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Baptists . New York . New York Association, 1807 .
Minutes of the ... in the City of New-York, May ...
1807 .

[New York, 1807]. 16 pp .

MWA copy .

MINUTES

OF THE

NEW-YORK BAPTIST ASSOCIATION,

HOLDEN

IN THE CITY OF NEW-YORK, MAY 20 and 21, 1807.

WEDNESDAY, MAY 20.

1. AT 3 o'clock, P. M. assembled at the Meeting House of the first Baptist Church in the City, for Public Worship. Brother John Williams preached the Introductory Sermon from Eph. i. 22, 23.

2. Brother Parkinson opened the association by prayer.

3. Brother John Williams was chosen Moderator, and Brother Stephen S. Nelson, Clerk.

4. The Letters from the Churches were read.

[N.B. Minister's names in SMALL CAPITALS ; Licensed Preachers in *Italics*.
A — denotes no settled minister: from Churches marked (....) we had no intelligence.

<i>Churches:</i>	<i>Ministers and Messengers.</i>	<i>Baptized.</i>	<i>Received by letter.</i>	<i>Dissect.</i>	<i>Revoked.</i>	<i>Excluded.</i>	<i>Deceased.</i>	<i>Total Number.</i>	<i>Time of Constitution.</i>
Piscataway,	{ RUENE RUNYAN, Edward Griffith, Asa Runyan, Hezekiah Smith.	0	0	0	0	1	0	112	1680
Scotch Plains,	{ WILLIAM VAN HORN, John Ozborn, Aaron Ball, Henry Ball.	0	0	0	0	0	0	85	1747
King-Street,	{ NATHANIEL FINCH. Daniel Lewis, Thos. Wilson.	24	1	0	0	0	0	74	1747
Oyster-Bay,	{ MARMADUKE EARLE, Daniel Ficks Alexander Milne, Jacob Underhill.	38	1	1	0	0	3	95	1748
Morristown.....							42	172
First New-York,	{ WILLIAM PARKINSON, Samuel Dodge, John Bedient, Eliakim Ford, Nathaniel Smith, Lewis Rogers, William M'Intosh.	81	10	3	5	3	5	437	1762
Mount Bethel,	{ JOHN ELLIS, S. Martin.	0	0	0	0	0	2	123	1767
Lyon's Farms,	{ PETER BRYANT, John Mulford.	0	0	0	0	0	1	29	1769
Bethel, New-York,	{ DANIEL HALL, Silvian Bijotatt, James Gritman.	0	3	2	2	0	0	66	1770
Staten Island,	{ Anthony Fountain.	0	0	0	0	0	0	20	1786
Northfield,	{ MOSES EDWARDS, Abner Ball.	3	0	0	0	0	0	69	1780
Mount-Pleasant,	{ STEPHEN S. NELSON, Alexander Colhoun, Caleb Willis, Elijah Hunter.	2	5	0	0	0	1	48	1793
Samptown,	{ JACOB F. RANDOLPH, Samuel Drake, Robert Randolph, Martin Runyan.	1	0	2	0	0	0	36	1793
Middletown,	{ DANIEL STEERS, Isaac Tallman, George Marks, Cornelius Yormons:								
		6	3	0	0	1	0	61	1798

Total 155 | 23 | 8 | 7 | 5 | 12 | 1297

Churches.	Ministers and Messengers.	Baptized.	Received by letter.	Dismissed.	Restored.	Excluded.	Deceased.	Total Num-ber.	Time of Con-stitution.
	<i>Brought forward,</i>	155	23	8	7	5	12	1297	
Newark,	{ George Hobdey, John Ransley, Daniel Brown.	0	1	0	0	0	0	34	1801
Mendham.....							17	1802
Fayette-Street, New-York.	{ JOHN WILLIAMS, William Pearce, Francis Wayland, Thomas Garniss, Benjamin Sutton.	30	2	2	0	1	3	266	1791
South-River, N. Jersey.	{ Charles Gilmour.	2		0	0	0	0	42	1805
Welsh Church, N. York.	{ JOHN STEPHENS, Thomas Jenkins, Lewis Thomas.	25	1	0	0	0	2	76	1806
<i>Total</i>		212	29	10	7	6	17	1732	

[In July last it pleased God to remove from among us by death, our beloved, laborious and useful Brother in the Ministry, *Nicholas Cox,*]

4. Ministering Brethren present, who were not Messengers, were invited to take seats with us: those observed to be present were, Benjamin Coles, Thomas Brown and — Benedict.

6. A letter was presented from the Ebenezer Church in New-York, requesting admission into this Association, and referred to a Committee consisting of Brethren, Parkinson, Bryant, Runyan, Garnis and Wayland.

7. Adjourned till 8 o'clock to-morrow morning.

[Sermon in the Evening by Brother T. B. Montanye, from John xvii. 9.
"I pray for them."]

THURSDAY, MAY 21.

Met according to adjournment. Brother Runyan Prayed.

8. The Committee to whom was referred the Letter from the Ebenezer Church, reported, That they found a difficulty to exist between that Church, and one of the Churches in this Association, which would render the admission of

said Church at present inexpedient, and recommended that we appoint a Committee out of the first Church in this City, to confer with Committees that may be appointed for that purpose by the Churches between whom the difficulty lies, not doubting, that by such conference, the obstacle may be removed, that so the Ebenezer Church may be received at our next session.

9. Having concurred with the above report, appointed Brethren William Parkinson, James Duffie and John Bedient, a Committee to confer with the Committees which we advise the said Churches to appoint without delay, that so the Conference may be had as soon as possible.

10. From Corresponding Associations, had the following means of intelligence; from the Warren, a Letter and Minutes; from the Philadelphian, a Letter and Minutes by their Messenger, Brother Thomas B. Montanye; from the Warwick, a Letter and Minutes by Brother Rhodes, as their Messenger; from the Danbury, a Letter and Minutes; from the Stonington, their Minutes and Corresponding Letter, by Brother William Carter, their Messenger.

11. Received a Friendly Letter from our beloved Brother, Elkana Holmes, and appointed our clerk to answer it.

12. The Circular Letter prepared by Brother Parkinson, was read, and our Brethren, Runyan, Bryant and Dodge, in conjunction with the Author, were appointed a Committee to revise it.

13. The Corresponding Letter written by Brother Ellis, was read and referred to the same Committee, adding the Writer.

14. Appointed Messengers to Corresponding Associations, viz: To the Philadelphian, Brethren, Williams, Runyan and Randolph—to the Warren, Brethren, Ellis and Nelson—to the Danbury, Brother Nelson—to the Warwick, Brethren, Nelson, Miller and Benedict—to the Stonington, Brother Nelson.

15. Adjourned till 3 o'clock, p. m. Prayer by Brother T. B. Montanye.

Three o'clock, p. m.

16. Adopted the Circular Letter without amendment, and the Corresponding Letter with a little change in Phraseology.

17. At the request of the church at Newark, appointed for them in their present destitute state, the following supplies.

	Brother Ellis, the 1st. Lord's Day in June.			
	——— Edwards 2d do. do.	June, July, August and		
September,	——— Pearce 3d	do. do. do.		
do.	——— Runyan 1st in July			
	——— Bryant, occasionally.			

18. Our next session to be held in the Meeting House of the first Church in New-York, on the last Wednesday but one in May next. Public Worship to begin at 3 o'clock, p. m.

19. Brother Ellis to preach the Introductory Sermon—in case of failure, Brother Earl.

20. Brother Earl to write our *Circular*, and Brother Nelson our *Corresponding Letter* for next year.

21. At the request of the New-York Baptist Missionary Society, agreed to print with our Minutes and Circular Letter, the Report of their Board. Brother Parkinson to superintend the press.

22. Adjourned. The concluding Prayer by Brother Edwards.

[Sermon this Evening by Brother Benedict, from Eph. iv. 22, 23, 24.]

☞ To prevent imposition on the Churches of our connection and other bodies of professed Christians, by *Simon Newy*, formerly a Preacher of our order, and a member of the Church at Patch Hog on Long-Island (which Church is now dissolved) we feel it incumbent on us to publish through the medium of our minutes, that the said Simon Newy is rejected from the Christian Fellowship of all sects in his neighborhood who profess to love Christ, on account of open and common intoxication and other immoralities.

CIRCULAR LETTER.

THE NEW-YORK BAPTIST ASSOCIATION MET IN NEW-YORK, MAY, 1807...TO THE CHURCHES COMPOSING THE SAME, SEND CHRISTIAN SALUTATION.

DEAR BRETHREN,

We received your Letters and have deliberated on the several matters to which they called our attention. Our decisions, which we trust were formed in the fear of God and with a view to his glory, appear on the minutes prefixed to this epistle; and we are happy in having it in our power to say that all our business, as far as we could judge, was conducted in a spirit becoming the Gospel: for which we desire to feel thankful to the great head of the Church who, we believe presided among us.

Having witnessed, while together many of the happy effects of brotherly love, and being persuaded that the same love produces similar effects in all bodies of christians—yea that no Church, or Christian Society can be happy, respectable or prosperous without it, we are induced to make *that* the subject of this circular address; hoping thereby to contribute, in some degree to the preservation and increase of that very desirable blessing among you.

“Love, saith Peter, as Brethren.” 1 Pet. 3. 8.

The relation of brethren to which this love has respect, should be distinguished, from other relations which, in scripture

go by the same name. Some are brethren by descent from the same natural parent or parents: so the sons of Jacob, Gen. 42. 13: others are so stiled on account of affinity, kindred or nation; so Abraham and Lot, and so all the Israelites and even the Edomites were brethren, Deut. 23. 7, 19: there is also a brotherhood arising from the common participation of human nature; thus all men are brethren, 1. Thess. iv. 6. I. John v. 16. But the relation to which our subject has respect, is *spiritual*, and is that which exists between the children of God; who are all brethren, being children of the same father, “*Our Father which art in Heaven;*” members of the same family, the family in which Christ himself is *elder brother*, and heirs of the same inheritance, “heirs of God and joint-heirs with Christ.” Rom. viii. 7.

This relation in the most extensive sense includes all the elect; for they are children of God in covenant relation, though not yet manifestly so by regeneration; and their being so in covenant relation is the reason given by the Apostle, why they are made so by regeneration, “because ye are sons, God hath sent forth the spirit of his son into your

hearts, crying Aba Father." Gal. iv. 6. With this also agrees the Mission of Christ, which was to "gather together in one, the children of God scattered abroad;" that is, to redeem by his blood and renew by his spirit, the elect of God among both Jews and Gentiles, and by his gospel dispensation to bring them together into one Church state; see John xi. 52 and Eph. ii. 15. They are likewise all of the same family; "the general assembly and Church of the first born which are written in heaven." Heb. xii. 23. Nor can it be doubted that they are all heirs; for they are "blessed with all spiritual blessings in heavenly places in Christ Jesus," Eph. i. 3. and that not only after regeneration, nor by any means "according to their works, but according to his, that is, God's purpose and grace which was given them in Christ Jesus before the World began." II. Tim. i. 9.

However, as connected with our present subject this relation includes only those who are, or at least appear to be, the children of God by regeneration; for as in regeneration we are made partakers of the principle, so also are we distinguished as the objects of brotherly love: "every one that loveth him that begat," who is God and who is loved only by the regenerate, "loveth him also that is begotten of him," him whose experience and conduct shew him to be a child of God "by faith in Christ Jesus." Gal. iii. 26 and I. John v. 1.

Brotherly love therefore may be distinguished from natural love thus: Natural love arises from nature and is—1st. That *common* affection which we feel for our fellow creatures as such, inclining us to associate with them rather than with creatures of any other order, also, to sympathize with them under their afflictions, and administer to their relief: and—2d. That *more than common* affection which we feel for our relations, intimates and benefactors. But brotherly love arises from the new man in us, and is that affection which we feel for one another as new creatures; and which therefore has no respect to *nation, complexion, wealth nor sex*: "There is, saith Paul to believers, neither Jew nor Greek, bond nor free, male nor female; for, adds he, ye are all one in Christ Jesus." Gal. iii. 28.

This love however, though it differs from, is not inconsistent *with*, nor does it at all tend to diminish that lawful affection or the duties of it, which we owe to our fellow creatures in general, and to our families, relations and benefactors in particular; for these are inculcated by the gospel as much as they are required by the law, either natural or written: see Luke vi. 35. Gal. v. 10. Eph. vi. 1, 9. Col. iii. 18, 24. I. Tim. v. 8. Luke vi. 31.

Neither is the existence of this grace of brotherly love inconsistent with degrees in the exercise of it: for as in the present imperfect state, "we see but in

part and know but in part," so our love for each other, even as new creatures is often much influenced by personal acquaintance and harmony of sentiment: to which may be added, that the superior piety and understanding, edifying conversation and affectionate behaviour of some of God's children, render them peculiarly dear to their brethren: of this we find instances even among the apostles; yea Christ himself, as man appears to have distinguished John who, on that account was called "The disciple whom Jesus loved," John xxi. 20. Philip ii. 20. Acts xv. 36, 40.

It may also be proper here to remark, that this love of which we treat, altho' it embraces all the new creation in Christ Jesus, yet perfectly agrees with the most strict and earnest defence of truth and of gospel order in the church below;— "Earnestly contend for the Faith once delivered to the Saints" is an apostolic injunction, Jude 3: it follows therefore, that it is no breach of this love, that you as Churches exclude from among you all persons who "walk disorderly," notwithstanding with respect to some of them you may feel constrained to entertain a charitable hope, and on evidence of repentance are bound to restore them: see 1 Cor. 5. 13. and 2 Cor. 2. 5, 8; nor yet that you refuse to admit to the *Lord's Table* with you, such as you believe to be renewed persons and hope to unite with in heaven, while either they do

not see, or seeing do not observe the apostolic order in gospel privileges: should any ask what that order is? they are referred to Acts ii. 41, 42. "then they that gladly received his word" the word of the gospel preached by Peter, "were 1. baptised.—2. added to the Church—and 3. admitted to the supper, intended by breaking of bread."

Brotherly love wherever it exists is active; if therefore we possess it, more or less it produceth in us such effects as the following.

1. *A desire of associating with the proper objects of this love, the children of God.* Even the world because they love each other, desire to be together; how much more the saints whose love is so much more pure and ardent! Indeed where this desire is wanting, if love at all exist, it is certainly very little in exercise. When we hear David, speaking of his brethren, exclaim, "they are the excellent of the earth, in whom is all my delight," Psm. xvi. 3; read of the Disciples meeting together as a choice privilege, though in private, "for fear of the Jews," John xx. 19; and consider Paul's declaration "God is my record how I long after you all in the bowels of Jesus Christ." Philip i. 8: how can we suppose that we possess the same grace of love unless we feel, in a good degree, the same desire of christian society? If we possess this desire, though duty at times call us among the

world; on getting away, it might be said of us as of the Disciples when liberated from prison, "being let go they went to their own company," Acts iv. 23.

2. *A tender concern for the welfare of our brethren*, both temporal and spiritual, especially the latter. Possessing this concern it keeps the flock of Jesus much on our minds, often produces the Inquiry, How does Zion prosper in such or such of her branches? and of course sends us often to God to plead for the prosperity of his "Weary Heritage". And altho' certain persons or churches, by reason of our acquaintance with them, and sometimes by reason of special impressions of the holy spirit, may rest with peculiar weight on our minds, yet the whole Israel of God share an interest in our breathings at the throne; and that, not only in *public*, where it may be no more than a matter of form, but also in *private*, where we may best judge what the desires of our souls really are. Philip, 1. 3, 4.

3 *A sacred care not to speak evil one of another*. If so, are there not many among us destitute of this grace of love; at least very little under its influence? Or why do we so often see or hear of the lamentable effects of evil speaking? O that the disciples of Jesus would once learn to observe their master's directions; "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone, &c. Math.

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18. 15, 16, 17. Not only will brotherly love prevent us from speaking evil of our brethren, but

4. It will moreover influence us *to defend their characters when misrepresented by others*. This we have frequent occasions of doing; O that we more carefully embraced them! But on the contrary: how often is it found that when evil reports are in circulation respecting our brethren, instead of examining into their origin, as we ought, and if true making them known as such; or, if false, endeavouring to put a stop to their progress, we, either by total silence, or by ambiguous expressions and dark insinuations, at least countenance others if we do not actually assist in disgracing the innocent disciples and cause of our professed master; and all this, shocking to think! is sometimes done under pretensions of friendship. How like the conduct of Judas! and well might such a professor be asked, "Betrayest thou thy brother with a kiss?" that is, under some external tokens of affection. Is this "bearing one another's burdens and so fulfilling the law of Christ," as enjoined by the apostle, Gal. 6. 2? All must know it is not.

5 If we are under the influence of brotherly love, we are thereby constrained *To watch over both ourselves and others in the Lord*. First over ourselves; that our conversation and conduct be

such as shall not offend or grieve our brethren. This watch should extend even to matters in themselves indifferent, as appears from the advice and resolution of the apostle respecting the use of meats. 1 Cor. 8 chap. And secondly over our brethren; not as those that "watch for their halting," or as being gratified at seeing their failings, and in publishing them to others, no; such a disposition and conduct proceed, not from *love* but *envy*, and are strong marks of unregeneracy; but we watch over them, in order that, should any thing injurious to the cause of Christ or their own reputation appear in them, we may give them seasonable and wholesome admonition, and which, being given in love and meekness, often, not only tends to prevent the further wanderings of our brethren, but also to increase their love for us; for they, seeing we are influenced by love, cannot help loving us in return; so the psalmist: "Let the righteous smite me, it shall be a kindness; and let him reprove me, it shall be an excellent oil, which shall not break my head; for yet my prayer also shall be in their calamities, Psal. 141. 5. So also the Corinthians, under the admonitions of the apostle, see 2 Cor. 6, 7.—12.

6. The more we are under the influence of brotherly love, *the more ready we shall be to overlook the infirmities of our brethren*; to "forgive one another,

as God, for Christ's sake forgave us"—to heal breaches--revive fellowship where it has declined, and preserve it where it is alive, all of which are gospel injunctions. Should any one say, "My brother or sister does not deserve forgiveness;" let that person ask, did I deserve it from God?

To assist us in the cultivation and exercise of brotherly love, let us often meditate on the following things:

1. *Our relation*; we are all brethren, should we not then love as such?

2. *Our common interest in the love of God*, as displayed in our *election, redemption, and regeneration*: "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God! 1 John, 3, 1.—Should we not then love one another?"

3. *We shall soon all meet in the same society, and spend an eternity in the enjoyment of the same God*. O that this sweet consideration might always have its due influence on us! then should we know better how to treat, not only those of our *own* name, but also, those of *every* name, that we believe to be the children of God; then, notwithstanding our faithful endeavours to convince them of what we believe was the faith and practice of the primitive Christians, we should love and converse with them as heirs in common with us of grace and glory.

4. *The new Commandment of Christ:* "Love one another as I have loved you. John, 13. 34." How great, then, should our love be for each other!

5. *Brotherly love is essential among the evidences, both to ourselves and others that we are children of God and disciples of Christ;* "We know that we have passed from death to life because we love the brethren." 1 John, 3. 14. "And by this, saith Christ, shall all men know that ye are my disciples;" by what? The colour or fashion of your apparel? or your observance of pharisaical austerities? no; but by your mutual love, "if ye have love one to another. John, 13. 35." So much was this the distinguishing badge and character of the primitive disciples of Christ, that, as *Tertullian* observes, it was acknowledged by the very Heathen, who on seeing Christians meet on the streets and express their mutual affection, would say, "See how they love one another."—Would to God that the same were as observable now!

6. *The declarative glory of our blessed God and Saviour, and the peace, prosperity and reputation of Zion at large, and of each church in particular, are all deeply concerned in brotherly love:* they are promoted by it, and suffer where it is wanting; "For where envying and strife is, there is confusion and every evil work." James 3. 16; and where these are seen among professed Christians, the mouths of infidels are opened, the name

of Christ is blasphemed, the honour of his cause is injured and the souls of his disciples are wounded! How desirable then is it that we should "love as brethren!"

These considerations rested with great weight on our minds "in the days of our first love." Let us often call those days to remembrance; and, recollecting how dear the name, the cause and the disciples of Jesus were to us then, let us consider the exhortation of the apostle—"Let brotherly love continue." Remember brethren, our Father's love for us continues, and so should our love for him and for one another.

As means tending to preserve and increase brotherly love, permit us brethren to exhort you:

1. To embrace all opportunities of talking freely with each other, of the dealings of God with your precious souls: so did the saints of old: "Then they that feared the Lord spake often one to another." Mala. 3. 16. Such conference, as it gives the children of God a further knowledge of each other's experience, so it cannot fail to strengthen their confidence *in*, and increase their love *for* each other, as "brethren and companions in tribulation and in the kingdom and patience of Jesus Christ." Rev. 1. 9.

Moreover, by this exercise they come to know that their trials are not, as they may have supposed, singular; but, such as are more or less common to all

the "household of faith;" and, if at any time, the trials of some are found to be unusually great, their brethren being made acquainted with their state, know the better how to sympathize with, and pray for them. Wherefore,

2. Avail yourselves of all opportunities of uniting in the solemn, awful exercise of prayer. The tendency this, as well as a free relation of experience has to excite and preserve brotherly love, both between individuals and churches, cannot well be expressed, and can only be known by those who enjoy the privilege.

3. Indulge no jealousies respecting each other: "Charity thinketh no evil," 1 Cor. 13. 5. If you suspect the real affection of a brother or sister, take the first opportunity of mentioning your fear to that person alone: possibly, yea probably, your suspicion is without cause; or, if on examination it be found that some coolness is really felt, such a conversation is the most likely means of removing it.

4. Finally; make all allowance, justified by the scriptures, for our common infirmities; remembering that you are "also in the body; Heb. 13. 2. and that "in many things we offend all." James, 3. 2.

Now, dear brethren! if you love the name and cause of our God and Saviour, if you desire the peace, prosperity and reputation of his church in general, and of the several branches thereof, to which you respectively belong, in particular; let us beseech you to "love as brethren; be pitiful, be courteous."

Many of you we shall never see on earth; but hope to meet you in the house and kingdom of our common father; where our love will be perfect, our association perpetual, and our joys immortal.

Even so, Lord Jesus. Amen.

Signed, by order of the Association,

JOHN WILLIAMS, *Moderator.*

STEPHEN S. NELSON, *Clerk.*

REPORT

OF THE DIRECTORS OF THE NEW-YORK BAPTIST MISSIONARY SOCIETY.

*To the New-York Baptist Missionary Society
By their Board of Directors.*

DEAR BRETHREN AND FRIENDS,

Having committed to us, under the great head of the church, your business

for the past year, you of course expect from us an account of our stewardship; which accordingly we now lay before you.

This year being the first of the institution, we have been enabled to do but

little ; owing, partly to the want of pecuniary aid, and partly to the want of suitable missionaries ; besides, for some time we were at a loss to determine where even the means in our possession might be most profitably employed.

Nevertheless, with gratitude to God, and the friends of his cause, we inform you, that we have not been entirely inactive, but have been enabled to do something, we trust, in the furtherance of the gospel, and for the benefit of precious souls.

At a meeting of the Board, on the 9th of June, it was

Resolved, That a subscription be circulated to obtain subscribers, and donations for promoting the institution. A subscription was prepared, accompanied with an account of the origin and object of the society ; and a number of copies being printed, they were put into the hands of suitable persons, both in the city and country, for circulation.

On August the 4th, *Resolved*, To employ a missionary for three months, to preach the gospel in destitute places. The person appointed was our brother Charles Lahatt, who, having accepted the appointment, having received the necessary credentials and instructions, and being commended to the care of the chief shepherd, on the 10th of October set out on his mission. His time was employed among destitute churches and neighbourhoods west of the North-River ; and from his journal, presented

to us on his return, we have reason to believe he did not labour in vain in the Lord :—he found considerable numbers ready both by day and by night to hear the word, some of whom appeared to feel its power. Besides preaching almost every day, and baptising a few persons on profession of faith in Christ, he seems to have been useful in stirring up and uniting some “lukewarm” and divided churches.

On December 1, *Resolved*, That a prayer meeting be held on the evening of the first Monday in every month, in the meeting-house in Gold-street, and that of Fayette-street, alternately ; and that a collection be made at each meeting for the benefit of the society.

The Board being satisfied with the labours of Brother Lahatt on his first tour ; on the 14th of January we solicited him to go on a mission of a few weeks on Long-Island ; which he consenting to do, and the necessary arrangements being made, he set out early in February. On this tour, also, we trust his labours were useful ; though, as he found the island better supplied with evangelical preaching than was expected, we thought it unnecessary to renew his mission for that place.

On the 6th of April we resolved to send a missionary out for six months, to be employed in destitute places between the Hudson and the Delaware rivers, and as far north as the time allowed him will admit. Brother Lahatt

was again solicited to go; he consented; and, being duly authorised and instructed, he set out on about the 25th of the same month. May *the angel of the covenant* go with him, and with all gospel missionaries, granting them much consolation and much success!

Dear brethren and friends, if we desire to be useful in spreading the gospel—in gathering in the Lord's redeemed, and in building up the "*waste places* of

Zion," we must have more than the *name* of a Missionary Society—we must have the *spirit*. Both our hearts and our purses must be *open* in the work.—Many pretend to pray for the spread of the gospel, while their shameful penuriousness proves their prayers are not sincere. Lord deliver us from "covetousness which is idolatry."

The following are our Receipts and Expenditures:

<i>Receipts.</i>		<i>Expenditures.</i>	
By subscription,	192 00	Paid our Missionary for services rendered,	168 00
Donations, viz.		Do. do. in advance,	60 00
From a Lady, unknown,	10 00	For Books, &c.	21 56
Mrs. Melancton Smith,	9 00	Balance in hands of the Treasurer,	377 28
A Gentleman,	25 00		<hr/>
Robert Stewart,	20 00		626 84
The Youths' Missionary Society,	81 80		
Stephen B. Munn,	50 00		
Sundry Ladies. by Mrs. J. Duffie,	31 00		
Do. Mrs. Hannah Carman,	16 82		
Sundry Persons,	58 89		
Collected at Prayer Meetings,	132 83		
	<hr/>		
	626 84		

N. B. The New-York Baptist Missionary Society consists of one hundred and twelve members. The Officers for the year commencing the 20th May, 1807, are

John Williams, *President*,
William Parkinson, *Vice do.*

Abraham Baudouine, *Treasurer*,
Caleb B. Bowering, *Secretary*.

Other Directors.

John Stevens,
Daniel Hall,
William Pearce,

John Stanford,
John Bedient,
Samuel Prince,

John Cauldwell,
Eliakim Ford,
Jacob Smith,

Stephen B. Munn,
Nathaniel Smith,
William Spencer.

CORRESPONDING LETTER.

The New-York Baptist Association, convened in the City of New-York, on May 20 and 21, 1807, to Corresponding Associations, sendeth Christian salutation.

DEAR BRETHREN,

The arrival of our anniversary reminds us of the rapid flight of time, the duties that devolve on us in our associate capacity, and the pleasure of hearing from the churches in our connection, and sister associations. United in sentiment, experience, interest, and dangers, our mutual intercourse promises the advancement of the Redeemer's kingdom; in the increase of our faith, love, holiness, and spiritual knowledge; until we shall be prepared to join the "general assembly and church of the first born."

We cannot inform you, that all the branches of our body are in flourishing circumstances: many of them indeed are; they have been increased with men like a flock: they have seen the blooming youth, the man of grey hairs, and the once presuming infidel, becoming the subjects of all conquering grace; bowing at the foot of the cross, and finding in him who bled thereon, "all their salvation and all their desire." Others, however, are enduring the chills of a spiritual winter: few around seem willing to enlist under the banner of the Lord's anointed: yet, favoured with faithful watchmen, "who, for Zion's sake, will not hold their peace, and for Jerusalem's sake will not rest, until the

righteousness thereof go forth as brightness, and the salvation thereof, as a lamp that burneth, they are waiting for the moving of the waters, knowing there is a set time to favour Zion."

To the practice of discussing politics on seasons of religious fellowship, we are utterly opposed; knowing it to be injurious to spiritual prosperity, and contrary to the declaration of Christ, "My kingdom is not of this world;" nevertheless, when we observe fruitful countries, and populous cities become fields of blood, and scenes of destruction; and kingdoms and characters sinking beneath their innumerable crimes, we feel warranted to glance (at least) "at the signs of the times." In the countries continuing to wield the sword of war, we behold a God of "terrible majesty" going forth in just retribution to punish those, who by the cruelties of the rack, the inquisition, and the burning stake, once sported with the lives of God's people; and are reminded of the awful words recorded Rev. 16. 6, "They have shed the blood of saints and prophets; and thou hast given them blood to drink, for they are worthy." But we also notice subjects which excite our warmest gratitude and admiration; connected with which, eter-

nal mercy is seen to triumph over the crimes and miseries of man, while Heaven and earth appear to add their loud amen. Missionary societies are formed, and missionaries sent in almost every direction. The benighted Heathen are visited with the best tidings ever published to man, and by the blessing of God upon the labours of our brethren at home and abroad, many of our fellow men are turned, from dumb idols, to serve the "living and true God:" yea, several of their number are become publishers of the common salvation to their deluded countrymen! Moreover, the translation of the scriptures into seven of the languages of India, is now progressing, and is expected, God willing, shortly to be completed. These, brethren, are likely to instruct when missionaries are dead, and remain the standard of truth, and means of the final overthrow of idolatry. In France, also, a Protestant translation of the Bible has been lately printed and sold; and "great doors and effectual" are opened for the publication of the "gospel of peace" among that nation. In our own highly favoured country likewise, the interest of Zion is rapidly progressing; new churches and associations are formed in many of our back settlements, and our brethren Holmes, Rooker, and others of different names appear to be useful among the Indians, insomuch that "the wilderness, and the solitary place are glad for them," and all the trees of the forest resound "Worthy the Lamb." May we not then conclude that the "bright and morning star" is risen, and that the life-giving beams of the sun of righteousness will shortly cause the precious seed of the kingdom to spring forth abundantly? "Look upon the fields, for they are already white unto the harvest!"

We close our epistle by wishing you much of the presence and blessing of God in your souls and families, churches and associations; rejoicing with you in Zion's peace and prosperity, sympathizing in all your sorrows, and intreating the continuance of your highly esteemed correspondence and prayers.

"And now unto him who is able to keep you from falling, and present you faultless before the throne of his glory, with exceeding joy; to God only wise, and our Saviour, be glory, and majesty, dominion, and power, both now and for ever. Amen.

JOHN WILLIAMS, *Moderator.*
STEPHEN S. NELSON, *Clerk.*