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Minutes ... in the City of New-York, May 24 and 25,  
1809.

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# MINUTES

OF

## THE NEW-YORK BAPTIST ASSOCIATION,

HELD IN THE CITY OF NEW-YORK,

May 24 and 25, 1809.



WEDNESDAY, MAY 24.

1. AT 3 o'clock, P. M. assembled at the Meeting-House of the First Baptist Church, in the City, for Public Worship. Brother *MARMADUKE EARLE* preached the Introductory Sermon, from 1 TIM. iii. 15.—“*But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the Church of the living God, the pillar and ground of the truth.*”
2. Brother *REUNE RUNYAN* opened the Association by Prayer.
3. Brother *MARMADUKE EARLE* was chosen *Moderator*, and Brother *CORNELIUS P. WYCKOFF*, *Clerk*.
4. The Letters from the Churches were read.



NOTE...Ministers' names in CAPITALS; Licenciates in SMALL CAPITALS ; an \* denotes no settled Minister.

CHURCHES.	MESSENGERS.	Baptized.....	Received by Letter.....	Dismissed by Letter.....	Restored.....	Excluded.....	Deceased.....	Total Number	Time of Con- stitution.....
<i>Piscataway.</i>	REUNE RUNYAN, - - -	22	—	2	—	—	2	140	1689
	Samuel Stille, John Pyatt, Asher Payatt, Hezekiah Smith, George Drake.								
	Carried forward, . . .	22	—	2	—	—	2	140	

CHURCHES.	MESSENGERS.	Baptized .....	Received by Letter .....	Dismissed by Letter .....	Restored .....	Excluded .....	Deceased .....	Total Number	Time of Con- stitution .....
	Brought forward,	22	—	2	—	—	2	140	
<i>Scotch-Plains.</i>	THOMAS BROWN, - - -	27	2	2	—	—	4	103	1747
	John B. Osborn,								
	Reuben Woodruff,								
	James Brown, Dugal Ayers.								
<i>King-Street.</i>	NATHANIEL FINCH, - -	3	—	—	—	2	—	64	1747
	Benjamin Lyon.								
<i>Oyster-Bay.</i>	MARMADUKE EARLE, - -	6	—	3	—	5	3	115	1748
	Richard Concklin,								
	Daniel Feeks, Jun. Zebulon Rodgers.								
<i>Morristown.</i>	* - - - - -	3	—	1	—	—	—	37	1752
	Thomas Osborn.								
<i>First New-York</i>	WILLIAM PARKINSON, -	53	6	7	1	12	5	564	1762
	CORNELIUS P. WYCKOFF,								
	James Duffie,								
	John Bedient,								
	Lewis Rodgers,								
	Samuel F. Randolph,								
	Leonard Blecker, Rosewell Graves, William M'Intosh,								
<i>Mount Bethel.</i>	JOHN ELLIS, - - - - -	3	—	—	—	—	1	124	1767
	Andrew Smalley,								
<i>Lyon's Farms.</i>	JAMES WILLCOCK, - - -	2	1	—	—	—	2	30	1769
	Aaron Fatute.								
<i>Bethel N. York.</i>	DANIEL HALL, - - - - -	9	1	2	—	1	1	92	1770
	THOMAS STEVENS,								
	SILVAIN BIJOTAT,								
	AUGUSTIN ELLIOT, James Gritman.								
<i>Staten Island.</i>	* - - - - -	—	—	—	—	1	1	18	1786
	Anthony Fountain, Henry Cruzer.								
<i>Northfield.</i>	MOSES EDWARDS, - - -	15	3	—	1	—	1	105	1786
	Cyrus Durand, Doctor — Brown.								
<i>Mount Pleasant</i>	STEPHEN S. NELSON,	2	2	4	—	1	—	64	1792
	Elijah Hunter, William Sing.								
	Carried forward, . . .	145	15	21	2	22	20	1456	

CHURCHES.	MESSENGERS.	Baptized	Received by Letter	Dismissed by Letter	Restored	Excluded	Deceased	Total Number	Year of Conversion	
	Brought forward,	145	15	21	2	22	22	1456		
Sampston.	JACOB F. RANDOLPH,	53	1	—	—	—	—	50	1792	
	ROBERT F. RANDOLPH,									
	Joseph Manning,									
	Martin Runyon.									
Middletown.	DANIEL STEERS,	5	—	—	—	1	—	67	1798	
	James Burges,									
	— Bell,									
	— Talman,									
	L— Conklin, — Sherwood.									
Newark.	DANIEL SHARP,	16	3	2	1	3	1	60	1801	
	CHARLES LAHATT,									
	George Hebdy,									
	Isaac Poiner,									
	James Vanderpool, William Grumman.									
Randolph.	BENJAMIN BLACKFORD.	2	—	—	—	—	—	18	1802	
Fayette-Street, New-York.	JOHN WILLIAMS,	11	10	1	—	7	—	302	1791	
	WILLIAM PEARCE,									
	Jacob Smith,									
	William Spencer,									
	John Hewett,									
	Benjamin Sutton, Joseph Hewett.									
South River, N. Jersey.	* — — — — —	2	—	2	—	—	—	41	1805	
Welch Church, New-York.	Charles Gilmore.									
	JOHN STEPHENS,	5	—	9	2	1	—	68	1806	
	ROBERT OWENS, Timothy Price, Thomas Jenkins.									
Poughkeepsie.	FRANCIS WAYLAND,	5	—	—	—	—	—	35	1807	
	Daniel Williams, — Williams.									
	* — — — — —	5	—	1	—	—	—	36	1807	
New-Rochelle.	James Flandrow, Drake Wilson, Daniel Wilson, Rufus Moe, Laban Russel, John Horton.									
	James-Street, New-York.	ARCHIBALD MACLAY,							37	1809
		George Thompson.								
		Total,	249	29	36	5	31	21	3210	

N. B. Since our last anniversary, our beloved brother **PETER BRYANT**, late Pastor of the Church at Lyon's Farms, departed this life. He was eminent in piety, useful in the ministry, and triumphant in death. "Be thou faithful unto death and I will give thee a crown of life."

Also, our brother—**WEED**, a member of the Church at New-Rochelle, and a licentiate in the ministry. This death we number among the mysterious events of Providence. Brother Weed was a young man, lately called to preach, and very successful in the work; he has left a goodly number of seals to his ministry. "Blessed are the dead which die in the Lord, they rest from their labours and their works do follow them."

5. A letter was presented from the Baptist Church, lately constituted in James-Street, New-York, requesting admission into this Association; which was referred to a committee, consisting of brethren Runyan, Lahatt, Williams, Parkinson, and Sharp.

6. Adjourned till half past 8 o'clock to-morrow morning. Brother Brown closed by prayer.

(Sermon this evening by brother Wilson, from Micah, v. 4.)

#### THURSDAY, MAY 25.

**MET** pursuant to adjournment. Prayer by brother Sharp.

7. Brethren Allison, Ashley, Wilson and Hillyer being present, were invited to a seat with us.

8. The Circular Letter, prepared by brethren Williams, Parkinson and Wyckoff, was read, and brethren Lahatt, Runyan and Maclay, in conjunction with its authors, were appointed a committee to revise it.

9. The Corresponding Letter, written by brother Wayland, was read, and referred to the same committee, adding the writer.

10. Had the following means of intelligence from corresponding associations: From the Danbury, a Letter and Minutes, by their messenger, brother Hillyer; from the Stonington, Shaftsbury and Warwick Letters and Minutes; and from the Philadelphian, minutes only.

11. A Circular Letter, by the Baptist Philanthropic Missionary Society of North-Carolina, was received and read with demonstrations of pleasure. We most cordially concur in the spirit which it breathes, and ardently pray that the object which it contemplates may be speedily accomplished.

12. A Letter from brother Elkanah Holmes, dated Niagara, Province of Upper Canada, April 26, 1809, was received and read with deep interest: It contains a succinct account of the origin of his missionary labours, under the patronage of this association—the numerous vicissitudes he has experienced in that arduous employ—the situation he now holds—the ground he now occupies—and the prospects of increasing usefulness with which he is favoured, where he at present labours.—Appointed our Clerk to write him an answer.

13. The following brethren were appointed messengers to Corresponding Associations:—To Philadelphia, brethren Runyan, Randolph, and Maclay. To Warwick, Williams and Wyckoff. To Warren, Sharp and Nelson. To Danbury, Finch. To Shaftsbury, Lahatt, for their session in 1810.

14. Supplies for the Church at South River in New-Jersey.

Brother Brown,	-	the	4th	Lord's	day	in	June.
R. F. Randolph		1st	-	-		July.	
Seger	-	2d	-	-		do.	
Pearce	-	3d	-	-		do.	

## SUPPLIES FOR SOUTH RIVER CHURCH CONTINUED.

Brother Stevens	-	the 4th Lord's day in July.
Ellis	- -	3d - - August.
Bijotat	- -	2d - - do.
Wyckoff	- -	2d - - September.
Runyan	- -	3d - - do.
Elliot	- -	1st - - October.
Seeger	- -	2d - - do.

15. The following resolution was unanimously adopted: Whereas Mr. William W. Woodward, of Philadelphia, has issued proposals to publish by subscription Dr. Gill's Exposition of the Old and New Testaments; we do most earnestly recommend to each of the churches composing this Association, to subscribe for a copy of that incomparable work, for the use of their Pastor *for the time being*. And we add, that it is peculiarly necessary that both individuals and churches of our denomination should exert themselves to the utmost in support of an undertaking so great and so laudable, because on them the success of the object is likely very much to depend, and because it yet remains very uncertain whether the encouragement that will be given will be such as to enable the worthy editor to proceed. The proposed edition of that excellent work is to be in ten volumes quarto, at six dollars each, payable on delivery; which is much cheaper than the London edition when first printed, and at least one hundred dollars lower than that edition can now be procured, even second handed.

16. Brother Sharp to prepare the Circular, and brother Maclay the Corresponding Letter for next year.

17. Brother Runyan to preach the introductory sermon. In case of failure, brother Maclay. Adjourned till half past three o'clock, P. M. Brother Maclay prayed.

Met pursuant to adjournment. Prayer by brother Williams.

18. The committee appointed on the expediency of receiving the church, meeting in James-street, New-York, reported favourably, and on motion, it was unanimously resolved that they be received; in token whereof, the Moderator gave brother Maclay, their pastor, the right hand of fellowship

19. Adopted the Circular Letter without amendment.

20. After some alterations, adopted the Corresponding Letter.

21. Brethren Parkinson and Wyckoff appointed to superintend the printing of the minutes.

22. Our next session to be holden in the Meeting House of the First Church, New-York, on the last Wednesday but one in May next. Public worship to begin at three o'clock, P. M.

23. Adjourned.—The concluding prayer by the Moderator. [Sermon in the evening by brother Brown. Psalm cxliii. 11.]



## CIRCULAR LETTER.

THE NEW-YORK BAPTIST ASSOCIATION, MET IN THE MEETING-HOUSE OF THE FIRST BAPTIST CHURCH IN THE CITY OF NEW-YORK, ON THE 24TH AND 25TH DAYS OF MAY, 1809, TO THE CHURCHES THEY REPRESENT, SEND CHRISTIAN SALUTATION :

*Dear Brethren in the Lord!*

PURSUANT to a resolution passed at our last session, we now proceed to address you *chiefly* in the substance of a letter published by our sister Association of Charleston, in A. D. 1802. This letter we adopt, not we hope from a desire of ease, but because we think the subject of it better suited than any other to the present state of our churches, and the discussion equal, at least, to any production of which we might be capable on the same subject. The subject is embraced in the following question:—"By what conduct are members of churches most likely to strengthen the hands of their ministers, and co-operate with them in promoting the interests of vital religion?"

This subject, brethren, is truly important; it certainly demands, and we hope will receive, your serious attention. Of your desire that the kingdom of Jesus should flourish, as also of your willingness to assist in its promotion, we should be sorry to entertain a doubt. But may we not suggest to you certain means, by attention to which, in our opinion, your usefulness will be most likely to appear?

*Your Ministers* who are appointed to lead in this great work, demand your attention. With them you should be ever ready to unite in all measures which promise success. Consider their office, their character, and their labours! If, in your choice and continuance of them, you have attended to scripture direction; they are *faithful stewards*; they are men called and qualified of God for sacred service—men possessing the spirit of that religion they endeavour to inculcate upon others—men eminent

for faith and patience, for charity and godly zeal, for prudence and discretion, for every grace and virtue—men animated with a principle of love to Christ and the souls of men. Their appointment also as pastors and teachers, implies that *you* need, and *they* are calculated, instrumentally, to dispense spiritual food—even knowledge and understanding in divine things. However, with all the qualifications they possess, and which, we hope, they are endeavouring to improve, they are but men, and men too of infirmities and imperfections. As good men, and as zealous for the truth, Satan and the world will hate them, and use all means to injure them; and, as men of infirmities and imperfections, every advantage will be taken of them. You then are not to be idle spectators and leave them to labour and suffer alone. And what may be *your own* treatment of them cannot be a matter of indifference; no, to secure their greatest usefulness a certain line of conduct towards them is your incumbent duty. Their influence must be preserved, otherwise their usefulness will be lost. "To preserve their influence, as far as it depends on you, tenderly regard their characters. The character of every good man is dear to him and ought never to be slandered. With what delicacy, then, should we treat that of a minister; and how carefully should we refrain, not only from every thing which may slander, but which may, either directly or indirectly, lessen that reputation, on which, not only the dearest happiness of an individual, but, in some degree, that of a whole community, depends. The limits of our let-

ter will not permit an enumeration of the various means by which the character of your minister may be injured, but your own prudence will see and avoid them; and your own solicitude, that his character should be fair and honourable, will suggest to you many prudent expedients to wrest it from the abuse of others. Feel for the cause of God and you will then feel for the reputation of his servants.

“ You may lessen your ministers’ influence by the want of a proper regard, not only to their moral, but to their ministerial character: unjustly depreciating their abilities and making illiberal remarks on their performances, will greatly injure their influence. It is laudable to compare the doctrines delivered by your ministers with the sacred scriptures, and to judge for yourselves respecting the truth of them; but is there not some delicacy to be used in expressing your objections to their doctrines, or your disapprobation of their performances? Instead of retarding the work, by continual and severe remarks upon the labours of those you hear, would you not do well to remember that no human works are perfect, and that you, in forming to yourselves a standard of excellence, are subject to deception and error. Let, then, forbearance be exercised; recollecting, also, that circumstances are numerous which lead mankind to feel, think and judge differently. You will act a more liberal, a more consistent, and a more useful part, by uniting with your pastors; and, as suitable opportunities may offer, by endeavouring to impress the minds of your families, friends and neighbours, with the excellency of those truths which they may, from time to time, deliver unto you. Well will you value upon their good and wholesome instructions, their fervent and pious exhortations, than upon their errors and failings, and you will strengthen their influence and assist their labours. Circumstance indeed may occur, in which it might be proper to notice the deficiencies in their performances; but in those instances prudence and discretion are to be used. Perhaps a free and affectionate conversation with them,

in private, about the unsatisfactory parts of their performances, would generally answer the best purpose. This might be of mutual advantage. Failings, to which your ministers are liable, in common with all mankind, and which may be called infirmities, are to be borne with tenderness, and should never be subject to severe censure or ridicule. A contrary conduct would not only be ungenerous, but would lessen the respect due to their character, and injure their usefulness. Let your general deportment towards them be respectful and becoming the dignity, not of their persons, they are earthen vessels, but of their office—of the trust committed unto them. Live with them in love, esteeming them highly for their work’s sake, and you will comfort their hearts, strengthen their hands, encourage them to enter with more cheerfulness and spirit upon their labours, and open to them a fairer prospect of success. Be ever ready and desirous to enter into familiar conversation with your ministers upon the spiritual state of your own souls, on the duties of the christian, and the precepts and doctrines of the gospel. Great would be the advantage vital religion would derive from such an intimacy, well improved, between ministers and their people. Knowing your views and feelings, they would more successfully communicate to you instruction, and you and they, be mutually animated in the work of God. Reflect upon the effects of a contrary conduct. Consider the discouragement and difficulties your ministers must feel, and the darkness and coldness in which you are likely to remain, if no such opportunities for spiritual conversation are improved. Is not the want of this free converse with them, on spiritual things, one great source of those complaints which you have often made respecting your lifeless state; and are not pastors and people, in this respect, verily guilty? May your lips be touched as with a live coal from the altar, and your tongues become as the pen of a ready writer; and at the close of your interviews with your pastors, may you be able to



say, Did not our hearts burn within us when we communicated our thoughts and feelings to him, and he expounded unto us the scriptures !

“ To pray for your ministers, is a duty incumbent on you. *Brethren, says the apostle, pray for us.* That they have the prayers of the souls committed to their charge is to them an animating consideration, and cannot fail to attach them to you more tenderly.

“ Provide for your ministers a comfortable support. They are to be instant in season and out of season ; to be wholly occupied in the various duties of their office : studying, meditating, reading, preaching, praying, exhorting, and visiting their flocks in sickness and health. These are labours in which your ministers are to be continually engaged ; but their temporal support God has made your care. If their time and attention are occupied and embarrassed with making provision for their own and their families' support, it will be impossible for them to attend, as they ought, to the cause of God among you. Here you must strengthen their hands and encourage them in their work, by delivering them, as much as possible, from the perplexing cares of the world ; thus, manifesting your willingness to bear your share of the burden. Has the conduct of any of you been different from this ? And, if so, have your ministers felt no difficulties, and has vital religion suffered no injury ? Let experience impartially decide. Surely they have. Brethren, these things ought not so to be ; the sacred cause of Christ demands from you every support. Unite with your ministers, and, if they are willing to devote their time and strength to the work, do not prevent them by denying them a comfortable subsistence.

“ From the faithful discharge of the duties we have already enumerated as incumbent on you, your ministers will derive peculiar aid in their work ; but your general conduct, as well as your particular treatment of them, will either strengthen or weaken their hands, as

such conduct either supports or wounds the cause of God. Your exemplary and holy lives will add force and energy to the truths delivered by your teachers. Live, then, that religion which you would wish recommended to others ; maintain a holy communion with God, and keep alive the spirit of religion. Let your souls be animated with the contemplation of the glorious character of God, and the glory and grandeur of Christ's kingdom both in this and the future world. But remember, religion does not consist in contemplation only. The duties inculcated in the Bible, are mostly of the active kind ; and such as can be performed only by men in a state of society. The fruit of the spirit, not the flights of the imagination, mark the Christian, and distinguish him from the children of the wicked. Be careful to have your intercourse with the world free from censure, and recollect that he who is unjust to man, is unjust to God. The enemies of religion will justly ridicule your profession of a change of heart, if it be not connected with a change of conduct. They will say, your conversion is a deception, your devotion mockery, and your faith no better than that of devils. Your ministers will labour in vain to convince others of the necessity of being born again, if you should be found of an unforgiving temper and conduct, censorious, backbiting, passionate, impatient, indolent, covetous, or sensual. They will never believe that religion to be of God which does not benefit mankind by softening and improving the mind, and by suppressing those passions which are destructive of domestic and public happiness. Viewing the works of God and his providence, and being struck with that goodness which he has displayed in these operations, they justly look for the same display in the effects of a religion which claims God for its author. They will never believe that religion to be of God which is connected with a character the reverse of his own. To answer the expectations of those who reason justly, and silence the clamours raised by the enemies of reli-

gion, your ministers will labour in vain without the assistance of your truly christian lives and conduct. Be then the tender, affectionate companion, not the peevish, passionate and cruel; be the faithful parent and the dutiful child; the peaceable, the fair, the punctual and the upright man in all your commerce with the world; and the sincere christian in all the duties of religion. Live in peace among yourselves, and you will comfort and support the hearts of those who watch for your souls as those who must give an account. This will be their language—"Behold the people of our charge; and learn how good and pleasant it is for brethren to dwell together in unity." Union peculiarly characterizes the kingdom of Christ, and is essential to its beauty, strength and happiness. Destitute of union and peace among yourselves, you are not subjects of the king of peace, and are not co-operating with his servants. Figure to yourselves how harrowed up must be the feelings of a minister, how blasted his strength, and how accumulated his difficulties, who lives in the midst of a divided and contentious people. Do they co-operate with him in advancing vital religion in the world? The spirit of contention is death to vital religion, and will ever be fatal to the most powerful exertions of your ministers. Let then the olive branch of peace ever be green and flourishing among you. The injury which the cause of Christ sustains, from the neglect of gospel institutions, or from a careless attention to them by those who profess to be the children of God, particularly to public worship, is often great, and being sensibly seen and felt by the ministers of Christ, embarrasses them with peculiar difficulties. This institution is well calculated to awaken an attention to religion, and to spread its happy influence among mankind. Well worthy of remembrance is the injunction of the apostle—"Forsake not the assembling of yourselves together." He who neglects this duty, or is careless in the performance of it, must be destitute of a proper regard to the feelings of

his minister and to the real interests of religion. The evil is contagious; the example of one man has influence on another, and a regular attendance on public worship becomes unfashionable; your minister is deserted, and his heart and strength fail him. To strengthen then his hands, and to aid him in the work, go with him to the house of God, and animate him and your friends by your presence.

In your families, much may be and much ought to be done, which would be of general and important advantage, and greatly facilitate the work of the ministry. Not indeed in the work of regeneration—for this is the work, neither of parents nor of ministers, but of God Eph. ii. 10—but in disposing to a decent and serious attention to public means. Impressions favourable to religion may be early fixed on the minds of children, and more readily by parents than by ministers themselves. These impressions, received from their parents, prepare their minds to receive the instructions of their ministers; and being made in early youth, they generally abide with them, and direct and influence their conduct through life. Numerous are the evils, extensive and lasting, which vital religion suffers from the neglect of family instructions; but time will not permit us to trace them through their various branches. Your own experience must have brought many of them to your view; and you must have often mourned for the neglect both of family religion and the pious education of children. Have you not often grieved for ministers, whose unremitting exertions to form pious and serious habits in the minds of youth, have been rendered fruitless by the want of support and encouragement from pious parents? Let it not be said of you, brethren, who are the heads of families, that you have deserted your ministers in this difficult and important part of their work. Every tender, every affectionate, every powerful consideration, unites to awaken and fix your attention to this duty; and to fill you with shame and remorse for the neglect of any means for in-

forming the minds of your tender offspring, for attaching them to the doctrines of the gospel and to the practice of true virtue. To second, then, the exertions of your ministers, and to encourage them in the work, you must maintain religion in your families, and teach it to your children and domestics, both by precept and example.

The few observations which we have made upon the subject, and which we must now close, we hope will receive from you that attention which their importance demands. The promotion of religion in the world, is, of all others, the most interesting object to a benevolent mind, being the most intimately connected with the happiness of mankind and the declarative glory of Christ. What vigorous exertions then ought to be used, both by ministers and people, to promote the interests of the Redeemer's kingdom: and what solicitude should we feel to know whether we are using the most successful means to accomplish it. Guilt, it is to be feared, has in a greater or less degree, been incurred by us all. We have been wanting in that noble ardour which the religion of Christ demands; but it is time now for us to awake and rise from the dead. The voice of our Redeemer is heard in different parts, and

through extensive regions of our land. He has lifted up his standard against the enemy, when coming in like a flood, and thousands are flocking to it. Let us unite with them, engaging with resolution and perseverance in the contest—manifesting, by our holy lives and godly conversation, that we are in truth enlisted under the banners of Jesus. Manifest, brethren, to your ministers, by your faithful conduct, that you will not desert them in their noble opposition against error, sin and Satan. Zealously engage with them in all becoming measures to promote the saving knowledge of the Redeemer, and the consequent fruits of holiness; and may your united efforts be crowned with abundant success in the complete triumph of truth, holiness, peace and love.”

Our interview has been harmonious and pleasing. Our business has been transacted in peace, and our separation is in love.

And now, brethren, “wishing you grace, mercy and peace from God our Father, and from the Lord Jesus Christ,” we remain yours in the faith and fellowship of the gospel.

MARMADUKE EARL, *Moderator.*  
CORNELIUS P. WYCKOFF, *Clerk.*

best copy

available

## CORRESPONDING LETTER.

THE NEW-YORK BAPTIST ASSOCIATION, MET IN THE MEETING-HOUSE OF THE FIRST BAPTIST CHURCH IN THE CITY OF NEW-YORK, ON THE 24TH AND 25TH DAYS OF MAY, 1809, TO CORRESPONDING ASSOCIATIONS, SEND CHRISTIAN SALUTATION :

*Dear Brethren !*

IT has been pleasing and interesting to us to meet once more in Association, and it is equally so, in having another opportunity of addressing you in that capacity : which pleasure arises from our union to our common head, and to one another, being many members, but one body in Christ, and consequently, we must, and ought to feel, an equal interest in each other's welfare and prosperity, the interest being one. Indeed, what can be more animating and encouraging to the members of the body of Christ, than to hear good tidings relative to the Messiah's kingdom. If so, how necessary, and useful, is epistolary correspondence with the churches of Christ ! by it useful and interesting information is derived, and the bond of union increased. Oh ! that the important truth, that we, though many members, are but one body in Christ, were more generally understood, and habitually realized ! What a tendency would it have to promote the sweet exercises of "tenderness, bowels of mercies, kindness, humbleness of mind, long suffering, forbearance, forgiveness and charity (which is the bond of perfectness !)" How calculated is it to increase the interest and happiness of those who compose the body of Christ, as also to silence all jealousies, envyings, evil speaking, debate, and strife, all which are sometimes obvious among professors, though contrary to the spirit and temper of the gospel, and unworthy of those who profess to have felt its power, to live under its influence, and to take

Christ as their pattern and example. Let it be our concern, dear brethren, more and more to attain the same mind that was in Christ Jesus, "who made himself of no reputation, and took upon him the form of a servant," &c. and habitually to comply with the exhortation of the inspired apostles, "Wherefore receive ye one another as Christ also received us, to the glory of God." So to do, is to answer to the figure or representation used by the Holy Ghost—"one body ;" every member having his important use, and place, and feeling an equal interest in the whole. How much does such a walk and temper of mind tend to adorn the gospel of God our Saviour, to glorify his dear and adorable name, to evince the reality of religion in the heart, and to stop the mouths of infidels and scoffers of our holy religion !

With unspeakable pleasure, we inform you, that the Divine Spirit has been mercifully poured out upon some of the churches in our connexion ; some of whom had been long waiting for a season of refreshing from the presence of the Lord, from which it appears that their prayers have been answered and their expectation realized. Sovereign grace has triumphed in delivering many from the snare of the fowler ; they have been stopped in their mad career in sin, caused to lay down their arms of rebellion, and made to bow at the feet of sovereign mercy, gladly embracing the blessed Redeemer, as he is revealed in the gospel. Thus it is that sinners

are "made willing in the day of his power." And although some of the churches have not shared so largely in the showers of grace, yet they have experienced some intimations of divine goodness, in that a few have been added to their number, that they have been preserved in union, and found walking in the truth. Oh that the same blessings might descend upon the churches of Christ universally! May his past and present favours excite our warmest gratitude and praise, and increase our fervour in prayer for the accomplishment of what he has graciously promised concerning Zion; which promises are a sufficient warrant and encouragement, seeing that he that hath promised is both faithful and able to perform.

It gives us pleasure to see and hear, that a missionary spirit seems more generally to prevail than formerly; efforts are made to send the glorious news and glad tidings of salvation far and near:—may this spirit abundantly increase; and for which no doubt you will unite with us in fervent prayer. Has God told us to give him no rest until he make Jerusalem a praise in the whole earth; and shall we be silent? No:—forbid it Lord! Do thou quicken us, and we will call upon thy name.

We cannot but notice with gratitude the goodness of God to our common country. How eminently favoured when compared with many nations in Europe. While they for many years have been scourged with desolating wars and bloodshed, we have been and still are mercifully preserved from the awful calamity! It is true, a dark cloud has been permitted for some time past to gather around us; yet we trust it is nearly dispersed,

as we see commerce again reviving, and the countenances of our fellow men, who a little time since wore a gloomy aspect, now brightening into cheerfulness and vivacity. The church of Christ, considered as a spiritual body and kingdom, has, we conceive, little or nothing to do with politics. We presume, however, that her members are not to be idle observers of such distinguishing interposition and favour; but that as belonging to the civil community, they are equally interested with other citizens, and are particularly called to be grateful, humble and obedient.

While we reflect on the goodness of God to us, as a people, we are ready to stand astonished! Surely it is not because we are deserving; for, on the contrary, we have to deplore the wickedness, vice, and immorality, which have abounded, and still do abound amongst us, and on the account of which those who fear God should sigh and pray to him, that judgments lately threatened, and mercies recently received, may produce the salutary effects of humbling us as a people under his mighty hand, and that mercy may continue to rejoice against judgment.

Our minutes, brethren, which accompany this epistle, will inform you more particularly of the testimony God has given to the word of his grace for the year past, and give you a tolerably correct idea of the state of the churches in our connexion. Brethren, we entreat you to pray for us, and for the church of Christ generally. To this end, may the grace of our Lord Jesus be with your spirit, Amen.

MARMADUKE EARL, *Moderator.*  
CORNELIUS P. WYCKOFF, *Clerk.*

# REPORT

TO THE NEW-YORK BAPTIST MISSIONARY SOCIETY,

BY THEIR BOARD OF DIRECTORS.

PRESENTED MAY 23, 1809.

*Dear Brethren and Friends !*

TO persons suitably impressed with the importance of true religion and the value of immortal souls, seasons like the present cannot fail to be highly interesting. Truly, great things are taking place in the earth. While we recount the goodness of God to us, as a society, during the year past, we hope your hearts will be warmed with a grateful sense of the same, and feel an increasing concern for the salvation of your fellow men. You are called upon to rejoice with us, that, notwithstanding we have had some difficulties yet our missionary exertions have not been abated, nor our success impeded: but that, on the contrary, the liberality of our friends has enabled us to employ two additional missionaries. In our last report we stated that our much esteemed brother, Elder Holmes, was labouring among the Tuscarora Indians, and under circumstances too which appeared pleasing. From the talks which we had received from the Indians, and now have in our possession, we had the fullest authority for what we then stated; however, but a short time had elapsed, when we were surprised with the information that the Indians had discarded brother Holmes, and accepted a missionary from the New-York Missionary Society. What led to this sudden change of conduct on the part of the Indians, we do not think proper, at present, to mention; assured, however, we are, that it was not occasioned by the conduct either of Mr. Holmes or of

ourselves; and in justice to Mr. Holmes, we think it incumbent on us to say, that our good opinion of him as a christian and a minister, remains unshaken. Should the change which has been effected ultimately be for the spiritual benefit of the poor Indians, it will be to us matter of gratitude and joy; however, several of us have long been of opinion, that from the impossibility of communicating religious truth to that people without the medium of an interpreter, the Tuscarora mission has never wore a very promising aspect; and it is well known that the expense of supporting a missionary there was double what we pay missionaries elsewhere. How wise are the dispensations of God! well may it be said his ways are not our ways, nor his thoughts our thoughts. No sooner was the door shut in the Tuscarora village, than applications were made from various quarters for missionary aid. Providence, by several remarkable circumstances, has directed our brother Holmes into Upper Canada; and we have abundant cause to rejoice that his removal has turned out for the furtherance of the gospel. Our brethren of the Massachusetts missionary society, participating with us in the prospect of our brother's future and increasing usefulness, where he now is, have generously agreed to bear for another year, one half the expense of his mission, and our united efforts have been abundantly rewarded in receiving the agreeable information, that, through his



Instrumentality, a church has been constituted on the banks of the Niagara. On the occasion of this constitution a minister of respectability, in a letter to us, expresses himself thus : " I had the happiness to become acquainted with the state of Mr. Holmes' mission, which presents satisfactory prospects to encourage its continuance. His removal from the Tuscaroras will be productive of good. It is viewed by the people in those regions, who are friendly to the Baptist interest, as highly favourable to the general cause of Zion.—In October last a number of persons cordially united in church relation, the most of whom Mr. Holmes, at different times, had baptized. They came together" (continues he) " with more matured views of the order and discipline of a gospel church, than are to be met with in many of our churches which have been constituted for years." He adds, " There is a prospect of having their number increased, and of their maintaining the public worship of God, even when they are not supplied with preaching. They are much attached to Mr. Holmes, and depend on his preaching to them as much of the time as will comport with his other calls." Such, brethren, is the testimony we have received respecting brother Holmes. Our informant moreover says, that there is no Baptist church within eighty miles of where Mr. Holmes resides. While labourers are few, the harvest in those parts is truly great. May the Lord of the harvest send forth more labourers !

Our missionary, Elder Lahatt, since our last report, has taken two very extensive tours in the northern parts of this state ; lately he has been employed more to the west, and is now hourly expected to return from a third tour. We have also reason to believe that much good has been done through his instrumentality, in calling sinners to a knowledge of the truth, and in comforting and strengthening many of the Lord's dear children, who, from their situation, are deprived of gospel privileges. At Windham, where his labours

were so remarkably blessed last year, he has had the satisfaction to learn, that of those who had made a profession of the name of Christ, not one had been known to go back again into the world.

Having received information of the destitute situation of a considerable part of the county of Ulster in this state, we have engaged in our employ Elder Luke Davis, the pastor of a church in that county. But as this is a late appointment, we can only say, that from what we have learned, his labours have been generally acceptable where he has gone, and that in some places where he has preached, there is reason to hope that several have believed, to the saving of their souls.

In the vicinity of this city, and on some parts of Long-Island, there is considerable room for missionary labours ; and Mr. William Pearce, a licensed brother, who has already laboured in those places, is engaged under our direction, to supply them more frequently.

You will perceive, brethren, that we have now in our employ four missionaries ; may the Lord go with them and with all who are engaged in the same good work !

The lovers of Zion cannot but feel the highest satisfaction on beholding the effects of that missionary spirit which God has of late poured out upon his people. Of this spirit as manifested by our sister societies, the Massachusetts and others which have existed for a considerable length of time, you cannot be ignorant ; but we have the pleasure to inform you that lately three baptist missionary societies have been originated west of *Utica* ; viz. the *Hamilton*, the *Lake*, and the *Genesee*.

It will be recollected, that last year our funds were increased by the assistance of our young friends, composing the " Baptist Youths' Missionary Assistant Society," and it will appear from the account of our treasurer, subjoined to this report, that this year we have received still greater assistance from the



same source. May the Great Head of the Church abundantly reward their work of faith and labour of love :

The account we have given you of the success which has already attended the labours of our missionaries, will, we are persuaded, encourage you, brethren, to continue and

increase your contributions, your prayers and all your exertions for the furtherance of the gospel, and thereby the conversion of sinners. Under this pleasing impression, we conclude our address.

JOHN WILLIAMS, *President,*  
CALEB B. BOWERING, *Secretary*

*New-York Baptist Missionary Society, in Account with*  
**DR.** *John Cauldwell.* **CR.**

1808.  
 To cash paid missionaries . . . . . \$703 33  
 To Mr. Tiebout for printing . . . . . 15 00  
 To secretary for postage . . . . . 6 11 1-2  
 To balance due from late Treasurer . 478 55

1809.  
 May 22. To cash in treasury . . . . . 651 99 1-2

\$1854 99

1808.  
 By cash . . . . . \$115 42  
 By sale of Dr. Jones' Sermons . . . . . 9 12 1-2  
 By cash from late treasurer . . . . . 200 00  
 By donations . . . . . 170 50  
 By subscriptions . . . . . 288 61  
 By prayer meetings . . . . . 279 6 1-2  
 By Youths' Society . . . . . 184 11  
 By balance due from late treasurer . . 478 55

1809.  
 May 22. By annual sermon . . . . . 129 61

\$1854 99

Errors excepted,

J. CAULDWELL.,