Athens.—This church has been blessed with some reviving; 11 baptized.—HENRY L. GROS, Pastor.

Amity-street, N. Y.—Still advances. Have tokens of the divine favors. Somewhat diminished in numbers, by giving letters to many to join Williamsburgh Church.—WM. R. WILLIAMS, Pastor.

Cozsackie.—The prospects of this Church are brightening under the very acceptable labors of their present Pastor, MOSES FIELD.

Saugerties—9 have been baptized in the Church. They are now happily united, and cheering hopes are entertained.—MOSES J. KELLY, Pastor.

Sand Lake.—The session of the Association with this church last year, has proved a blessing to them, they are happy and doing well, under the labors of their present Pastor, ELISHA G. PERRY.

Kinderhook.—This Church is faint—nearly disheartened, but still persevering.—No Pastor.

Phillipstown.—Small, but full of heart and comfort.—J. W. JONES, Pastor.

Pearl-street, Albany.—One great evidence of true prosperity and happiness of this Church, and the character of pastoral labor among them, is the abundance of their liberality in sustaining the benevolent operations of the day.—B. T. WELCH, Pastor.

New Durham.—Gratefully acknowledges the grace of her great and glorious Head, in permitting her to retain her standing, while she rejoices in, and earnestly contends for the faith of the Gospel of Christ. After a season of deprivation, they now enjoy the faithful labors of a Pastor, Brother Richard Thompson, who took charge of the church on 1st of April.

Tabernacle, N. Y.—Discovers with holy joy, the hand and goodness of God in their entire history from the commencement; the smiles of his favour has attended their efforts to glorify his name, and advance his kingdom. The pulpit is now supplied by Brother Edward Lathrop who was sent to them in the kind Providence of God, and on the first Lord's day in January, entered upon his labors as their Pastor.

Cannon-street, N. Y.—Has been signally blessed of God, during the past year. Under the favour of Providence, they have been relieved from pecuniary embarrassment, and by the communications of his spirit they have had occasion to rejoice in the richer blessings of his grace; 58 have been baptized in the faith of the Lord Jesus and the communion of the Church.—HENRY DAVIS, Pastor.

First Church, Jersey City.—Deplores the spiritual apathy of which they have been the subject, and are earnestly looking up to God in prayer for the enlivening influence of the Spirit, and the revelation of the Divine presence and favor.—A. HAYNES, Pastor.

Bethel Church, Williamsburgh.—Are moving onward from weakness to strength. With the liberal assistance of their brethren, they have completed a new Meeting House, and now enjoy the presence of God in the sanctuary they have built for the glory of his name.—ALANSON P. MASON, Pastor.

Sixth-street, N. Y.—This Church is in deep affliction, having recently parted with a beloved Pastor, and involved in an embarrassing law suit, are yet trusting in the Lord and relying upon the promises.—No Pastor.

Pierrepont-street, Brooklyn.—This Church has under the favor of Providence erected a new and commodious house of worship that will accommodate a congregation of one thousand, and with all the blessings they so richly enjoy, have reason to exclaim, "Hitherto hath the Lord helped us."—E. E. L. TAYLOR, Pastor.

Norfolk-street, Church, N. Y.—Their path has been strewed with blessings, and in every step of their progress have reason to say that the Lord has been with them of a truth. Many souls have been born of God, and their tent is becoming too strait for them.—GEORGE BENEDICT, Pastor.

First Church, Guilderland.—Enjoy something of the presence of the Saviour and harmony prevails. They have now no under shepherd, but have recalled their former Pastor Brother C. Ferguson from the extensive field he now occupies, extending from "the river to the ends of the earth." Should he accept their call, though his labours would be confined within narrower limits, they confidently anticipate the happiest results.

North Church, Staten Island.—Peace and harmony prevail, and the cause of Christ is advancing among them. They have built a neat and substantial brick Meeting House, 60 by 40 feet, dedicated February 27.—JOHN T. SEELY, Pastor.

Fourth-street, N. Y.—Have no Meeting House, but are gradually and steadily increasing, and hope by the divine blessing to succeed.—LEMUEL COVILL, Pastor.

Laight-street, N. Y.—Substantial advance and prosperity attend them. A bright prospect lies before them.—W. W. EVERTS, Pastor.

North Church, Troy.—Record with unfeigned thanks the goodness of the Lord, which has been displayed towards them in a remarkable manner, convincing them that he has been and still is with them. They have erected a Meeting House within the past year, the size of the house is 60 feet front, by 78 feet flank; may the Lord fill it with willing converts, and shed forth his glory.—LELAND HOWARD, Pastor.

South Church, Albany, N. Y.—This Church feel themselves constrained to declare that the Lord has done great things for them, and feel a great and fearful responsibility resting on them, in carrying forward the cause committed to their charge, especially in the instruction of such a mass of young and tender minds to be moulded and led into the doctrines of the Bible. They have completed the Meeting House they had commenced at our last session, the House is built of brick, 60 by 80 feet, with basement above ground.—STEPHEN WILKINS, Pastor.

Rosendale Church, N. Y.—This church, has been called to part with their former Pastor David Morris, they mourn over the want of Christian zeal and activity in the cause of their blessed master. They are now favoured with the labors of Brother E. Fay, who has become their Pastor, and they enjoy great harmony among themselves.—E. FAY, Pastor.

Eleventh-street Church.—This new interest was commenced about fifteen months ago, during which time they have built a Meeting House, the field they occupy is an important one.—S. A. COREY, Pastor.

First Baptist Church, Hyde Park, N. Y.—This new interest was commenced on the 13th day of last April, their prospects are cheering; since their organization, they have met with much encouragement, and their field of labor is great.—No Pastor.

Beekman Baptist Church, Tarrytown, N. Y.—This Church was constituted during the past year, they say the field they are called to cultivate is very large, and has been long neglected. They are now enjoying the labors of Brother C. H. UNDERHILL, as Pastor.

Laurens-street, N. Y.—This church was received as a member of the H. R. Association, at its present session, and may the great Head of the Church smile upon and bless them.—LUKE BARKER, Pastor.

In the repeated addition of Churches to this Association, we would acknowledge that God has done great things for us, and we desire that our usefulness may be proportionate to the means we enjoy.

JACOB H. BROUNER, *Chairman.*

B. T. WELCH. }
L. HOWARD, } *Committee.*
J. L. HODGE, }
C. VAN LOON, }

32. That the Missionary Committee of this Association, be authorized to act in concert with the Missionary Committee of the New-York Association, if they deem it expedient, in supplying the destitution that exists within the bounds of this Association.

33. *Resolved*, That the thanks of this Association be tendered to this Church and congregation, also, to the Church and congregation of Athens and friends generally, who have so kindly entertained the Association at its present sessions.

34. Brother Leonard, addressed the Association in behalf of the New-York, Baptist State Convention, took up a collection amounting to \$13 30.

35. *Resolved*, That the Committee appointed to inquire into the situation of the pecuniary affairs of the Church at Kinderhook, be discharged from any further attention to this subject.

36. The Moderator and Clerk were appointed a Committee to superintend the Printing and distribution of the Minutes.

37. The Committee, to whom it was referred to examine the present condition of the claim which the Widows' Fund has upon the property of the Baptist Church at Detroit. Would respectfully submit the following Report :

Many years since, the Baptist Church in Detroit, were in urgent need of a loan to the amount of \$3000. The West was then in the flush of prosperity; the prospects of the Church were encouraging, and then, and even at the present time, it would scarcely seem possible to overrate the importance to the general interests of the cause of a station, so commanding in its influence. The friends who asked the loan offered 7 per cent interest.

The Widows' Fund had the sum of \$1650, which it was thought might be profitably and safely thus invested, and the investment at the same time be made materially to benefit the

cause in Michigan. But as Detroit needed more, three of the members of New-York churches united in loaning each \$450, making up together the sum of \$1350, which they loaned at the same time, and which made up with the sum advanced by the Widows' Fund, the requisite amount of \$3000. This loan, in part from the Fund sacred to the widows of deceased ministers—members of your Association, and in part the property of private brethren, was secured by a Bond from the Trustees, and a mortgage upon their commodious House of Worship described as being most advantageously situated in a commanding position, and where land is of value.

But the brother upon whom the Church in Detroit greatly relied, as uniting to great liberality and enterprise, the largest means of any of their number, was removed by the Asiatic Cholera, as it swept over our land. Ere long a wide spread bankruptcy that followed in all parts of our country its extravagant and inflated speculations swept most heavily over Michigan. Many of the chief supporters of the Detroit Church were prostrated and others removed from the region. Pastors changed rapidly also.

The American Baptist Home Mission Society which felt the great importance of the point, and had appointed the pastor one of its missionaries, arranged its appointment in such a manner as to provide for the regular payment to this Fund of its share of interest, which is annually \$115 50.

The Church has now for some years had the acceptable and faithful services of Rev. Andrew Ten Broeck. Both the Pastor and the Church have found themselves struggling with great difficulties. They are not numerous, nor are any of them men of wealth. The fact of their indebtedness operates to discourage the formation of a congregation or even the attachment to them of Baptists who may remove to Detroit.

Well nigh pressed beyond endurance, seeing no prospect of meeting the debt upon them, and at the same time of supporting their pastor, although he was willing to accept the scantiest salary, and share their inevitable sacrifices, they had at several times almost determined to disband. Their House of Worship they cannot sell to any advantage, for it is upon land granted by the city for the express and exclusive use of a Baptist Church. Were they willing to sell it, and also able to find purchasers, the Home Mission Society deeply impressed with the vital importance and widely spreading influence of the post, would be most averse to such abandonment.

For some years last past their dues of interest to this Fund, and to the brethren who are their joint creditors with yourselves, have remained unpaid. Their pastor and their leading brethren feel themselves unable to struggle longer under the burden, unless it can be lightened in some manner.

Brethren who are well acquainted with Detroit and this church, its condition and its ability, assure us that it cannot thrive or live unless relieved. If the Church be abandoned in despair, we lose irrevocably and entirely our whole claim, now for principal and interest, amounting to some \$1963 50. The thought of losing a dollar of the pittance consecrated to the widows and orphans of deceased ministers of the gospel is most afflicting, yet we are assured by creditable Christian men, some of them of your own body, and who know the region by personal observation, that the Church cannot unaided meet its engagements to your Fund.

The pastor has visited New-York, and conferred with many of the members of this Association, and with the brethren who are creditors to the amount of \$1350, in conjunction with your Widows' Fund. He hoped to obtain subscriptions, and that these brethren might under the peculiar circumstances, by remitting the interest and a large portion of the principal, lessen the burdens of the Church, and restore to them heart to go forward, when they were now nearly ready to relinquish all further effort in despair.

These three brethren have felt disposed to make, some more, others less, remission of their claims. Your Widows' Fund Trustees have received from the Detroit friends, the following proposals: If under the peculiar and urgent necessities of the case, they would remit the one half of their claim of interest from the commencement of the loan, or in other words put down the interest for ten years at three and a half per cent, and hereafter, put it at 6 per cent, the Detroit Church would give a new Bond and Mortgage; and would be reassured to make efforts to sustain the cause. Otherwise they feel they must give up hope and exertion as a religious body.

Now were your Committee, to look at this matter in the light of a mere question of business they are unanimously of opinion that to evade the possible and even probable loss of our entire claim, it would be wisdom to make the sacrifice: For if the church fails, it appears, that your whole claim sinks and vanishes.

But it is so painful a responsibility to assume to recommend the renunciation of the just claim, even when made to evade an entire loss, when that claim is the Widows' claim, that your Committee have preferred to state the case to the Association, and cast upon them the responsibility of deciding the question. To insist on the entire claim seems in fact to be eventually the destruction of all hope of repayment.

The Detroit Trustees hoped by subscriptions, and yet larger releases than those asked from you to be obtained from the three private creditors, to place themselves in a condition to give in the new Bond and Mortgage, a larger security to the Widows' Fund by removing every other incumbrance from the premises. Thus instead of a share in a mortgage for some \$3000 in which your Widows' Fund would be but part owner; your Widows' Fund would receive a second mortgage for their claim exclusively, and the property would be released of every other incumbrance.

If the Association should decide on accepting this proffer, your Committee would add the remark, they would be governed necessarily by strong sympathy with the disheartened brethren in Detroit, who without some abatement of the demand, seem ready to sink and thus make shipwreck of our entire claim. The half of 10 years interest would be equivalent to a sum of \$577 50.

Should Providence prosper the Detroit Church after having obtained such remission, your Committee would require it of them, and indeed now ask their written pledge as Baptists, dealing with the Widows and Orphans of their fellow Christians and fellow Baptists, that they will, even though a legal claim might now be surrendered as against them, never if lifted into circumstances of ease and affluence as a community, suffer themselves to enjoy that affluence, before they shall have endeavoured to replace to the widow and fatherless the sum which a stern necessity seems now to require these widows and orphans to forego, as far as a legal claim upon it is concerned. And thus your Committee submit the recommendation to accept the proposed arrangement.

And they recommend further that henceforward no loan be made of any part of the Widows' Fund upon bond and mortgage, unless the mortgage be upon land held in fee simple, and not clogged by such condition as makes the sale of the Detroit lot an unavailable remedy,

All of which is respectfully submitted,

WILLIAM R. WILLIAMS,
ELISHA TUCKER,
CHARLES G. SOMMERS,
J. H. BROUNER,
C. W. HOUGHTON,

June 20, 1844.

Resolved, That the Trustees of the Widows' Fund be empowered to remit the half of the entire interest due said Fund from the Detroit Baptist Church up to the present time, and to accept according to the proposals of said Church as stated in the report of the Committee just adopted, a new bond and mortgage bearing interest at 6 per cent. per annum.

The minutes were read and approved. The 971st Hymn, beginning with

"Great spirit of immortal love,
Vouchsafe our frozen hearts to move,"

was sung, after which the Moderator affectionately addressed the Association, and offered a fervent prayer to the Throne of Grace, when the Association adjourned, to meet with the Pierrepont-street Baptist Church, Brooklyn, at 10 o'clock, A. M., June 17th, 1845.

GEORGE BENEDICT, *Moderator.*

ARCHIBALD MACLAY, *Corresponding Secretary.*

JOHN WEST, *Clerk.*

J. H. TOWNSEND, *Assistant Clerk.*

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 endeavor 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:
3. *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.
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 establish-

ment 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 in 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 monies in separate letters to the Treasurer of the Association—by observing which much time and labor will be saved. Corresponding Associations will please send a copy of their last minutes by their delegates to the Annual Meeting, or by mail to the clerk of this Association, at any time previous to the next meeting. Direct to the Clerk, No. 141 Front-street, New-York.

THE DOCTRINE OF SCRIPTURE CONCERNING THE HOLY
GHOST, IN ITS RELATIONS TO MINISTERIAL EDUCATION,

A DISCOURSE

Before the Hudson River Baptist Association at their
Twenty-Ninth Session.

Delivered on the evening of Tuesday, 18th June, 1844, in the
House of Worship of the Baptist Church
in the city of Hudson.

BY WILLIAM R. WILLIAMS,
PASTOR OF THE AMITY-STREET BAPTIST CHURCH, N. Y.

Acts xix. 2.—“WE HAVE NOT SO MUCH AS HEARD WHETHER THERE BE ANY HOLY
GHOST.”
John ii. 27.—“BUT THE ANOINTING WHICH YE HAVE RECEIVED OF HIM ABIDETH IN
YOU, AND YE NEED NOT THAT ANY MAN TEACH YOU.”

Both these passages refer to the Holy Ghost. The first describes a band of men, who associated together in the profession of one religious faith, were ignorant of his very existence. The other represents the Christian Church, as blessed with his abiding and enlightening influences. “Ye have an unction from the Holy One,” is John’s language in an earlier verse, “and ye know all things.” The men who held the language first quoted claimed, but unjustly we doubt not, to be disciples of John the Baptist. They could have known but little in reality of his history or teachings, for that forerunner of our Lord, in his administration of baptism, spoke of one that should come after him baptizing with the Holy Ghost. The disciples of John the Evangelist, at least, could plead no such apology for their ignorance, as to the nature and office of this Divine Teacher. Look into the gospel as written by “the beloved disciple,” and the doctrine of the Divine Spirit is found prominent, standing out in the highest relief on the entire face of the narrative. As his gospel opens it tells of Christ requiring of Nicodemus to be born again of the Spirit if he would see the kingdom of God: and in the closing portions of the book you have Christ’s promise of the Holy Ghost

as the Comforter and Teacher, the Paraclete of the Church, whose coming was to succeed Christ's own departure, and to supply fully his absence. So in this the first general epistle of John the same Great Agent re-appears, and the influences of the Spirit are exactly and repeatedly described, and distinguished from every erroneous and anti-christian spirit.

We would bring the blended light of both texts to bear on the subject we have chosen. Your sympathies, prayers and aid, are at this time asked for the cause of Ministerial Education. It is already too well imbedded in the confidence of the churches, to need any feeble advocacy that the speaker might be able to bring to it. Leaving it therefore on its known and acknowledged merits to plead its own cause, we ask your patient and devout attention, rather to a collateral topic :

THE DOCTRINE OF THE SCRIPTURES AS TO THE HOLY GHOST IN THE RELATIONS OF THAT DOCTRINE TO THE CAUSE OF MINISTERIAL EDUCATION.

Let us together, my brethren, invoke, and let us dare with a humble faith to expect, the aid of that divine Being, of whose agency and influence we shall attempt to speak. Could we but catch more of that sweet and heavenly, that lowly and loving spirit, which distinguished the writer of this epistle, the Apostle John ;—could we, like him, in the simplest language clear as the unstudied outpourings of childhood, clothe the profoundest truths of eternity and the Godhead, how much would be added to the holiness and usefulness of us all, and how much to our happiness. The Spirit, whose unexhausted and inexhaustible fullness supplied all the graces of the beloved disciple ;—the Spirit, whose fragrant influences yet stream forth from his pages upon the Church of all times and of all lands—yet lives, and we are urged to ask largely of those influences, and to receive them liberally from Him, with whom is “the residue of the Spirit.”

Our remarks will be grouped under three divisions.

I. The doctrine of the Bible as to the Holy Ghost.

II. The relations of this doctrine to the cause of Ministerial Education.

III. The consequent duties of the Church in our times, as growing out of these relations.

I. What does the Bible, then, teach as to this Great Agent ? It has seemed to the speaker an incident not unworthy of remark, in the arrangements of that Divine Providence which orders all events however minute, and however varied, for the accomplishment of its own wise purposes, that his beloved brother, to whose lot fell the opening discourse of this Associa-

tion* should have introduced in the close of his remarks, a topic that was to be employed by the speaker before you, in the opening of his own theme. We allude to the observation of our brother as to the forgetfulness of Christians respecting the personality of the Holy Ghost. There had been no conference between the speakers, and neither knew the theme of the other. We had intended to say it, had he not uttered it, and to make it the introduction to our discussion of the present subject. We would now repeat after him the sentiment. We fear then, that Christians, even the most orthodox, allow themselves to think or to speak of the Holy Ghost, as if but an attribute or influence of the Deity, or as an abstraction in theology. But the Bible, to our view, teaches emphatically his existence as a Divine Person. He is as really a person as Abraham or David, or any of the Patriarchs, or as Paul, John, or either of the Apostles. Is the Son distinguishable from the Father, so is the Spirit also. When you were baptized, it was into His dread and distinct name, invoked upon you, as you sunk beneath the entombing waters, and rose again to the upper air. You were not as Unitarianism would make that form to mean, immersed beneath the baptismal flood in the name of God, a man and an attribute, just as the arch-sceptic Voltaire blessed the young son of our own Franklin in the name of God and Liberty, or in other words, in the name of a reality and a metaphor, and with the blended titles of a Being and an abstraction, a divine personage and a human personification. But you were baptized into the doctrine of the Spirit, just as much as into the doctrine of Christ or Christianity ; and you were received into the fellowship of the Church, just as much upon your faith in the deity of the Spirit, as upon your faith in the deity of the Father ; and our churches can no more therefore tolerate your denial of the one, than they would your denial of the other. You cannot be a Christian and reject Christ. You cannot be a Christian and reject the Spirit. The Lamb was needed to die for you in redemption. The Being, whose emblem is the dove, was alike needed to live for you in regeneration. Just as it was the peculiar office of the Second Person in the adorable Trinity, to make the atonement that cancels sin ; so is it the peculiar office of the Third Person of the Trinity to work the regeneration that changes your hearts. Blasphemy against the Father may be forgiven : blasphemy against the Holy Ghost has no pardon. The latter is therefore something more than a mere emanation from the former. The graces of the christian and the endowments of the christian ministry are peculiarly *His* gifts. When the Saviour withdrew his presence from the

* Rev. Elisha Tucker, Pastor of Oliver-street Church.

Church, the Holy Ghost came in to supply his place as the teacher of the Church. And such were the advantages this successor of the Saviour brought with him in his train, that our Lord assured his disciples, it was better for them that He himself, endeared as he was to them, and many as were the blessings they had received from him should go away, that room might be made for the coming of the Comforter. And to commend and enhance in the eyes of men the worth of this new Teacher and Guide, the Saviour spoke of him by the most expressive titles. The intellect of man craves the truth. Even the most besotted and wilful disciples of error cannot content themselves without having some shew of truth. And therefore the new Guide of the Church was described to them as the Spirit of Truth. The heart of man craves peace. Amid the cares and strifes, the tumults and conflicts of life, the soul yearns after consolation and repose. And therefore the new Guide of the Church was described as the Comforter. As the author and dispenser of truth he met the wants of man's intellect; as the giver of consolation, he satisfied the longings of man's heart; and the understanding and the affections alike found their cravings met in the influences of the One Spirit. In some sense, then, it may be said that the Church is now living in the third dispensation. Before Christ's advent and incarnation, the Church was under the dispensation of the Father, when the Son was seen but remotely and indistinctly, through emblems and shadowy ordinances, and promises of distant fulfilment. On Christ's coming in the flesh began the dispensation of the Son, when it was distinctly announced, that all men should honor the Son even as they honor the Father, and the Mediator, intimated and predicted under the preceding economy, was now made visible to the eye of sense, and His claims and nature were more fully taught than of old. And on the day of Pentecost, the last and existing dispensation, that of the Holy Ghost began. Not that Christ loses his Headship over the Church; He was in patriarchal times, and will remain in the millennial days "Head over all things to the Church." But His bodily presence was withdrawn on His ascension, and as He himself told the Apostles, it was so withdrawn "that the Comforter might come." And, as we pass we would say, one of our manifold objections to the Romish doctrine of Transubstantiation is this, that it contravenes the dispensation of the Holy Ghost, by contradicting that bodily absence of the Saviour, upon which the Saviour himself predicated the coming of the Paraclete. Romanism asserts that the Church has still the bodily presence of Christ in the sacrament. If so they do not need, and according to the intima-

tions of Christ himself could not rightly expect the coming of the Comforter.

The personality and personal presence and agency of the Holy Ghost, are then important truths to the welfare and peace of the christian church. In the allegories of our own Bunyan how vividly and beautifully is this distinct personal existence of the Holy Ghost presented. The pilgrim, on passing through the narrow wicket gate that stands at the head of the way, enters into the Interpreter's House, where he is shewn the mysteries of Scripture. The Divine Agent here appears not as an abstraction, but as having personal existence; and as the Interpreter, presenting in emblems and pictures the great truths of the Bible, he takes of the things of the Father and the Son and shews them to the eager and inquiring mind of the convert. So in the other of his narratives, my Lord Secretary appears as the channel of intercourse between Mansoul and its sovereign my Lord Shaddai. And here we have the work of the Spirit as the Intercessor inditing our prayers, as before we had him presented in his offices as Interpreter of Scripture.

Though the Holy Ghost never became incarnate as did the Son of God, the statements of Scripture require us to allow to him as real and distinct an existence, as was the existence of the Son before his incarnation. The incarnation at Bethlehem did not create the personality of the Son, the absence of any incarnation does not destroy the personality of the Spirit. Long before his appearance in the manger as an infant of days, God the Son created all worlds,* as the Evangelist John assures us. And in that scene of creation, the Spirit was also engaged, moving and brooding on the face of the great deep of chaos.† He is then as really a personage as the Redeemer that bought you. And his influences are made indispensable to sanctification and all spiritual illumination, in the case of each true disciple of Christ. That which is born of the flesh, is but flesh, adorn and educate it as you will: while only that which is born of the Spirit is spirit. Without regeneration, or such birth of the Spirit, Christ has said that we cannot see the kingdom of God. And this regeneration is not conferred in the act of baptism. We are frequently accused by some of our fellow christians as overvaluing that ordinance. The reproach belongs rather to those, whoever they be and wherever found, that hold the doctrine of baptismal regeneration. It is a doctrine that we repudiate and loathe. We have no desire to speak offensively; but in times of controversy, when the terms and mode of

* John I. † Genesis I.

the process of our salvation comes into question, it is due to our Saviour, and it is but honesty to men's souls, that we speak intelligibly. The doctrine, then, that the Spirit's quickening influences, and the regeneration which Christ puts at the very threshold of his heavenly kingdom, are given only in the administration of this rite we reject. On the face of the narratives of the New Testament we are compelled to distinguish between baptism and regeneration. The penitent thief pardoned on the cross was regenerated but not baptized. Simon Magus, on the other hand, was baptized but not regenerated. An apostle told him, after his baptism in a scriptural mode and by a competent administrator, that he was, notwithstanding his participation of the ordinance, yet in the gall of bitterness and the bonds of iniquity, and consequently unregenerate. The two, baptism and regeneration, are not then coincident and indivisible acts. And wherever that doctrine prevails our churches renounce and denounce it. For looking over the wide circuit of a nominal christendom, we think we see that where other heresies have slain but their thousands, this fearful delusion has slain its ten thousands. Men have been allowed to mistake as to the elementary principles of godliness. Let the doctrine then be preached in the cathedrals of the old world, or the log-cabins of the new,—at Rome, at Oxford, or beyond our own Alleghanies, we hold it to be a grievous wrong done to the truth of scripture, and an irreparable injury to the souls of men. The church holding and teaching it, in our views of scripture, bedruggles her robes in the blood of souls, whether the vestments of her ministry be of lawn or of linsey; whether the administrators of the ordinance thus exaggerated in its virtues be men wearing mitres and brandishing crosiers beneath the vaulted aisles of a cathedral, or rude hunters in our own western wilderness, dispensing the doctrine in the rough hewn cabin, and administering the rite beneath the shade of our primeval forests. It is a ruinous delusion for men to expect the renewal of their souls from water, whether applied by affusion or by immersion. Were it so, the sons of God would be born, as John tells us they are not born, "*of the will of man,*" and the act of parents and sponsors, and priests, the "*will*" of the candidate to ask, or the administrator to impart a mere bodily ablution, would fix the eternal state of the recipient, and seal him as the child of God, and an heir of heaven. Our churches would lift up their united and emphatic testimony, like the voice of many waters, that they do not regenerate by baptism: but they claim to baptize those, and those only, whom they believe God has first regenerated. And before God has done the one, they hold that man has no

right given him between the lids of this bible to do the other. In these views may the Holy Ghost, the author as we believe of this truth, keep our churches steadfast to the end. And if ever, as a people, we forsake these views, and teach that an external application of water ensures that internal change indispensable to man's salvation, then, we say it deliberately, may God divide us in Jacob, and scatter us in Israel. Dear as our denomination may be to us, truth should be yet dearer; and if our numbers and influence as churches are to be consecrated to the dissemination of vital error, then, for our own sake and for that of the race, let our numbers be lessened, and our misused influence perish from the earth.

The teachings of the Holy Spirit that at first produce regeneration, afterwards, as they are continued in the heart of the believer, work out his growing sanctification; or in the language of the text: "The anointing which ye have received of him *abideth* in you: and ye need not that any man teach you."

"*Ye need not that any man teach you.*" By this is not meant the utter uselessness or unlawfulness of all human teachings in the case of the convert, turned and taught by the Holy Ghost. If this were the meaning, why did John think it meet to instruct such Christian converts by his own epistles: and why should the Great Head of the Church have given to his people an order of teachers in the Christian ministry? It is meant only, that the great vital truths of religion are brought home to the mind and heart of the true disciple of the Savior, not by moral suasion, not by human eloquence or wisdom, or learning, but by the energies of the Holy Ghost. And the strong conviction of such truths possessed by the heart on which the Spirit has imprinted them, is such as no mere human teachings can give or increase or efface. And this unity of the Spirit's influences, the family likeness borne by all the children of the same household of the faith, the mental assimilation of all who have sat in the same school, at the feet of this one Teacher, the identity of the image and superscription displayed on all who are minted and coined by this divine Agency: this unity of the Spirit's influences, it is that constitutes the real unity of the true church of Christ. "One body and one spirit," said Paul to the Ephesian Christians, "even as ye are called in one hope of your calling."* And elsewhere again in the same Epistle, his language is: "By one Spirit we have access unto the Father."† It is not our assemblage in one

* Ephes. iv. 4. † Ephes. ii. 18.

sanctuary, our subscription to one creed, or our union in one common ritual, that creates the true unity of the Christian Church ; but it is our possession of the same spiritual graces from the same Divine Teacher, who is omniscient, omnipresent, unchanged and everlasting, because he is God the Holy Ghost.

The same Divine Agent who is the author of membership in the one true church of God, is the author of the legitimate *ministry* in that Church. He alone is entitled to put a man into the Christian ministry. All the synods of the world, were they united in the act, and even the very college of Apostles, would have been guilty of intrusion and usurpation, if they should send forth a man to the work of a Christian preacher, except as they had reason to believe that the Holy Spirit went before them in calling the man to the work. Not that the Holy Ghost now calls miraculously, by audible voices, and sensible signs. But he does as really, as distinctively and effectually, call men now to this office, as of old, Elisha was summoned from the plough, and John, the writer of the text before us, from the ship and fishing nets of his father, the one to the station of a prophet, and the other to the higher dignity of an apostle. The Spirit thus calls by creating certain desires in the heart of the Christian minister ; by bestowing on him certain spiritual endowments ; by enabling his brethren in the Christian Church to recognize, with the help of the Scriptures, the presence of those endowments, and to verify the character of these desires ; and by authorising them, then, and then only, to authenticate that call by their solemn acknowledgment and attestation. The church, then does not issue and sign a minister's real credentials to the ministry. *These must be signed by the Holy Ghost.* The church only endorses on them her belief that the signature is actually that of the Holy Ghost ; and that she sees in the candidate, his exercises, his character and his endowments, as compared with the law of Scripture, the marks of God's work and the signature of a divine call. And thus the man enters upon the responsible and awful work of the christian ministry. My brethren in the ministry of Christ's gospel, how awful is our position, and how crushing our responsibility. We are acting as before the face, and by the fiat of God the Holy Ghost, in our own induction, or that of others, to the work which employs us.

The church, again, expects no usefulness from the labors of the preacher thus commissioned and sent forth, except as the Holy Ghost comes in anew and evermore, to give a blessing to his testimony, and to clothe the human message with His own divine energies, and envelope man's insufficiency in

His all-sufficiency. We preach an omnipresent, an omnipotent, an ever-needed and an all-sufficing Spirit. Would that our faith drew more largely from the fulness, and grasped more boldly the freeness of His promises.

The effectual teaching of the christian ministry, like the effectual teaching of the christian convert, then, comes not from man. It must in the case of the private disciple, and in the case of his pastor as well, come from this present, personal, perpetual and almighty agency of the Holy Ghost. All these, we know, brethren, are but elementary truths, familiar to your minds. But their paramount importance justifies our frequent and earnest reiteration of them : and our own heedlessness, the amount of existing error, and the arts of the great adversary Satan, all require that often "by way of remembrance" we recur to these first principles of our religion.

II. We now pass to the second division of our remarks : The relations of this Divine Agency to the work of Ministerial Education.

At a very early period the Christian Church began to be in danger from an undue reliance on human wisdom and the aids of human philosophy. Hence while inspired apostles were yet living, Paul thought it necessary to warn the church lest even then they should suffer themselves to be thus misled. They expected to be enriched by worldly science and the vaunted philosophy of the schools. On the contrary, he assured them, if they relied on these they would be spoiled or plundered, made spiritually poorer and not richer, "*through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.*"* Upon the death of the apostles, we soon find developing themselves in the church of Christ, two parties, the one who decried learning, and under the notion of reliance on the Spirit went into fanaticism, like the Montanists, but amongst whom were men of true talent like Tertullian, and many men of true piety ; the other party, who running to the opposite extreme idolized human learning and philosophy, and either unduly neglected, or even openly rejected the Spirit's authority and supremacy, like the Gnostic heretics, and large portions of the orthodox church, especially the Alexandrian Fathers. Both of these opposing views were wrong. The Spirit neither canonizes ignorance, nor yet is it dependent on human science. It uses human knowledge, and study, and teaching ; but it puts all these into their proper and subordinate place. It makes learning the handmaid and not the mistress, in its scheme of preparation for the christian ministry.

* Coloss. ii. 8.

Our own denomination, like that of the religious society of Friends, or Quakers as they are more commonly called, has borne long, loud and earnest testimony, that the rights of the Spirit are paramount in preparing any man for the work of the christian ministry. Many of the founders of that sect had been in close relation with our own churches. We have alike protested that the great qualification of any man for the ministry was the Spirit's influences, irrespective of human learning. They however condemn all ministerial education. This we have not done. Nor have we united with them, or in doing as at least many of them have done, in exalting the Spirit's influences above the Scriptures, and making the authority of those influences independent of the authority of the Scriptures. In this country we have through large districts of the land shared with another denomination of christians; the Methodists, in the honor, toil and privations of preaching the gospel to the poor. Many of our preachers in both denominations, in years not long gone by, were possessed of but little worldly culture, though often men full of the Holy Ghost, and mighty in the Scriptures. Of these men we are not ashamed. Christ was not ashamed to employ them. The Holy Ghost was not ashamed to bless them. And the ministry which the Redeemer deigned to approve, and the Spirit to commission and to endorse—the ministry that defrauded Hell of its prey and peopled Heaven, that defended the truth, promoted holiness, rebuked sin, saved souls, and gladdened angels, and entered to cast its crown of many stars before the Master's throne on high, is a ministry it will never be wise or safe to despise. We do not deny, that there has existed, in our own churches and those of our Methodist brethren, a prejudice against a learned ministry. It was not entirely irrational when they saw learning made, as in some cases it unhappily was made, a substitute for piety, and when the colleges of the land were allowed to usurp, as to the ministerial office, the place and prerogatives of the divine Paraclete. If we are shut up to this naked alternative—if we must either have learning without the Spirit, or the Spirit without learning, we say, with the rudest of our forefathers: give us the Spirit, and let the world keep its learning. The gospel that, when backed by the seven-fold energies of the Holy Ghost, in the hands of fishermen, foiled your vaunted philosophy and science in the palmy days of imperial Rome, and routed the pride of the schools of Plato and Aristotle and Zeno, is able, again in our times, strong in the same Divine might, to cope with and to confound the more puny schools of your Humes, your Voltaires, and your Spinozas. But it is not necessary to make such alternative. We may have

the Spirit and not reject learning. We may cultivate learning and not forfeit the Spirit.

The Spirit of God does not forbid the exercise of human diligence, or the aid received from human teachings, by those whom it calls into the ministry. Timothy had the Spirit of God, yet he was urged by Paul to stir up, by his own diligence and prayers, and studies, the gift of God that was in him. He had profited too, by the teachings of a pious Lois and Eunice in his own family. Apollos was mighty in the scriptures, and had been doubtless enlightened of the divine Spirit; yet Aquila and Priscilla took him and taught him the way of God more perfectly. So also in the conversion of men from sin to holiness, the same Holy Spirit uses the labors and teachings of ministers; and in the more perfect training of ministers for the effectual discharge of their duties, the Spirit has often deigned to employ the aid of their instructors, and the examples and counsels of their fathers in the christian ministry.

The growing intelligence of society makes it more and more advisable that the ministry should not fall below the average standard of intelligence in the community they instruct. Hence in those denominations that have been most jealous of any undue deference to human learning, there is apparent a growing desire for intellectual culture on the part of their ministry. A revolution is quietly in progress, changing generally and powerfully the sentiments and expectations of our own churches. Our Theological Institutions have become their own letters of commendation to the Churches, by the character and faithfulness of the ministry they have aided to form. The Churches have been largely benefitted by their students; and both in their domestic labors and in the foreign missions of the American Israel, God has deigned to use the sons these Institutions have educated, and largely to bless them.

In this state of things it is needless that we should advocate the cause of Ministerial Education. It is a cause already most closely and strongly entwined with your interests, your affections and your hopes. Hamilton and Newton, Princeton and Andover are pleading their own case in your pulpits, and in the far Eastern fields tilled by your Foreign Missions.

2. But in every such revolution as that which our churches are now witnessing, in our passage from a state of prejudice and jealousy as to the education of our youthful ministry to a feeling of confidence and warm approval, there is danger of proceeding to an extreme in the new path on which we are entering. Others have gone to such extremes before us.

Did some of our fathers undervalue human learning, some of us their children are like to overvalue it. The quaint, but felicitous comparison of Luther yet remains true of the human mind, that like a drunken peasant lifted to his saddle, if supported on the one side, it is sure to sway to the other. We renounce one error, and too often compensate for its absence by adopting the error that is most opposite.

We do well to remember what is said of our God that His name is JEALOUS. The Spirit of God will not allow himself to be superseded or supplanted by human learning, in the work of calling and qualifying the ministers of the sanctuary. New England once forgot this, in part at least. The Puritan fathers, in the first days of the colonies, had as pastors men, many of whom were thorough and ripe scholars, furnished with the best literary advantages that the English universities could afford, and yet men deeply spiritual and imbued with the Holy Ghost. But they were in after times succeeded by a degenerate race in some portions of the country; and Whitfield found in his day some of their churches gravely debating the question, whether it were necessary for a minister to be himself a converted man. So in Europe, the church of Geneva, so long a light to the Protestantism of all nations, had become at one time well nigh extinguished in the night of heresy. And some Christians, themselves Pædobaptists, have traced this declension in part to the practice of educating the sons of pious parents for the ministry without evidence of their own conversion. A lifeless orthodoxy thus succeeded a living orthodoxy, and that lifeless orthodoxy in its turn was easily supplanted by a living heterodoxy. Learning remained, but piety had vanished. Ichabod, the memorial of departed glory, was written on what has been called the Rome of the Reformation; and the doctrines of Servetus were audaciously taught from the pulpit of Calvin, and in the professor's chairs once occupied by Pictet and Turretin. So in England, the Theological Seminary, that had once been taught by Doddridge, past in years after into the hands of the Socinian Belsham; and at one time had nearly perished, strangled by the growth of open infidelity among its students.

It is of no use to blink these facts. Denied, we believe, they cannot be. And although Baptists believe that their Pædobaptist brethren owe, in part at least, such instances of declension to Pædobaptism, as making the unrenewed child a part of the Christian Church; we must allow that the cultivation of learning has not been without its dangers and its abuses in Baptist churches also. We have no wish to be alarmists, or to play the part of spiritual valetudinarians, shivering at every breeze, and trembling at each leaf that rustles. But we suppose that the his-

tory of the ancient Church, and God's providential government and chastisement of it, are God's admonition to the modern Church; and that danger is most easily averted when most early discovered. "The prudent man foreseeth the evil and hideth himself."

Let us remember, then, that there is much which learning cannot do. At best, it can but put the student by the knowledge of language, antiquity and geography, into the position of one living in the times of the inspired apostle or prophet. This will not ensure his always catching the true intent and significance of the passage of holy writ before him. Men of great wisdom, of singular and practised acuteness, and probably greater masters of the language than the apostle who used it, heard him preach of the resurrection, and in their blindness understood him to propose the addition to their Pantheon of a new goddess by the name of Anastasis. Other men, familiar with scriptural language and imagery, and more thoroughly conversant with Oriental customs than the most accomplished Orientalist in all the schools of the West, heard Christ himself speak, and misunderstood and distorted his language. Many of the carnal and blundering hearers of the ancient prophets were better Hebraists, if Hebrew learning alone were sufficient to give understanding of the truth, than the most skilful of living scholars. In these cases, then, the hearers were in as favorable a condition as any in which modern exegesis can put the student; and yet they discovered not the truth. For "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.*" And hence a pious ploughman, who never had learned geography, or chronology, and who far from having mastered other languages, knew not the grammar even of his own, and was not mighty even in the alphabet of English, but who had notwithstanding been taught by the Spirit of God the truth as it is in Jesus, might be competent to instruct in true religion these accomplished Rabbies, and vaunting philosophers.

Let us remember that much learning has been possessed in later times by those nominal Christians, who have yet gone astray as to the cardinal truths of Christianity, men, who like Taylor, the editor of an elaborate Hebrew Concordance, and a laborious commentator on Paul's epistle to the Romans, have read again and again every letter of the original text, and thought themselves profoundly versed in the doctrines of the Bible, and yet remained blind to the divinity of their Redeemer and the fact of an Atonement. There have been men of title and fame in the schools of theology, who needed to be

* 1 Cor. ii. 14.

taught the first principles of the oracles of God, like that learned theologian of modern Germany, who in a grave treatise on the principles of Scriptural interpretation, lays it down as an axiom, that it is but superstition to suppose that prayer to God can afford us any aid in determining the meaning of Scripture.

Consider again, the confessions of eminent christians who have been both scholars and spiritual men. See an Owen, with all the learning of the schools lumbering at his back, acknowledging the high gifts of teaching which the Spirit had bestowed on an unlettered Bunyan;—See a dying Grotius, with all his accomplished scholarship and his erudite comments on scripture, envying the superior piety of an illiterate peasant, John Uri: and you have, from the lips of true scholars and true christians, the acknowledgment, that while learning can do much, there is also much, and that of great importance, which mere learning can never do.

Again, we should remember, that as learning cannot, of itself and unaided, lead to the right interpretation of the Bible, and bring the truth out of it, so learning in the preacher, of itself, can as little get that truth out of the Bible into the hearer's heart. The Spirit that must unlock the scriptures, is also the only agency that can unlock the souls of a congregation; and all efforts without recognition of our dependence on Him, and without His recognition and acceptance of those efforts, will be but like ploughing the sea, and sowing the bare rock. Hence we see placed in strong contrast, in the history of the Church, the religious usefulness of illiterate but spiritual churches, and the droning imbecility of learned but carnal churches. Set the Methodists of England in the days when they first descended into the collieries of Kingswood, and invaded the rabble and the booths of the Moorfields of London, against the learning and philosophy of the Latitudinarian divines, with their Tillotsons, Burnets and Cudworths; and it is not difficult to see that the weak things of the world in God's hand may outstrip in the race of usefulness the mighty. So in the history of modern Missions, to multiply instances no further, was not our own community in England, feeble-handed, scantily taught, and more scantily endowed as they were, the first to shake the idolatry of India; when the learned and wealthy and luxurious Establishment of England was leaving it untouched and unpitied? Let us not be misunderstood. We are not depreciating the value of sound Learning, but endeavoring to guard against the mistake of regarding it as all-sufficient, either to elicit the true meaning of scripture for ourselves, or to impart its best lessons to others. When Nelson was fighting the battle of Copenhagen, he was not the chief in command. Whilst busied in executing some daring manœu-

vre that his superior officer thought too dangerous, the signal was given for Nelson to draw off his ships. He had ere this lost an eye, and when told of the signal that was displayed, he shifted his telescope to the blind eye, and turning it in the direction of his Admiral, said bitterly, "I do not see it," and fought on. Adapted as the word of God is to bring to view the land that is afar off, and to place before us the invisible realities of eternity, yet such is the inveterate blindness of man's heart, if left in ourselves, or in those we teach, destitute of the Spirit's enlightening influences, that all our endeavors to explain or apply that word will be but fitting telescopes to blind eyes.

We might stop to show again how errorists of various classes, if mere learning were our chief resource, would outwork us with that weapon. We might point to Maynooth, the Theological college of Irish Romanism, with its four hundred and fifty students. We might look to the world-renowned Propaganda Institution at Rome, with its missionaries in training for all quarters of the earth, and which boasts of hearing in its public solemnities, no less than forty-four different languages used.* We might ask, have we the attainments in biblical criticism, and in varied learning, that are boasted by so many of the heretical schools of Germany.

3. But we must pause, and proceed to remark that learning will, far from aiding, irretrievably injure us, if, under its influence, we learn to take, as multitudes have done, false and derogatory views, as to the nature of the Divine Spirit. We may, on one side, the error indeed more generally of the ignorant than of the learned, run, in our views of this great Agent, to the extreme of fanaticism; and call the workings of a heated imagination, and warm sympathies, and excited passions, by the name of the Spirit's operations.

So, on the other hand, we may resolve this dread Agent, as multitudes have done, and often with learned men for their leaders, into the mere light of reason; thus at the same time distorting the scripture, and destroying their own souls. Many of the Quakers have done this, and have thus set up their own misguided conscience and blinded reason, as the supreme arbiter of right, and the one Oracle of the only revelation that they acknowledge. So in the same manner, Rationalism in Germany has exalted the reason of man into the dignities and authority of the Divine Spirit. It has seemed to the speaker that our denomination are liable always, if they forget one or two great truths, to plunge into Socinianism. Do we tenaciously insist on the strict independence of the

* Annals of the Propagation of the Faith. London, May 1844, p. 140.

churches, and the right of private judgment, Socinianism at least in our own country, sympathises in these things with us. We rejoice in the connexion between our denominational views and the progress of civil and religious freedom. "Where the Spirit of the Lord is, there is liberty." But Socinianism also boasts of its friendliness to the cause of human freedom. And the converse of the proposition by no means follows, as a truth, that "where liberty is, there is the Spirit of the Lord." Our great barrier against this ruinous heresy is found in just views of this "Spirit of the Lord." If we lose our hold on the doctrine of the Personality of the Holy Ghost, we plunge easily as churches into this destructive error. Thus it was, that the Baptists of Poland, in the age following the Reformation, became so many of them adherents of Socinus, who labored and proselyted amongst them. Thus it was, that at one time, nearly the entire mass of the General Baptists in Great Britain had sunk into Unitarianism. Duidith, the only member of the Council of Trent, we believe, who became as was generally thought, an adherent to our denominational views; and from the rank of a Romanist prelate and an Imperial envoy, past to the unambitious station of the member of a Baptist church in Poland, was an Unitarian, we fear, as well as a Baptist. Such was James Foster, of England, whom Pope eulogized as a better preacher than the metropolitans of the establishment, a Baptist and also an anti-trinitarian.* Such have become, to a great extent, the Mennonites of Holland. Other forms of church government, prelacy, pædobaptism, synods and creeds have not preserved other denominations from the incursions of the same error. But we suppose it the truth, and if an unpalatable truth to any, not the less necessary to be spoken, that Congregationalism once divested of the Divine Spirit is especially open to the incursions of this evil. There are many truths of the divine scripture that lie on the very edge of deadly error. Our sentiments, if we lose once our just views of the Spirit's nature and offices, allow us to pass rapidly into Socinianism. The wisdom that is earthly takes the place of that which is heavenly, and the spiritual gives way to the carnal, the bird of Athens expels that of Zion, and the owl of Minerva, hooting in the moonlight of rationalism, extrudes the dove of Heaven.

III. What, then, is the duty of the Church in our times? To disregard learning? By no means. To discourage the education of our rising ministry? Not at all.

1. It is their evident duty to cherish, with holy jealousy, just views as to what constitutes the evidences of a call to the

* It need scarce be said, another and earlier name than John Foster, the great essayist.

ministry; and what are the endowments which the scriptures demand in those desiring that office. Now as young men are often sent by our churches to the Theological Seminary, at an age when their endowments can hardly yet be fully discerned; it may be unsafe at the very outset to come to the peremptory decision that the youth is called of the divine Spirit to preach Christ's Gospel. But, on the other hand, when he has finished his course with credit at the Seminary, he is apt to expect that he should be licensed, and the church is prone to feel that it would be cruel to deny him a license, when so much time, and cost and toil have been expended in preparation. And yet the man, may have, learning and common morality excepted, no very plain traces of the graces that scripture requires, as evidencing the Spirit's call. Here, then, is there not a danger that the church may too summarily recommend the young man to commence the acquisition of an education; and then, having done this, be led to act as if virtually such recommendation had decided the question of his license? If this should be the result of the existing system, that existing system will operate injuriously. It will eventually bring upon us what our churches have always dreaded and justly, what may be called, to use the quaint language of our forefathers, a man-made ministry. The churches will ordain ministers of their own selection, instead of striving to ordain only those whom God has selected. A solemn responsibility rests, at this point therefore, on our churches; not on our Theological Seminaries. The churches have not the right to cast this responsibility on the Seminary, and our Seminaries will not accept the trust. They will not become the manufactories of a ministry for the churches. It is required, then, that our churches be chary, and prayerful and deliberate in their selection of candidates for education; and still more chary and prayerful and deliberate in the induction into the ministry of those so educated. It ought to be considered no reflection on the character of a young man, that he should be kindly told at the close of a successful course of study, that the church, while appreciating his unblemished morals, and believing in his piety, and allowing his scholarship, yet doubted his call to the ministry. And churches and ordaining councils must not shrink from the task of doing what may, to their own feelings as well as to those of the candidate, be often a severe trial. The Holy Ghost, is, after all, the personal, omnipresent, and sovereign arbiter in this matter. And we have no right to endorse aught where we cannot with much legibility read his signature.

2. Another evident duty of the church is to cherish just views generally of the nature of the Holy Ghost. This is, in some sense, the great question of our times. For it may be shown

that it underlies some of the gravest and most litigated questions that are now filling our own and other lands with debate and recrimination. It is on most sides agreed that the influences of the Spirit are necessary to the church. But what are these influences, how are they to be secured, and how identified? Rome and Oxford tell me, only in a certain succession, a mystic transmission of these influences from hand to hand, and by virtue of certain rites and ceremonies administered by the hands of those who are in this succession. To ensure my own salvation I must lay hold on this electric chain. Its transmission I must trace by chasing the phantom through the Dismal Swamp of the dark ages by the fire-fly light of tradition: and lose my soul unless I can clutch it. How are the real influences of the spirit best identified? By identifying the church, that is in this Apostolical succession. I turn to the New Testament, and is the Holy Spirit who is there revealed so secured, and are his influences so identified? I read there of "the fruits of the Holy Spirit," and these, on the Saviour's own authority are the best tests of the truth. An apostle appealed to the conversion of souls, producing in them these fruits, as one of the seals of his own apostleship. With Christ and with Paul warranting me so to do, I choose, then, by these graces to identify the real presence and operations of the Holy Ghost. How, as a minister of the gospel, am I to secure these influences for myself? Shall I have them, because I am the successor of good men; or the successor of bad men, who were the successors of worse men, but who were the successors of better men in ancient times? The succession of the true church becomes then a question of genealogies, not easily traceable. Of scriptural evidence for this claim we see no trace. As to its reasonableness, it seems to us just as if in order to secure my breathing the same breath of life with my ancestors, I should fill a gallery with their embalmed lungs and determine to breathe no other air than that drawn through this channel, and passing in due order over all these venerable and decaying remains. Is it thus I am to secure the same air which they breathed? No, I go for myself to the ever fresh air; and the atmosphere that played around Adam is eddying in its fiercer blasts or sighing in its gentler gales around me also. I breathe it, and I need to breathe it, fresh and fresh, every hour of my life with my own lungs. So is it with the Spirit of God, the breath of the divine life. I find it fresh and free, in the ever-living Deity, and for myself I go to Him, not in my forefather's name, but with my own wants, and in the use of my own reason and conscience and affections. And because no prelatial palm has been prest upon my head, may I not kneel in my own closet to my own Father in Heaven, and ask and expect that Spirit which he gives liberally and with-

out upbraiding? Can I look dispassionately into the New Testament, or the history of the Christian Church, and believe that this Divine Agent has pawned and mortgaged his influences to a great ecclesiastical corporation, and pledged himself to trickle out of their fingers exclusively, in baptism and ordination, into men's hearts—that he has made this outward and corporeal act of theirs to constitute regeneration, and that theirs is the only valid ministry—and that he has thus made them exclusively the true church, and given them the monopoly of all the promises, all the immunities, and all the blessings that make up the heritage of God's true Israel? Can I believe that Owen and Baxter, Bunyan, Watts, Pearce and Carey were only usurpers of the pastoral office, schismatic and intrusive ministers, whom God neither commissioned nor approved? Can I believe that these men were out of the line of grace, while Bancroft and Sancroft, and the Hildebrands and the Borgias of Rome were in that line? If it be so, all my views of the real nature and agency of the Divine Spirit need to be changed.

So, in the question as to the *revivals* of our times, the preliminary inquiry must still be what is the true nature, and what the genuine fruits of the Holy Ghost. There are undoubtedly seasons when God's Spirit is largely poured out, and sinners in numbers are converted; and it becomes the duty of the Church of God to make continuous and unwonted efforts for the conversion of souls. And it is equally indubitable, that there are scenes of false excitement, where there is much of groundless hope and spurious profession. How shall I meet these great questions, but by just views of the Spirit of God, and a clear judgment as to what constitutes His true influences? Presumptuous indeed were it to condemn where God blesses. Even Balaam dared not do this. And equally presumptuous it is to bless what God has not done, and to defend scenes where amid tumult, and disorder, and strong agitation, there may have been as little of real piety as in the ecstatic dances of the whirling, howling dervishes of Scutari.

So we meet in our times with the claims of a *new revelation* urged in behalf of Mormonism, and on its part as well as that of Romanism with a claim to the power of working *miracles*. Let me know justly the nature and operations of the Divine Spirit, and I have the best test by which to try these claimants and their claims. The arrogant Rationalism and Transcendentalism, again, that we meet at home, and the idolatry and superstition encountered in the missionary fields abroad, all alike, in discussing and exposing the elementary errors on which they rest, require us to return again to the elementary question, what is the Spirit of God, and what are

his influences, and where the criterion by which to recognise them.

3. The church is called, again, amid such scenes to recollect also, that if there be in the third Person of the adorable Trinity, a Spirit of Truth abroad, there is also a Spirit of error.* Less powerful indeed, but full of activity, skill, and energy, it is corrupting and deluding the nations. Voltaire and many another scoffer has owed often his keen wit and brilliant blasphemies to one whose unconscious dupe and tool he was. Many a leader in error, proud of his success and his long train of proselytes, knows little of the true source of his own strength, and who it is that has suggested his specious cavils, and instigated his successful jeers at truth. There is an inspiration of evil as well as an inspiration of good. And this none the less, because there are so many tendencies in our world to deny the very existence of fallen angels. Paul thought, and Paul's philosophy will stand yet, that he was fighting against spiritual wickedness in high places, and Satan was in his view the ruler of the darkness of this world. Terrific as was the array of secular power and cruelty, that Paul and his martyr associates were called to encounter on the throne, and in the arena of the crowded and glittering amphitheatre, he thought little of this, in comparison with the other. "For we wrestle not against flesh and blood" he exclaimed, "but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."† And well is it for our aid against such a foe, alike vigilant, malignant, artful and mighty, that we can call upon a Divine, Omnipresent, Omniscient and Omnipotent helper. Then we know our Father's meaning when he casts to us from the everlasting "hills whence our help cometh," the promise: "Not by might, nor by power, but by my Spirit saith the Lord of Hosts." For though invisible, and inaudible, this is the plenitude of might, and the perfection of power, all-pervading, silent and resistless, as the gravitation that binds together the material universe.

In his omnipresence he is encompassing the world as an atmosphere of moral influence. And as the air above you holds in a state of suspension the vapors and moisture that may at the fitting time descend to enrich the earth, so this all-pervading, ever-present Agent holds in suspense for his church the dews of a thousand summers of spiritual fruitfulness, the rains that are to call forth a thousand coming harvests. I may gaze disconsolately over wide wastes of heathenism all

* 1 John, iv. 6. † Ephes. vi. 12.

parched and black with barrenness. But at God's will, the clouds of mercy may gather and blacken and burst over that dry and thirsty land, and the fountains of the great upper deep be broken up. Then the earth is at once deluged out of the fulness of the Godhead, with the quickening showers of spiritual life, and all nations yield their millennial harvest to the Lord our God and our Redeemer. Prayer, the prayer of faith shall gather and pierce those clouds. And though as yet the distant shower may hang far off and seem but as a cloud like a man's hand in size, it may bring, if it so please God, abundance of rain, and the whole earth be glad for its coming.

Let us bless the Holy Ghost, then, for all that He now is to the church; for all that He has been in days past for our forefathers; and for all that He is pledged, in the sure word of prophecy, yet to be in the latter days. As an Association of Christian Churches, let us with more simple faith anticipate, and with more patient and constant supplication invoke, his influences. And as individuals, let us remember ever that we have no commission for the exercise of this Christian ministry, and no passport into the Paradise of God, except that which bears His signature.

Let us never, by an undue reliance on worldly resources and carnal wisdom, reason and cavil ourselves back into the infatuation of those who knew not even that there was any Holy Ghost. But let us seek His influences as an unction from the Holy One, that may abide in us, and no man then need teach us, for we shall be taught of God. And in the great questions of our own and all other times, this is the Spirit of Truth that is to adjudicate in every controversy, enlighten all darkness, remove all difficulty, banish error, establish truth, and perfect holiness, and thus restore unity.

In our youthful ministry, let us recognise the prerogatives of the Holy Ghost, and implore his influences to aid the church in trying, and the Theological School in training those whom He has selected and whom He is to endow. Let us not by a worldly "*philosophy*" and its "*vain deceit*" be "*plundered*" of vital truths, but let us with a vigilant jealousy guard the principle that it is not the church which gives the christian minister his true credentials, nor is it the Seminary by her diploma that confers them. The church but endorses what the Spirit only has the right to sign, and no man is duly called into the ministry who is not called of God the Holy Ghost, and by him endowed.

And whatever the afflictions that may befall us here, let us prefer all privation and toil and suffering to the abandonment