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Baptists. New York. New York Association, 1810
Minutes ... in the City of New-York, May 23 and
24, 1810.

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MINUTES

OF THE

NEW-YORK BAPTIST ASSOCIATION,

HELD IN THE CITY OF NEW-YORK,

May 23 and 24, 1850.



WEDNESDAY, MAY 23.

1. AT 5 o'clock, P. M. assembled at the Meeting-House of the First Baptist Church, in the City, for Public Worship. Brother REUNE RUNYON delivered the Introductory Sermon, from HEB. xii. 2.—“ *Looking unto Jesus the author and finisher of our faith.*”
2. After Sermon business was opened with Prayer by Brother MARMADUKE EARLE; when Brother WILLIAM PARKINSON was chosen Moderator, and Brother DANIEL SHARP, Clerk.
3. The Letters from the Churches were read.



N. B.—The names of Ordained Ministers are in CAPITALS; Licentiates in SMALL CAPITALS; an * denotes no settled Minister.

| CHURCHES. | MESSENGERS. | Baptized..... | Received by Letter..... | Dismissed by Letter..... | Restored..... | Excluded..... | Deceased..... | Total Number..... | Time of Consecration..... |
|--------------------|---|---------------|-------------------------|--------------------------|---------------|---------------|---------------|-------------------|---------------------------|
| <i>Piece away.</i> | REUNE RUNYON, Asa Runyon, Ashor Payatt, Hezekiah Smith, George Drake Lewis Dunn, David D. Still | 2 | 2 | — | — | — | — | 144 | 1689 |
| | Carried forward, | 2 | 2 | — | — | — | — | 144 | |

| CHURCHES. | MESSENGERS. | Baptized..... | Received by Letter..... | Dismissed by Letter..... | Restored..... | Excluded..... | Deceased..... | Total Number. | Time of Constitution..... |
|---------------|---|---------------|-------------------------|--------------------------|---------------|---------------|---------------|---------------|---------------------------|
| | Brought forward, - - - - - | 2 | 2 | 1 | 1 | 1 | 3 | 144 | 1747 |
| Scotch-Plains | THOMAS BROWN, - - - - - | 10 | 1 | 1 | 1 | 1 | 3 | 108 | 1747 |
| | John B. Osborn, | | | | | | | | |
| | Aaron Ball, James Brown. | | | | | | | | |
| King-Street. | NATHANIEL FINCH, - - - - - | 3 | 1 | 1 | 1 | 1 | 1 | 65 | 1747 |
| | Benjamin Lyon, Thomas Wilson, | | | | | | | | |
| | * - - - - - | 10 | 1 | 6 | 1 | 2 | 1 | 117 | 1748 |
| Oyster Bay. | William Butler, Alexander Milne, Charles Hill, Daniel Hicks, jun. | | | | | | | | |
| | * - - - - - | 1 | 1 | 1 | 1 | 1 | 2 | 36 | 1752 |
| | Daniel Wallin, William Martin, Thomas Osborne | | | | | | | | |
| Morristown. | WILLIAM PARKINSON, - - - - - | 42 | 14 | 160 | 2 | 4 | 9 | 475 | 1762 |
| | James Duffie, John Bedient, Leonard Bleecker, Rosewell Graves, William M'Intosh, George W. Skelhorn, B. Lyon, William Clark. | | | | | | | | |
| | JOHN ELLIS, - - - - - | 3 | 1 | 1 | 1 | 1 | 1 | 126 | 1767 |
| Mount Bethel. | John Jones. | | | | | | | | |
| | JAMES WILLCOX, - - - - - | 5 | 2 | 3 | 1 | 1 | 1 | 34 | 1769 |
| | John Mumford, Elisha Crane. | | | | | | | | |
| Lyons Farms. | DANIEL HALL, - - - - - | 6 | 3 | 5 | 1 | 1 | 2 | 92 | 1770 |
| | THOMAS STEVENS, SILVAIN BIJOTAT, AUGUSTINE ELLIOT, James Gritman, Francis Colegrove. | | | | | | | | |
| | * - - - - - | 10 | 1 | 1 | 1 | 1 | 1 | 31 | 1786 |
| Sage-Island. | JAMES BRUCE, Anthony Fountain, Daniel Farnsworth, Hendrick Cruzer. | | | | | | | | |
| | Carried forward, - - - - - | 92 | 24 | 79 | 4 | 8 | 17 | 1228 | |

† To constitute three new Churches.

| CHURCHES. | MESSENGERS. | Baptized..... | Received by Letter..... | Dismissed by Letter..... | Restored..... | Excluded..... | Deceased..... | Total Number | Time of Constitution..... |
|------------------------------|---|---------------|-------------------------|--------------------------|---------------|---------------|---------------|--------------|---------------------------|
| | Brought forward, - - - - - | 92 | 24 | 79 | 4 | 8 | 17 | 123 | |
| Northfield. | { MOSES EDWARDS, - - - - - Abner Ball. | 16 | 1 | 16 | 1 | — | — | 105 | 1786 |
| Mount Pleasant. | { STEPHEN S. NELSON, - - - - - Elijah Hunter, William Sing. | 4 | 1 | 4 | 1 | — | — | 67 | 1792 |
| Samtown. | { JACOB F. RANDOLPH, - - - - - ROBERT F. RANDOLPH, Joseph Manning, James Martine, Reune Runyon. | 5 | 1 | 1 | 1 | — | 2 | 92 | 1792 |
| Middletown. | { * - - - - - Jacob Blackwell, Abraham Cooper. | 2 | — | — | 1 | 1 | — | 60 | 1798 |
| Newark. | { DANIEL SHARP, - - - - - Edward Jones, James Jones, Joel Craze, William Crane. | 23 | 11 | 2 | 1 | 1 | — | 88 | 1801 |
| Randolph. | { * - - - - - JOHN WILLIAMS, - - - - - | 2 | — | — | 1 | — | — | 18 | 1802 |
| Fayette-street, New-York. | { WILLIAM PEARCE, Benjamin Sutton, Moses Frazer, Edward Probyn. | 25 | 6 | 16 | 1 | 3 | 4 | 308 | 1794 |
| South River, New-Jersey. | { * - - - - - Anthony Collins. | 4 | — | — | — | — | — | 45 | 1805 |
| Welsh Church, N. York. | { JOHN STEPHENS, - - - - - William Owens, Timothy Price, Thomas Jenkins, John Richards, William Williams, William Williams. | 1 | — | — | 2 | 4 | — | 61 | 1806 |
| Poughkeepsie. | { FRANCIS WAYLAND, - - - - - Daniel Williams, George Parker, William Plummer William Williams, James Wilson. | 3 | 5 | 1 | — | 2 | — | 42 | 1807 |
| Carried for ward, - - - - - | | 174 | 47 | 133 | 9 | 18 | 24 | 2114 | |

| CHURCHES. | MESSENGERS. | Baptized | Received by Letter | Dismissed by Letter | Restored | Excluded | Deceased | Total Number | Time of Constitution |
|---|--|------------|--------------------|---------------------|----------|-----------|-----------|--------------|----------------------|
| | Brought forward, ----- | 177 | 47 | 133 | 8 | 19 | 24 | 214 | |
| <i>New Rochelle.</i> | * ----- James Flandrow, Rufus Moe, Laban Russel, John Horton, Nathan Stilwell, Irving Smith. | 2 | 1 | 1 | | | 1 | 37 | 1807 |
| <i>Mulberry-street, New-York.</i> | ARCHIBALD MACLAY, BENJAMIN ASHLEY, George Thomson, Richard Chalk. | 37 | 14 | | | 3 | 1 | 84 | 1809 |
| <i>North Church, New-York.</i> | CORNELIUS P. WYCKOFF, Stephen Lounsbury, Andrew Zimmerman. | | | | | | | 29 | 1809 |
| <i>Southold,</i> | * ----- Martin L. Corwin. | | | | | | | 18 | 1809 |
| <i>Newtown.</i> | * ----- Jonathan Furman, Peter Remsen, John Burras, Richard Lewis. | | | | | | | 20 | 1809 |
| <i>Coram.</i> | * ----- John Hammond, David Davis. | | | | | | | 41 | 1810 |
| <i>Jefferson's Village.</i> | * ----- Joseph Gildersleave, Obadiah Hedden. | | | | | | | 17 | 1810 |
| <i>Abyssinian Church, New-York.</i> | * ----- James Nickins, Joseph Allen. | | | | | | | 58 | 1809 |
| <i>Niagara.</i> | * ----- | | | | | | | 18 | 1807 |
| | Total | 216 | 62 | 134 | 8 | 22 | 26 | 2435 | |

4. Adjourned till 9 o'clock to-morrow morning. Brother Ellis concluded by prayer.
[Sermon this evening by Brother David Jones, from Phil. iii. 8.]

THURSDAY, MAY 24.

MET agreeably to adjournment. Brother Finch prayed.

5. Brethren Earle, Steers, and Lamb, being present, were invited to a seat with us.

6. Letters were presented from the following Churches, requesting admission into this body, viz. from the North Baptist Church, New-York, the Baptist Church at Southold, the Baptist Church at

Newtown, the Baptist Church at Coram, the Baptist Church at Jefferson's Village, the Abyssinian Baptist Church New-York, and from the Baptist Church at Niagara; these were referred to a committee, consisting of Brethren Runyon, Williams, Brown, Paul, Edwards, Maclay and Pearce.

7. The committee appointed on the expediency of receiving the above mentioned Churches, reported favourably, and, on motion, they were cordially received.

8. Appointed the Clerk to write to the Church at Niagara, informing them of their admission into this Association.

9. The Corresponding Letter, written by our Brother Maclay, was read, and Brethren Williams, Brown, Jones, Wyckoff, and Earle, in conjunction with the author, appointed a committee for its revision.

10. The Circular Letter, drawn up by Brother Sharp, was read, and referred to the same committee, adding the author.

11. Received communications from the following Associations: From the Warwick a Letter and Minutes, by their messenger Thomas Purser; from Philadelphia, a Letter and Minutes, by their messengers David Jones and Joseph Sheppard; from the Warren Association, Corresponding Letter and Minutes, by their messenger Thomas Paul; from the Stonington, Shaftsbury and Danbury, Letters and Minutes.

12. A letter was received from Brother Elkanah Holmes, dated Niagara, Upper Canada.

13. Resolved, that this Association approve of the conduct of our Brother Elkanah Holmes as a Missionary; and that Brother Leonard Bleecker write him a letter to that effect.

14. Messengers were appointed to the several corresponding Associations: to the Philadelphia, Brethren Parkinson and Sharp; to the Warwick, Brother Wayland; to the Stonington, Brother Williams; to the Warren, Brother Maclay. Brother Wayland prayed. Adjourned to 3 o'clock.

Three o'clock, P. M. met pursuant to adjournment. Brother Brown prayed.

15. The following supplies were appointed to the destitute Churches, viz.

FOR MORRISTOWN.

Brother Blackford the 3d Lord's day in June; Brother Bruce 1st Lord's day in July; Brother Segar 4th Lord's day in July; Brother Ellis 1st Lord's day in August; Brother Pearce 4th Lord's day in August; Brother Willcox 2d Lord's day in September; Brother Edwards 4th Lord's day in September; Brother Ashley 1st Lord's day in October; Brother Runyon 3d Lord's day in October; Brother R. Randolph 1st Lord's day in November; Brother Sharp 4th Lord's day in November; Brother Willcox 1st Lord's day in December; Brother Ashley 2d Lord's day in January; Brother Edwards 2d Lord's day in February; Brother Segar 2d Lord's day in March, and Brother Bruce 2d Lord's day in April.

FOR MIDDLETOWN.

Brother Pearce 4th Lord's day in June; Brother Wayland 2d in July; Brother Bruce 2d Lord's day in August; Brother Lamb 4th in September; Brother Wyckoff 2d in October; Brother T. Stevens 2d in November; Brother J. Stevens 3d in March; Brother Ashley 2d in April.

FOR SOUTHDOLD.

Brother Pearce 4th Lord's day in July; Brother Thomas Stevens 4th in August; Brother Finch 3d Lord's day in September.

FOR CORAM.

Brother Pearce 3d Lord's day in July; Brother T. Stevens 3d in August; Brother Lamb 1st in September; Brother Finch 4th in September.

FOR OYSTER-BAY.

Brother Ashley 1st Lord's day in June; Brother Williams 1st in July; Brother John Stevens the 3d in July; Brother Maclay 1st in August; Brother Bruce 1st in September; Brother Lamb the 2d, Brother Pearce the 4th; Brother Segar the 1st Lord's day in September.

16. A *Quere* was presented by the North Baptist Church New-York: "Have those who are scripturally authorised to Preach the Gospel the same right to administer Baptism." On motion it was resolved, that the consideration of it be left till our next annual meeting.

17. The Circular and Corresponding Letters were adopted, recommending an abridgment to their respective authors.

18. Brother Brown is appointed to write the Circular, and brother Wyckoff the Corresponding Letter, for next year.

19. Brother Maclay to preach the introductory sermon: in case of failure, Brother Sharp.

20. Brother Sharp appointed to superintend the printing and distribution of the minutes.

21. 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 half past 2 o'clock P. M.

22. Adjourned. The concluding prayer by the Moderator. [Sermon in the evening by Brother Paul. Ephesians iii, 8.



CIRCULAR LETTER.

The Ministers and Messengers of the New-York Baptist Association to the Churches they severally represent, send Christian salutation.

BELOVED IN THE LORD JESUS,

IT has long been customary, after a public association, for the ministers and messengers to send to the churches they represent, a statement of the increase and decrease of the body, with the different subjects which have engaged their deliberations. To these a letter has been appended, designed as an enforcement of the duties, or a display of the blessings in which it becomes the saints to abound and rejoice. We with pleasure repeat these services of love, and are anxious on the present occasion to press upon you the importance of bearing your ministers upon your hearts at a throne of mercy.

Prayer is a duty in which the saints should ever abound. To draw near to God; to pour out the sorrows of the heart before him, and to lift up our souls in joy and thanksgiving, are exercises alike natural and pleasing to a

mind taught of God. In the closet, in the family, and in the churches of the saints, it becomes us to approach his seat. Our addresses are not to be limited to the peculiarity of our own individual cases. We must pray for all men: for *infidels*, that God may "teach transgressors his ways;" for *Jews*, that the branches "broken off" may not "abide in unbelief;" and for the heathen, that "in every place incense may be offered unto the Lord and a pure offering." We must pray for our enemies and for our friends. The church of Jesus should be very dear to our hearts, and with David we should be importunate not only that the poor should be satisfied with bread and the saints be heard shouting aloud for joy, but that the ministers of the Lord also be clothed with salvation.

When Paul was writing to the church at

Thessalonica, he said, "brethren, pray for us." The term brethren was a favourite one with the Apostle—"and now, brethren, I commend you to God," Acts xx. 32. "Brethren, we are debtors," Rom. viii. 12. "Brethren, the time is short," 1 Cor. vii. 29. Often is the importunate exhortation repeated "I beseech you, brethren, by the mercies of God." Such language points us to the source whence the sacred relationship proceeds, for "we are predestinated to the adoption of children," Eph. i. 5. It brings to remembrance that work of regenerating grace in which the kindred actually commences. To as many as receive the Saviour the prerogative is given to become the sons of God. As this mode of affectionate compellation was used indiscriminately to all who were the avowed disciples of Jesus, it teaches us that our love and our labours are not to be limited to the members of churches with which we are connected; but to be extended to all the individuals and churches of Jesus to whom our knowledge and services can extend.

"Pray for us" said the heavenly minded Paul—but Paul was the subject of a miraculous conversion—Paul was an Apostle, and not behind the chief of the preachers of Jesus—Paul was favoured with surprising revelations, so that whether in the body or out of the body he could not tell—he heard words that it was not possible for man to utter. And what then? If such a character needed the prayers of his brethren, notwithstanding this eminence in grace and honour, how much more do we whose qualifications for the work of the Lord are so far inferior! If he, who had the power of Christ resting upon him, and who was enabled to speak with tongues from natural acquirement or from the extraordinary influences of the spirit—if he, who could heal the sick and raise the dead in the

name of the Lord Jesus, wished his brethren to pray for himself and his fellow labourers, you cannot be surprised that we, your servants for Jesus' sake, should prefer a similar request.

Fervent and frequent prayer for the ministers of Christ we consider as a solemn duty binding upon you. Usually when the churches were recommended to abound in supplication, and the different characters they should bear upon their hearts mentioned, the ministers of Christ are carefully introduced. When Paul recommended to the church at Ephesus (chap. vi. 18, 19) their praying with all prayer and supplication in the spirit, and watching thereunto with all perseverance, and supplication for all saints; he adds, "and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel." "Continue in prayer, and watch in the same with thanksgiving," said he to the Colossians, chap. iv. 2; and then subjoins, "withal, praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ." The manner in which he asks this kindness of the Romans were enough to

Make a heart of iron move.

And "now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me." Rom. xv. 30.

Is it necessary we direct you to examples whose conduct it becomes you to imitate:—Look at Moses, when faint, his arms are held up by Aaron and Hur. Look at the Hebrews surrounding the temple, while the priest of God enters within the holiest on the solemn day of expiation, affected with the importance of the service, they all stand "praying without at the time of incense." Luke i. 9, 10.

Look at "the house of Mary, the mother of John, where many were gathered together

praying:" the sanguinary Herod "had killed James, the brother of John, with the sword, and Peter was kept in prison, about to be brought forth after the passover, to the people;" but prayer, instant and earnest prayer, as you read in the margin of your bibles, was made without ceasing, of the church unto God for him. But why multiply examples? Look at the Lord Jesus on the mountain, while his disciples were conflicting with the storm. View him rather at the right hand of the majesty on high, and let his gracious petitions, and the vial full of odours which he sustains, encourage your ardent prayers for the ministers of God. He would scarcely direct you to pray to the Lord of the harvest to send the labourers into his vineyard, and not make it equally your duty to pray for a blessing on their toils.

To press this duty upon you, we address ourselves to your sympathy, your gratitude, your interest, and your recollection. Sympathize with us, and you will not forget us in your prayers. Consider, dear brethren, the *greatness of our work*—to watch for souls—to stand between the living and the dead—to reprove—to rebuke—to exhort with all long-suffering and doctrine. Reflect on our insufficiency and imperfection. Your ministers are men of like passions with yourselves—mere earthen vessels—often crying in solitude, who is sufficient for these things? Yet weak as they are, they cannot, they *dare* not desist from their labours, for necessity is laid upon them, and woe be unto them if they preach not the gospel. They are not only frail, but sinful. They are pillars in God's house: but what if the pillar should seem to lean? temporary distress to the church, at least, may be apprehended, and errors may find their way among the weak of the flock:

how much it behoves you then, by your prayers, to strengthen your brethren.

Think on the *publicity* of their characters. They are butts at which the devil and his associates love to take their aim—the archers often sorely grieve them—a thousand eyes are upon them, and the honour of religion, in this apostate world, is connected with the holiness of their conversation. I think, said Paul, that God hath set forth us, the Apostles, last, as it were, appointed to death: for we are made a spectacle unto the world, and to angels, and to men: we are made ~~at~~ the filth of the world, and are the offscouring of all things unto this day. 1 Cor. iv. 9—13.

Could we unfold to you the embarrassment with which the hearts of your ministers are sometimes afflicted, you would weep, dear brethren, with them that weep. Independently of those afflictions which are common to man, which attend a mortal body, a family into which disease and death may enter, and other similar distresses, they have their peculiar trials.

If their ministry be popular, they become, with many, objects of ill will and envy; and if not, of neglect and unwarrantable disesteem. If it be greatly blessed they are in danger of pride and vanity, if not, they may sink into discouragement. They are subject to all that evil speaking which a censorious habit in the hearer can excite. It is indeed the pleasure of the Lord sometimes to cheer the hearts of his ministers with such superior consolations, particularly when they behold the victories of his arm, that they prefer the office of preachers of the Lord Jesus to every station earth can present; but alas! they have their hours of peculiar sorrow too. Fears assail them lest they have never been called to the solemn service, or lest they should be found

faithless watchmen at last, and the blood of men be required at their hands. Darkness sometimes surrounds them. They *must preach*, but, alas, the bible seems a sealed book. They *must pray*, but perhaps the Lord has hid his face, perhaps doubts arise whether they have an interest at the throne of a Mediator or not; perhaps the mind is distracted and overwhelmed, and they had rather, in harmony with their soul's afflictions, be like the Pelican in the wilderness, or the Swallow on the house top. When you have your hours of darkness, you may pass them in silent meditation and hope; but the servants of Christ, in a spiritual sense, have to stand by night as well as by day in the house of their God.

Are there no claims, dear brethren, which, without giving you pain, we can urge on your *gratitude*? Has not Jesus blessed his word, as delivered by his ministers, to your conversion, establishment and comfort? If Paul could tenderly intimate to Philemon, that he owed him his own soul also, and for this beseeches him for his son Onesimus, is there no analogy to be traced when we ask of you, our children in the faith of the gospel, to pray for us? Can none of you recollect, that you never had bowed the knee to the God and Father of our Lord Jesus Christ till you heard some faithful minister describe your situation, and urge the necessity of your flight to the Saviour of sinners? If, then, they have been instruments in God's hand of inciting you to pray for yourselves, surely you cannot forget them at a throne of grace. The apostle remembered his brethren always in his prayers. Be assured we think of you. God is our witness how much our souls long and pray for you; and is it unreasonable for a minister to say to a believing brother, *when it is well with thee, remember me!*

The duty to which we would affectionately

call your attention, comes recommended by the advantages connected with it. Your petitions ascend, God hears, and what is the answer? The minister's understanding is opened, divine truth is illustrated, and you are the wiser; souls are converted under the word, you are made happy, foes are confounded, you are established in the faith of the gospel, difficulties are removed, you are easy; the minister is upheld; kept spiritual and humble; you are in honour. God answers and doubly blessed are they who are blessed in answer to prayer.

A recollection of what God hath done in answer to prayer, should encourage you in this holy exercise. Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit. James v. 17, 18.

Sooner than Hezekiah shall be in suspense whether God has answered his prayer, the sun is arrested in his march through the skies, nay is commanded to return ten degrees. Well might he say, the Lord was ready to save me; therefore, we will sing my songs to the stringed instruments all the days of our life in the house of the Lord.

Remember the many promises with which you are supplied from his word, and let these induce you to visit your closets on our behalf. Hath not our gracious redeemer said, "every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened?" Go then and furnish yourself with arguments, derived from what he hath done and uttered, resting assured that God is faithful who hath promised.

How numerous the blessing resulting from the duty we have enjoined. It will promote

mutual love, heal quarrels, be productive of mutual spirituality, encourage your ministers to preach with increasing ardor, and prepare your minds to receive the word with greater profit when it is dispensed. Were we addressing infidels or profane characters, we should naturally expect objections. The former might retort and say, if God is unchangeable, as you assert he is, "prayer is unnecessary;" he will do all his pleasure in the armies of heaven and among men, without the least regard to the desires of blind mortals. The latter would shrink from the duty as an irksome task. But beloved brethren, we hope better things of you, and things that accom-

pany salvation. We trust, while you firmly believe God is unchangeable in his being, perfections, and purposes, you have been taught also that he hath decreed the means by which he will be honoured in dispensing his blessings to sinful man. We have no fear, then, that we shall be charged with legality, imposing a painful duty, or infringing on the immutable purposes of God, when we again repeat the solicitation "brethren, pray for us."

We remain yours in the faith and fellowship of the gospel.

WILLIAM PARSONS, Moderator.
DANIEL STARK, Clerk.

CORRESPONDING LETTER.

The New-York Baptist Association, held in the Meeting-House of the First Baptist Church in the City of New-York, May 23 and 24, 1810, to Corresponding Associations, send Christian salutation.

BELOVED BRETHREN,

WE return thanks to God for the privilege of another annual meeting; and for the opportunity it affords of receiving and imparting information relative to the kingdom of our Lord Jesus Christ.

The conversion of sinners to God is an object of vast importance, and in which we are persuaded you take a deep interest, because it tends to promote the glory of God, the honour of Immanuel, and the happiness of the redeemed. The sinner, when delivered from the power of darkness and translated

into the kingdom of God's dear son, becomes a trophy of Christ's victory over sin and Satan; a monument erected to the power of his arm; to the value and efficacy of his blood, and to the unsearchable riches of his grace. It will not, therefore, we presume, be deemed unsuitable on the present occasion to point out some of the grounds on which the salvation of sinners may be expected; and the means to be employed in order to accomplish this desirable end.

Here the doctrine of election lays a firm

foundation for our faith and hope. This doctrine which runs through the whole of divine revelation, and to which the carnal mind is so much opposed, holds a distinguished place in the plan of redemption; and has justly been considered to form the first link in the golden chain of our salvation. Pardon of sin, acceptance in the beloved, the renewing of the Holy Ghost, are streams which issue from the fountain of God's everlasting love; are a display of what was in his heart from eternity; and all conferred according to his purpose and grace, which were given us in Christ Jesus before the world began. Those who have been, or shall be saved to the end of time, were chosen in Christ before the foundation of the world; were given him, of the Father, as a peculiar treasure to redeem from sin and hell, and finally to bring to endless glory; and as he possesses in the highest degree of perfection every qualification requisite to accomplish the work assigned him, their salvation is infallibly secured. This truth is clearly expressed in our Lord's intercessory prayer: "Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given to him." To the same purpose he elsewhere declares: "All that the Father giveth to me, shall come unto me; and him that cometh to me I will in no wise cast out." This doctrine, when properly understood, instead of cramping our exertions in the spread of the gospel, will furnish one of the most powerful motives to vigorous exertion and patient suffering in promoting the cause of our dear Redeemer: "I endure all things for the elect's sake that they may also obtain the salvation which is in Christ Jesus with eternal glory."

The doctrine of redemption through a crucified saviour, likewise insures the complete and eternal salvation of all those for whom

he shed his precious blood. The whole human race being involved in the ruins of the fall, and as transgressors of the divine law justly subjected to its curse, and to the righteous displeasure of Jehovah, whose wrath is revealed from heaven against all unrighteousness and ungodliness of men. Deliverance from this hopeless state of guilt and condemnation could not be obtained by a mere act of divine power, or of absolute indemnity at the expense of law and justice. It must be accomplished in a method consistent with the character of God, as moral governor of the world. Provision must be made for the display of his holiness, righteousness and truth, as well as, for his mercy and sovereign grace. Now all these ends are fully answered by the obedience and death of Christ, whom God hath set forth a *propitiatory sacrifice* through faith in his blood to declare his justice in the remission of sins; that he might be just, and the justifier of him who believeth in Jesus. So that in the peace-speaking blood of the Son of God, by which a full atonement was made for the sins of all his people, Jehovah's justice, and the guilty sinner's conscience meet in one common ground of satisfaction. All spiritual blessings are now secured in Christ for his people. Those of them whom he hath already called according to his purpose, have received the remission of sins, the adoption of children, the sanctification of the Spirit by which they are also sealed unto the day of redemption, and have an earnest of the heavenly inheritance; and an innumerable company of spirits of just men made perfect are now present with the Lord, having washed their robes and made them white in the blood of the Lamb. Let us not imagine, however, that God has done all that he intends to do in rewarding the work of his Son: his blood was shed for men of all nations, that is, for

all the election of grace, all of whom without exception, will yet be brought to experience its cleansing and sanctifying influence. The promise of God is here fully engaged. He hath sworn by himself, the word is gone out of his mouth in righteousness and shall not return: "When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand: he shall see of the travail of his soul, and shall be satisfied."

Another ground of encouragement is, the gift of the Holy Spirit according to Christ's promise, to convince the world of sin, of righteousness, and of judgment. The fulfilment of this promise, which began to take place on the day of Pentecost, was at once a proof of Christ's exaltation, of the perfection of his atonement, and that according to divine prediction, he had received gifts for men even for the rebellious. The new dispensation is, by way of eminence, called the ministration of the Spirit, because during this period the power and riches of his grace would be most gloriously displayed in the salvation of sinners. In the apostolic age the irresistible energy of his operations was signally manifested in the conversion of the most inveterate enemies of the Lord of Glory! Even many of those who had imbrued their hands in his innocent blood, were pricked to the heart; and under an overwhelming sense of their guilt and danger, exclaimed: "Brethren what shall we do?" Thousands were sometimes converted by one sermon. The word of the Lord had free course and was glorified. Mountains of opposition were levelled into a plain; and the very means employed to frustrate the progress of the gospel were rendered subservient to its advancement. When a great persecution took place against the Church in Jerusalem, the disciples were

dispersed in every direction, but the cause of Christ was not injured.—They that were scattered abroad went every where preaching the word; and we are informed in a subsequent part of the history, that the hand of the Lord was with them; and a great number believed and turned to the Lord.

The same blessed work which commenced with such rapid success, the God of all grace, in every succeeding age, has carried on according to his sovereign pleasure: and the combined power and policy of earth and hell to retard its progress has proved abortive. The shafts which the ungodly aim against the kingdom of Christ will always recoil with double vengeance upon their own heads. Men might with equal prospect of success attempt to push the planets from their orbits, or to arrest the sun in his course, as to put a stop to the progress of the gospel: "Why do the heathen rage, and the people imagine a vain thing? He that setteth in the Heavens shall laugh, the Lord shall hold them in derision." In the age in which we have the happiness to live, the Lord is evidently doing great things for Zion; she is breaking forth on the right hand and on the left; inroads are made in various directions on the empire of Satan; prejudice, superstition and idolatry are vanishing before the light of divine truth, as the shades of darkness fly before the rising sun. Inquiry, union, and zeal prevail among real christians; and an immense multitude who lately were wandering in the mazes of ignorance and delusion, can now attest to the praise of sovereign grace, that God, who commanded the light to shine out of darkness, hath shined into their hearts, to give them the light of the knowledge of the glory of God in the face of Jesus Christ. The time is fast approaching when all the ends of the world shall remember and turn to the Lord; and all the kindreds of the

nations shall worship before him. Nor will the gospel under the influence of the Holy Spirit, ever cease to be efficacious, till all the ransomed of the Lord shall return and come to Zion with songs, and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

Having stated some of the grounds on which the conversion of sinners may be expected; we shall just briefly notice the means to be employed for this purpose. The sacred scriptures have in all ages been made instrumental, in the hand of the Spirit to bring sinners to the knowledge of the truth. They proceed from Jehovah, the source and standard of all excellence, bear the impress of his image, and are completely adapted to answer the purposes of his grace: The law of the Lord, including in the term the whole of divine revelation, is perfect converting the soul; the testimony of the Lord is sure making wise the simple. The word of God is the grand means which the Holy Spirit employs to penetrate conscience, to illuminate the understanding, to soften and melt the heart, to purify the affections, and to transform the soul into the divine image: Is not my word like as a fire, saith the Lord, and like a hammer that breaketh the rock in pieces? It is the sword of the Spirit with which he pierces the hearts of sinners, producing wounds which can be healed only by the sovereign balm of the Redeemer's blood.

The preaching of the gospel is another means which the Great Head of the Church has been pleased to appoint for accomplishing the important purposes for which he laid down his life. In the commission which he gave to the apostles after he arose from the dead, he said, "Go teach all nations—Go into all the world and preach the gospel to every creature. He that believeth, and is baptized,

shall be saved: but he that believeth not, shall be damned." Having received qualifications for the work assigned them, they went forth in obedience to their Lord proclaiming the glad tidings of salvation to their fellow men. Their labours were crowned with abundant success, multitudes were brought out of darkness into marvellous light, and saved in the Lord with an everlasting salvation. The gospel is still the rod of God's strength which he sends out of Zion, to demolish the strong holds of sin and Satan and to make his people willing in the day of his power. Within these few years past, great exertions have been made to impart the means of salvation to perishing sinners. Missionary, Bible, and Tract Societies have been formed, and singularly honoured of God, for the purpose of diffusing among the nations the sweet savour of the knowledge of Christ. Still, there is great room for exertion; a large proportion of the human race have never heard the glorious gospel of the blessed God; and of those who have, how many remain in unbelief! Let us therefore endeavour to lay out ourselves in the common cause of Christianity, by employing all the talents we possess to promote its prosperity and progress; and the Lord will bless us and make us a blessing. Let us unite in ardent prayer to God that his work may be carried on; that Antichrist may be consumed with the spirit of his mouth, and destroyed by the brightness of his coming; that the kingdom of this world may become the kingdom of our Lord and of his Christ, and that he may reign for ever and ever.

Though we have not the pleasure to inform you, brethren, that any remarkable revival of religion has taken place amongst our churches, during the past year; yet, blessed be his name, we are not without many pleasing evidences that the hand of the Lord has been

with us. Peace and harmony, which are essential to spiritual prosperity, have generally prevailed in our churches; the word and ordinances of God have proved refreshing to his people; and many who were dead in trespasses and sins, have been quickened by the life-giving spirit of Jesus; and, constrained by his love, have cast in their lot to share with us in the afflictions and in the consolations of the gospel. Several new churches

have been planted, which we pray the Lord may water with a plentiful effusion of his Holy Spirit, that in all things he may be glorified in them, and by them through Christ Jesus!

Brethren, pray for us, and for the prosperity of Zion; and may the grace of our Lord Jesus Christ be with your spirits. Amen.

WILLIAM PARKINSON, Moderator.
DANIEL SHARP, Clerk.

REPORT

TO THE NEW-YORK BAPTIST MISSIONARY SOCIETY,

BY THEIR BOARD OF DIRECTORS:

PRESENTED, MAY 23, 1810



BRETHREN AND FRIENDS,

ASSEMBLED to review the occurrences of the past year, in relation to our efforts for spreading the gospel, it becomes us both to offer solemn thanks to God, as the Father of all our Mercies, and affectionately to congratulate the Members of the Society, who have "honoured the Lord with their substance" and the Directors with their confidence.

We live in a day of wonders. "The arm of Jehovah is made bare" both in Providence and Grace. Antichristian governments, civil as well as ecclesiastical, are evidently tottering,—promises and prophecies are manifestly fulfilling, and Jesus is rapidly becoming "the desire of all nations." These events, though the result of eternal counsel and the product of almighty power, are nevertheless taking place through the use of means, and perhaps principally through the means of Missionary Societies. What a pleasing consideration then is it, that the number, the strength and the zeal of such societies are annually increasing! And how desirable is it to be connected with such an institution! It is to be connected with the most honourable society on earth and to be engaged in the most glorious work below the sun. This honor and this work, bre-

theren and friends, are assigned to us. May our lives and our exertions be correspondent thereto!

During the last year, the directors have been enabled to employ five Missionaries, and from whom they have had such communications as assure us that the efforts of the Society, are, at least, not altogether "in vain in the Lord."

Brother Elkanah Holmes is still at Niagara, in the Province of Upper Canada, and still animated and successful in his master's cause. His removal from among the Indians appears to have been designed by Providence for the furtherance of the gospel: "God meant it for good." The Church which he has been instrumental in raising where he now resides, is increasing and flourishing under his ministry, and his calls for missionary labours round about him are numerous and urgent. Hitherto, we are persuaded that the Lord hath made our aged brother steadfast and useful, notwithstanding the unwarrantable suggestion of some to the contrary.

Brother Charles Lahatt is now employed, partly in a stationary way at Pitt's Town, and partly in missionary excursions. We very

much regret that certain communications from him, have, by some means been mislaid and cannot be found. Those communications contain among several interesting things an account of a glorious work of the Lord at *Clifton Park*; but we dare not print from memory.

Brother Luke Davis has been chiefly employed in the county of Ulster; and notwithstanding the general inattention to religion which had prevailed there, his messages have been well received and considerably owned. He has baptized several on profession of faith in Christ, and several more are said to be under serious impressions, inquiring the way to Zion. Appearances are peculiarly encouraging at Pleasant Pond. In the towns of *Neversink* and *Liberty*, brother Davis found a poor and destitute church to whom his labors in the gospel were both welcome and useful. At the Blue Mountains, and at Russel's and Thompson's settlements, he has labored with some encouragement; and many desire their thanks to be presented to the society, that through their means they have enjoyed the invaluable privilege of the gospel, of which otherwise they should probably have remained destitute.

The labors of brother William Pearce, have been confined to destitute places either immediately in the vicinity of the city, or at no great distance from it; such as New-town and Flushing, New Rochelle, the English neighbourhood and Bull's Ferry. At New-town there is a church and another at New Rochelle; but neither of them is able to support a stated ministry.

Our brother Pearce is said to have been useful at all the places mentioned, and we are encouraged to continue him for another year within the same bounds.

Being informed of the very destitute state of several neighbourhoods and some churches

in the counties of Rockland, Orange and Dutchess, we took into consideration the duty of attempting to supply them with preaching; and for that purpose employed our brother Daniel Steers, whose labors have been satisfactory to us, and we believe, from various circumstances, very useful to the people.

With emotions of peculiar pleasure we mention that the *Baptist Youth's Missionary Assistant Society*, continue their laudable exertions and friendly aid in the dear Redeemer's cause; and that, as you will see from the annexed account of the Treasurer, they have this year again presented to us upwards of 180 dols. May their excellent example reprove the penurious and animate the liberal both old and young!

As a matter of special encouragement, we have to inform you that the society is rapidly growing: within a few weeks past, we have received upwards of 250 new members, and our funds will now enable us to employ at least one or two new Missionaries, when suitable persons can be obtained.

In mentioning this increase of strength, brethren, we have no apprehensions of abating your zeal, but on the contrary hope to stimulate you to greater exertions. What though we shall be enabled to support one or two more Missionaries, could we obtain and support 500, they might all be employed where now the gospel is not preached. O Brethren, abound in prayer and liberality! And until "the whole earth be filled with the glory of the Lord," let us never cease to cry, "Lord God Almighty how long."

By Order of the Directors,

ARCHIBALD MACLAY, *Secy*

New-York, May 23, 1810.

A LETTER

FROM THE

Baptist Youth's Missionary Assistant Society,

TO THE

DIRECTORS OF THE NEW-YORK BAPTIST MISSIONARY SOCIETY.



DEAR BRETHREN AND FRIENDS,

WE, the *Baptist Youth's Missionary Assistant Society*, have again the pleasure of addressing you, and at the same time of presenting to you the sum of 184 dols. 98 cts. which you will receive by the hands of our Committee; being the sum the Lord has given us during the last year. We trust we feel grateful that as a society we still enjoy harmony among ourselves, and that we appear at least, to feel a good degree of engagedness in the Missionary cause. Our souls are from time to time refreshed and encouraged by learning that the Holy Ghost attends the preaching of the gospel in different places and that in some measure the glorious things long foretold of Zion are receiving their accomplishment. In numerous instances we see "the parched ground becoming a pool, and the thirsty land springs of water." Therefore relying on the faithfulness of God in bringing to pass all the predictions concerning the gathering of his people out of all nations and tongues, we are anxious that our feeble in-

strumentality may be continued in the great work.

Although, dear brethren, we have not the pleasure of congratulating you on any pleasing information received (officially) from you, since our last communication, yet, we rejoice with all who love Jesus at the extensive spread which his gospel is taking; and that while other climes are illuminated by its animating rays, our own land is so abundantly sharing in its richest blessings. It may be said of our "North, that it is in some instances giving up," and of our "South" (more especially of late) that "it keeps not back;" that we see our *Wilderness blossoming* and our *Fields whitening*; which appearances, with similar ones abroad, lead us to conclude that the harvest is at hand,—that our Lord is on his way. While the empire of our dear Immanuel is extending and increasing in strength, we see the kingdom of Antichrist trembling, and although mad with rage, it cannot prevail against the Church of Christ. Be encourag-

ed then brethren and persevere ; for though difficulties, great and formidable are presented, yet " greater and mightier is he that is for us, than all that are against us." "Who art thou, O great mountain? Before Zerrubba-
 bel, thou shalt become a plain." Obstacles shall vanish like the "baseless fabric of a vision:" "The counsel of God shall stand," and the temple of the Lord shall rise. We must not calculate on seeing the fall of Satan's kingdom, without also seeing, and perhaps feeling his struggles to maintain his ground: No, he will rally all the fiends of the pit; and by their influence his agents on earth, to retard the progress of the gospel and to persecute the followers of the Lamb; but what of all this? Their rage is bounded and their ruin determined. "I will trample them saith Je-

sus in my fury." "No weapon formed against Zion shall prosper," this gospel of the kingdom shall be preached for a witness unto all nations, and "all Israel shall be saved in the Lord with an everlasting salvation."

We conclude, dear brethren, praying that the Great Head of Zion's influence may crown our united endeavours with abundant success.

*Signed in behalf of the Society,
 at our regular monthly meet-
 ing, N. York, May 8, 1810.*

JOHN HALLSTED, *Presd't.*
 JACOB H. BROUNER, *Vice Presd't.*
 EBEN WHITNEY, *Treasurer.*
 CHAS. C. ANDREWS, *Sec'y.*

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OF THE

NEW-YORK BAPTIST MISSIONARY SOCIETY.

1810.

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Together with the President of the Baptist Youth's Missionary Assis-
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New-York Baptist Missionary Society, in Account with

D^o.

John Cauldwell.

C^o.

1809. }
 May 26 }
 to }
 Ap. 21 }
 1810. }

To cash paid missionaries, \$675 00

To Mr. Holmes on account of the

Massachusetts's society, 100 00

To Mr. Tiebout's account, 15 00

To a memorandum book, 00 25

To counterfeit, 5 00

To balance, \$158 13

May 21.

\$1953 38

1809.

May 22. By balance, \$651 99½

June 8. By donation rec. from F. Wayland, 4 00

Dec. 7. By ditto S. B. Munn, 45 00

By subscriptions, 95 20

By Massachusetts's society, 100 00

By Mr Baudouine, 478 55

By interest, 56 21

By collections at prayer meetings, 337 44½

1810.

May 22. By Youth's society, 184 98

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Errors excepted,

J. CAULDWELL.

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