

hort one another daily; to warn the unruly; to look diligently lest any man fail of the grace of God; and to be very careful, not only to venerate his institutions ourselves, but also that they be observed in their purity, by all such as solicit communion with us at the table of the Lord.

A fifth objection, viz. *That the saints will all commune together in Heaven, and ought therefore to do so on earth*, is thought to be a very strong one, but really we are not able to perceive its force. We rejoice and are exceeding glad in the anticipation of that perfect union and uninterrupted fellowship, which *the general assembly and church of the first born, whose names are written in Heaven*, shall, to all eternity, enjoy; but whatever may be the terms of communion in the world of glory, we are fully persuaded that *while here*, the revealed will of Christ, and not what shall take place after death, should be the only man of our counsel, *a lamp to our feet and a light to our path*; and we are equally certain, that when we see Jesus as he is, and love him as we ought, the least of his commandments will not be esteemed either *trifling or nonessential*.

The last objection which our limits will allow us to notice, supposes that *strict communion is inconsistent with brotherly love and christian forbearance*.

By advertising to the distinction made in the commencement of this letter, between communion with God, our fellow-christians, and a particular church, this objection will be stripped of all its difficulties. It will there be seen that real believers may hold converse with the Deity, and love each other as brethren in the Lord, without walking together in church relationship. *The Baptists* differ from all others in their views of a Gospel Church, and the scriptural qualifications for admission to its privileges; but *these views* we believe to be coincident with the directions of the Saviour, and the example of Apostles and primitive christians, and having maintained them in the face of persecution, danger, and death, from the days of Paul to the present moment, we cannot abandon them, until convinced that we have hitherto misapprehended altogether the language of the New Testament. Nor can this course of conduct be *righteously construed into a breach of brotherly love and Christian forbearance*, until it can be proved that we ought to love men more than we love God, and that the *charity which rejoiceth not in iniquity, but rejoiceth in the truth*, requires us to disregard the commandments and dispense with the ordinances of our Lord and Saviour, Jesus Christ.

Finally, brethren, Farewell! Adhere steadfastly to the doctrines and ordinances of Christ, as he hath delivered them to us; and as there is *one body and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, even so we beseech you, that ye walk worthy of the high vocation wherewith ye are called, with all lowliness and meekness, with long suffering, forbearing one another in love; endeavouring to keep the unity of the spirit in the bond of peace. The Lord be with you all. Amen.*

LEWIS LEONARD, Moderator.

SPENCER H. CONE, Clerk.

MINUTES

OF THE

Hudson River Baptist Association,

HELD BY APPOINTMENT

IN THE MEETING-HOUSE OF THE BAPTIST CHURCH,

Mount Pleasant, August 3d and 4th, 1825.

1. At 10 o'clock, A. M., according to appointment, Elder Howard Malcom preached the introductory sermon, from John, x. 15. "*I lay down my life for the sheep.*" After which a collection was taken for the benefit of destitute widows of ministers dying while members of the Association, amounting to \$11 71.

2. The business of the Association was introduced by prayer, by Elder Cornell.

3. Brother Thomas Stokes was appointed Clerk.

4. The letters from the constituent churches were read, and the messengers' names enrolled.

N. B. The names of ordained Ministers are in SMALL CAPITALS—of licentiates in *italic*—those of the brethren not present are marked thus *.

CHURCHES.	MESSEN- GERS.	Restored.	Baptized.	Rec. by Let.	Dis. by Let.	Excluded.	Deceased.	Total.
Poughkeepsie,	R. BABCOCK, JR. Dea. Alfred Raymond. SPENCER H. CONE, *JOHN STANFORD, *JNO. C. MURPHY, Dea. Thos. Purser,			4	3	1	1	91
Oliver-st. N. Y.	Wm. Butler, Leon Bleecker, Geo. Colgate, Jno. H. Harris. ARCH'D MACLAY, Dea. Thos. Stokes, : Elijah Lewis, : Nathaniel Price,		19	26	10	9	9	568
Mulberry-st. N. Y.	Wm. D. Murphy, Thos. Day, Jr. Daniel Mangham. JACOB H. BROUWER, Wm. Sing, Caleb Willis, Jno. B. Acker, Geo. Tittler,		4	5	10	10	5	36
Mount Pleasant,	Jno. Tillotson, John K. Clapp, Mark Yale, Daniel Delanoy.	1	3		3	4	4	70

A

CHURCHES.	MESSENGERS.	Restored.	Implanted.	Rec. by Let.	Dis. by Let.	Excluded.	Decreased.	Total.
Hudson,	HOWARD MALCOM, *WM. SURGES, Dea. Jesse Story, Robert Martin.		5	2	9	1	3	122
Troy,	*LELAND HOWARD, Dea. J. Harpham.		11	11	10	6	4	258
Albany,	LEWIS LEONARD, Dea. Friend Humphrey, Peter Cure, Alfred W. Willgus.	1	6	9	12	7	7	223
Catskill,	Putnam Churchel.		1		8		1	79
King-street,	NATHANIEL FINCH, Reuben Green.							80
Newburgh,	THOS. POWELL.			10		1		28
Albany African,	NATHANIEL PAUL.* C. G. SOMMERS, D. H. Barnes.*	1	3	1			1	36
South Ch. N. Y.	Seth Smolley,* Nathan Caswell.		11	8	6		2	90
Coxackie,	No information.							14
Brooklyn,	WM. C. HAWLEY,* D. Remsen.		6	8	5	1		43
Union, N. Y.	SAMUEL EASTMAN.* Andrew Seger.			4				29
Total,		3	69	88	76	40	37	2093

Adjourned to half past 2 P. M. Brother Balantine prayed.
Half past 2 o'clock. Met agreeably to adjournment.

Prayer by brother Webb.

5. In accordance with a resolution passed last year, proceeded to choose a Moderator *by ballot*; when it appeared that Elder Spencer H. Cone was duly elected.

6. Ministering brethren present, in good standing in their respective churches and associations, were invited to assist in our deliberations. The invitation was accepted by Elders Balantine, Webb, Patterson, and Fountaine.

7. Brethren Balantine and Sommers were requested to draw up a memorial, expressive of the feelings of this body, on the loss sustained in the death of our beloved brother, Elder John Williams.

8. An interesting Circular from the Secretary of the Board of Managers of the Baptist General Convention, narrating recent events at the missionary stations, was received and read. Whereupon,

Resolved, That we feel intense interest in the welfare of those stations, and maintain a firm purpose to aid them to our utmost.

9. Brethren Powell and Harpham were appointed a Committee to examine the minutes of Corresponding Associations.

10. Brethren Malcom, Leonard, and Sommers were directed to draw up a summary of the state of religion, within the boundaries of this Association.

11. Communications and Messengers from sister Associations were received.

ASSOCIATIONS.	MINUTES.	MESSENGERS.	BAPTIZED.	TOTAL.
Warren,	1824.	—	110	3695
Boston,	1824.	—	156	3881
Hartford,	1824.	—		2756
New-London,	1824.	—	27	2221
Shaftsbury,	1825.	—	212	3317
Lake George,	1824.	—	6	486
Saratoga,	1825.	Cornell,	208	3415
Rensselaerville,	1824.	—	41	2035
Cayuga,	1824.	—	90	3193
Franklin,	1824.	Peck,	98	2378
Warwick,	1825.	Grinnell,	66	1560
Madison,	1824.	Peck,	77	4338
Union,	1824.	Weeks,	49	1117
New-Jersey,	1824.	—	79	2123
Philadelphia,	1824.	—	114	2670
Columbia,	1824.	—	67	1675
Charleston,	1824.	—		3988
Abington,	1824.	—	26	615
Westfield,	1824.	—	76	1298
Essex,	1824.	—	22	605
Otsego,	1824.	—	61	1888
Black River,	1825.	—	435	2327
St. Lawrence,	1825.	—		495
Accomack,	1824.	—	7	536

12. The Circular Letter written by brother Maclay was read, and referred to brethren Balantine, Cone, and Bleecker, with the author.

13. Brother Powell was appointed to write the corresponding letter for the present year.

14. Brother Brouner, one of the committee appointed last year to visit the church in King-street, reported that he had performed the service assigned him, and found the church in a low state, and almost destitute of a preached gospel. The following supplies were voted.

Brother Cone, 3d Lordsday in September, 1825.

Brother Powell, 3d do. in October, do.

Brother Brouner, 3d do. in November, do.

Brother Sommers, 3d do. in May, 1826.

Brother Maclay, 3d do. in June, do.

15. Appointed a prayer meeting to be held in the meeting house to-morrow morning, at 6 o'clock.

Adjourned to meet at 9 A. M. to-morrow.

Brother Leonard prayed.

At 8 P. M. Brother Babcock, according to appointment, preached from Isaiah lvii. 14. *Take up the stumbling-block out of the way of my people.* After the sermon, a collection was taken up in aid of the funds of the New-York Baptist Theological Institution, amounting to \$12 63

THURSDAY, August 4th, 1825.

Nine o'clock A. M. Met pursuant to adjournment.

Prayer by brother Babcock.

Minutes of yesterday were read, corrected, and approved.

16. *Report of the Treasurer of the Widows' Fund.*

Hudson River Baptist Assoc. in account with W. Colgate, Cr.	
Aug. 2, 1825. By bal. from last year, with interest 6 pr. c.	\$159 53
: South Baptist Church, New-York,	- 16 00
: Mulberry-st. do. do.	- 12 00
: Mount Pleasant do. - - -	- 5 62 $\frac{1}{2}$
: Troy do. - - - - -	- 7 25
: Hudson do. - - - - -	- 3 00
: Brother Forbus - - - - -	- 1 00
: Oliver-st. New-York - - - -	- 33 88 $\frac{1}{2}$
: Collection after annual sermon -	11 71
	<hr/>
	\$250 00

17. *Resolved*, That the Widows' Fund be continued in the hands of the Treasurer another year at 6 per cent per annum, or be invested in such other way as shall be best calculated to accomplish the object for which it is designed, at the discretion of brethren Wm. Colgate and Thomas Stokes.

18. The following brethren were appointed to solicit donations and subscriptions for the widows' fund, viz.

Poughkeepsie, *Alfred Raymond*; Oliver-st. *Theodore Clark*; Mulberry-st. *Wm. Winterton*; Mount Pleasant, *Caleb Willis*; Hudson, *A. H. Gifford*; Troy, *C. Warner*; Albany, *J. G. Wasson*; Catskill, *Nathaniel Jacobs*; Newburgh, *Jno. Howard*; African, *Asher Foot*; South Church, N.Y. *Nathan Caspell*; Coxackie, *Peter Turck*; Brooklyn, *David Doremus*; Union, N. Y. *Wm. C. Duzenberry*.

19. The committee for the examination of minutes of sister Associations, *Report*, That in the Madison minutes they find the public warned against one *Dr. Miller*, travelling in the character of a Minister; in the minutes of the Franklin Association against one *John Smith*, who is without a standing in any church; and in the Abington and Chemung minutes against *W. A. Balcom*, who is now passing himself upon the churches as a Baptist Preacher, but who has forfeited his christian character, and is excluded from fellowship. To this list we add the name of *Amos Broad*;—a notorious impostor.

20. *Resolved*, That a correspondence, by the exchange of minutes, be opened with the Accomack Association, Virginia, in compliance with her request.

21. The Letter to Corresponding Associations, written by brother Powell, was read and referred to brethren Babcock and Leonard, with the author.

22. The committee on the state of religion in the Association, *Report*, That the churches in our Association have not been refreshed, during the past year, by numerous accessions. Their letters generally breathe the language of sadness, but much peace seems to prevail among them. Bible classes do not appear to be generally instituted, but Sabbath Schools are in vigorous operation. A spirit of beneficence in the concerns of missions is evidently increased, and while we feel deep humiliation, we are abundantly encouraged to make incessant

and earnest supplication to God for the abounding diffusion of the influence of the Holy Ghost.

Adjourned to 3 o'clock, P. M.

Brother Malcom prayed.

At 11 A. M. Elder John Peck preached from John xxi. 15. *Thou knowest that I love thee.* After the sermon, a collection was taken to aid the funds of the New-York Baptist State Convention; amounting

to	-	-	-	-	-	-	-	\$19 84
Received for same object from Troy Baptist Church,	-	-	-	-	-	-	-	20 00
Do. do. Oliver-st. N. Y.	-	-	-	-	-	-	-	10 16
								<hr/>
								\$50 00

Thursday, 3 P. M. Met pursuant to adjournment.

Prayer by brother Finch.

23. The Circular and Corresponding Letters were reported, with a few verbal alterations. On motion

Resolved, That the Reports of the Committees be accepted, and the Letters adopted.

24. Brother Sommers, from the Committee appointed for that purpose, reported the following memorial, which was ordered to be printed, viz.

Resolved, That, it is with mixed emotions we call to mind the departure of our dearly beloved brother John Williams, who, from the perils and sorrows of this militant state was, on the 22d of May last, called to enter into the joy of his Lord. Need we say any thing on an event, which while it fills our hearts with inexpressible grief at the recollection of our loss has, we are persuaded, ere this, become to him a source of unspeakable and eternal gain? We desire in silence to adore, and constantly to admire that grace of God, which through the whole course of a long and useful life, enabled him to exemplify its sacred tendencies in all the fruits of the Holy Ghost, and in all the labours of the gospel ministry. At an early period of his life, it pleased God to call our dear departed brother, by his grace, and to put him into the ministry; that he might not only be the honoured instrument of adorning the doctrine of Christ by a holy conversation; but that by fully and extensively preaching the everlasting gospel of his ascended Lord, as the appointed means of edifying the Saints of the Most High God, and of translating sinners from the power of darkness, into the Kingdom of Jesus Christ our Lord. The church over which he was for so many years the beloved and useful pastor, and which through his instrumentality was greatly enlarged, will we trust, long remain as a standing memorial to us all, how much may be accomplished by the unobtrusive but faithful, affectionate and persevering labours of a single servant of the Lord. He is now reaping the gracious rewards of his labours of love, and the best regard we can show to his memory, which is embalmed in our hearts, is to emulate his pious zeal, and follow him as he followed Christ through faith and patience, until with patriarchs and prophets we inherit the promises.

25. Brother Cone gave an interesting and satisfactory report of the meeting and doings of the N. Y. Baptist State Convention, and brother Howard Malcom was appointed our delegate to attend the next anniversary of that body.

26. Brethren Stanford, Maclay and Sommers, were directed to

draft a Constitution for a Society or Corporation to manage the widows' fund; and report at the next annual meeting of the Association.

27. *Resolved*, That the Clerk make out, at the commencement of every session, the time and place of meeting of the different associations with which we correspond.

28. The following brethren were appointed messengers to corresponding Associations, viz: To Warren and Boston, *Cornell*; Hartford, *Sommers* and *Babcock*; Shaftsbury, *Malcom*; Lake George, *Howard* and *Harpham*; Saratoga, *Leonard* and *Howard*; Rensselaerville, *Paul*; Warwick, *Brouner*, *Powell* and *Stokes*; Union, *Brouner*, *Babcock*, *Powell* and *A. Raymond*; New-Jersey, *John C. Murphy*; Philadelphia, *Cone* and *Maclay*; Columbia, *Patterson*; Black River, *Peck*.

29. *Resolved*, That the ministers of this Association appropriate an hour every Saturday evening, for special prayer, for a divine blessing upon the labours of the ministering brethren, and upon the churches composing this body.

30. Every church in this Association is requested in their next letter to insert the year when they were constituted, and the number of members which united at that time.

31. The Association will hold their next session in the meeting-house of the Baptist Church in Albany, on the FIRST WEDNESDAY IN AUGUST, 1826.

32. Brother Rufus Babcock, Jr. is appointed to preach the introductory sermon next year, and in case of failure, brother Sommers.

33. Brother Cone to preach in the evening, and brother Eastman in case of failure. After the sermon a collection to be taken up for education purposes.

34. Brethren Leonard and Malcom were directed to examine such resolutions as are already upon our minutes, and certain resolutions adopted by the Philadelphia Association, and from them to make out a set of *Rules and Regulations* for this body, to be submitted at the next annual meeting.

35. Brother Leonard was selected to write the *Circular Letter* for next year, and should he fail, brother Howard to perform the service.

36. Brother Sommers was requested to prepare a *Corresponding Letter* to sister Associations.

37. Collected for printing the Minutes, from Poughkeepsie Church, \$2; Oliver-st. \$6 25; Mulberry-st. \$3; Mount Pleasant, \$1 50; Hudson, \$2; Troy, \$3; Albany, \$4; Catskill, 1 25; King-st. 50 cents; Newburgh, \$1; Albany African, \$1; South-ch. \$2; Coxackie, 50 cts.; Brooklyn, \$1; Union, \$1. Amount \$30.

38. Brethren Maclay, Cone and Stokes, were directed to superintend the printing and distribution of the Minutes.

39. *Resolved*, That our warmest thanks be tendered to the brethren and friends at Mount Pleasant, for their affectionate and hospitable attentions during the present session.

40. The Minutes were read and approved.

41. Minutes of sister Associations were distributed.

42. The Moderator gave a parting and affectionate address, and closed the business of the session with fervent prayer.

In the evening, according to appointment, brother Grinnell preached from Isaiah xxvii. 13. *And it shall come to pass in that day that the great trumpet shall be blown, and they shall come that were ready to perish.*

CIRCULAR LETTER. 1826.

THE HUDSON RIVER BAPTIST ASSOCIATION, to the several Independent Churches of which she is constituted, sendeth Christian salutation.

BELOVED BRETHREN,—The object of our circular address, on the present occasion, is to state and illustrate the nature of Messiah's Kingdom, usually denominated in the New Testament, "THE KINGDOM OF HEAVEN." Scriptural views on this subject are of great importance; they will guard us from those errors in doctrine, worship, discipline, and practice, which abound in the world; and they will be productive of spirituality of mind, holiness of conduct, and heavenly joy: for the Kingdom of God consists in righteousness, and peace, and joy in the Holy Ghost. Though the contemplation of the glory of this kingdom is calculated to afford both pleasure and profit to the children of God: yet it must be confessed, that it has seldom met with that close investigation and accurate research which its importance, and its prominent place in the sacred Scriptures, demand. The distant prospect of the advent of the Messiah, and of the establishment of his kingdom, produced in the ancient prophets the most elevated affections and joyful anticipations: For unto us, exclaims with rapture the prophet Isaiah,—for unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the prince of Peace. Of the increase of his government and peace there shall be no end. The prophet Daniel surveying the rise and fall of secular empires, contemplates with holy exultation the establishment and perpetuity of the kingdom of Christ: And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces, and consume all these kingdoms, and it shall stand for ever. The ministry of John the Baptist, of our blessed Lord, and of all the apostles, had immediate respect to the kingdom of heaven. In the spirit and power of Elias, John came into the wilderness of Judea, saying, Repent ye, for the kingdom of heaven is at hand. Our Lord and Saviour commenced his ministry by proclaiming the gospel of the kingdom of God, and saying, the time is fulfilled, and the kingdom of God is at hand, repent ye and believe the Gospel. The period that intervened between his resurrection and ascension, he employed in speaking to his disciples, of the things pertaining to the kingdom of God. The same delightful theme formed the subject of Paul's ministry while a prisoner at Rome. And Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

The most appropriate denomination of the economy of grace and truth introduced by the Messiah, is that which our blessed Lord and his forerunner uniformly employed, *the kingdom or reign of heaven*, and

its synonyme—the *kingdom, or reign of God*. The term, the Gospel dispensation, now so generally substituted in its place, though perhaps not altogether improper, cannot lay claim to so high an authority, nor can it be considered as equally significant and expressive. The kingdom of heaven and the gospel dispensation are far from being perfectly synonymous. They relate, it is true, to the same object, but they present it to the mind under different aspects. The former embraces in its vast amplitude of meaning the whole scheme of our redemption: the latter comprehends but a small portion of it. The gospel dispensation, includes little more of the economy of redemption, than that gracious provision God has made for the pardon of sin, and the restoration of apostate man to his forfeited favour. It confines the glad tidings of salvation to the proclamation of forgiveness and reconciliation to God through the blood of the cross. But the phrase, the kingdom or reign of heaven, while it necessarily supposes this, as laying the only solid basis of Messiah's spiritual empire, includes in it, what is equally essential in the constitution of the scheme of our redemption, and equally cheering to the mind of every good man—the re-establishment of God's original dominion in the hearts of the children of men; and embraces also the ideas of order, government, and subjection. This kingdom must be set up in our hearts, before the purposes of God in our redemption are fully accomplished. Satan's empire must be overthrown, the thralldom of sin broken, the corruptions of our hearts vanquished and slain, and every thought of our minds brought into subjection to Christ.

Our blessed Redeemer in his good confession before Pontius Pilate declared, *My kingdom is not of this world*. From this important declaration, we learn that the kingdom of Christ under the New Covenant is not earthly and carnal, like that which existed under the Old Covenant, but spiritual and heavenly; and hence it is with peculiar felicity and propriety denominated the kingdom of heaven. The King, who reigns in Zion, is not a temporal, but a spiritual monarch—the Lord from heaven. His subjects are born from above, heaven is the place of their nativity—Jerusalem which is from above, is the mother of us all; their names are enrolled in heaven, their citizenship, their treasure, and their inheritance, are all from heaven. The seat of divine worship is no longer to be found in any earthly temple made with hands; heaven itself is the throne of his glory and the seat of his empire, and in every act of worship, we approach Jehovah as our Father in heaven, and enter into the holiest of all by the blood of Jesus. *There* our Father dwells, who is not ashamed to be called our God, since he hath prepared for us such an inheritance. *There* our Friend and our Redeemer resides who is not ashamed to call us his brethren. *There* are the departed spirits of the just, some of whom were near and dear to us on earth, and whose memory we still cherish with the fondest affection; and thither we soon expect to go ourselves. And considered as citizens of the heavenly Jerusalem, we are strangers and pilgrims here, looking for the Saviour from heaven, who has kindly said that he will come and receive us to himself, that where he is there we may be also. Jesus having entered heaven with his own blood, and having obtained eternal redemption for us, we are directed to the complete consecration of the Saviour—to his mediatorial work in the heavenly sanctuary—to his investiture with office, in his glorified state, to

his entrance as the immortal Son of God, raised from the dead, into the celestial temple—to the presentation of his offering there in the midst of departed spirits and holy angels—to the divine acceptance of his sacrifice, and the Divine complacency in it—to his intercession—his government of the sanctuary, and of the church of God—his lordship over all worlds, in behalf of his Spiritual Kingdom.

Our attention is also called to the general assembly and church of the first born—to the glorious and blissful perfection of the departed spirits of the just—to the union of all saints in heaven and on earth in one body—to the fellowship of redeemed sinners and holy angels in one glorious community under Christ, as their common head; and in a particular manner to his high character as a priest upon his throne, not of an earthly, but of a spiritual sanctuary, not of one people only, but of all in every place who come to God through him. We are also taught, that we have already come to this blessed assembly, which is cemented by likeness of disposition and character, by sameness of privileges and blessings, and by corresponding exercises and enjoyments—that already we have access by faith into the seat of bliss; and that a measure of their joys may now be possessed. In this way we are led to consider all that preceded, as leading to the establishment of the church of Christ—to view his kingdom as the commencement of heaven—to consider the services of Christians on earth as the means of fellowship with the celestial worshippers; and to remember, that the present state of things is a preparation for the final glory of his name and of his people. We thus acquire a tone of sublimity which elevates us above all low pursuits, and worldly affections. The power of temptation is thus neutralized, and we attain that singleness of heart which consists in having but one object, desire, and pursuit; namely, the glory and the enjoyment of God.

The kingdom of heaven commenced with the ministry of our Lord, and his illustrious precursor, John the Baptist: *The law and the prophets were until John; since that time, the kingdom of God is preached, and every man presseth into it. Now Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, the time is fulfilled, and the kingdom of God is at hand: repent ye and believe the Gospel*. When the Pharisees demanded of Christ when the kingdom of God should come, he replied, *The Kingdom of God cometh not with observation. Neither shall they say, Lo here or lo there! for the kingdom of God is among you*; manifestly implying that it had already commenced. John the Baptist and Jesus Christ proceeded in their ministry upon a principle entirely different from any thing that ever existed under the Old Testament economy, namely, that fleshly connexion and carnal descent from good men, would be of no avail in gaining admission to divine ordinances under Messiah's reign. When John the Baptist saw many of the Pharisees and Sadducees come to his baptism, *all of whom were regular members, in good standing in the Jewish Church*, he said unto them, O generation of vipers who hath warned you to flee from the wrath to come! Bring forth therefore fruits meet for repentance; and think not to say in your hearts, we have Abraham to our father! Our Lord, also, when addressing the same class of people, says, Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

The kingdom of heaven, however, was not fully established, and did

not appear in all its glory, till after the Son of God rose from the dead. His sufferings and death, were the steps by which he ascended to his mediatorial throne: For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation *perfect through sufferings*. Yes, Jesus must first make his soul an offering for sin, then he shall see his seed, and prolong his days, and the pleasure of the Lord shall prosper in his hand.

The kingdom of heaven is not of this world in regard to its subjects. Natural birth and local circumstances constitute persons subjects of secular empires, place them under the protection of law, and invest them with certain civil rights: but the subjects of this kingdom are not carnal and worldly men, they are the children of the living God, who were born not of blood, nor of the flesh, nor of the will of man, but of God—of his own will begat he us by the word of truth, which liveth and abideth for ever. The whole human race being born in a state of apostacy from God; the carnal mind being in a state of enmity against him; not subject to his law, neither indeed can be; if we would, therefore, be admitted into this kingdom, we must experience a complete renovation of heart—we must be washed, and sanctified, and justified in the name of the Lord Jesus, and by the Spirit of our God. None were admitted as members of the primitive churches, but such as appeared to be real Christians; and none were retained among them, except those who appeared to live under the influence of the truth. There is, in this respect, a marked difference between the old dispensation and that of the new. A fleshly birth, or a carnal descent from Abraham, entitled all persons to membership under the Old Covenant, and to a participation in all its ordinances: but under the New Covenant, a spiritual birth is essentially requisite to qualify us for admission to the ordinances of Christ, and to a place in his kingdom. The Divine Lawgiver most solemnly declares, Except a man be born again he cannot see the kingdom of God. Without this change, we cannot see the glory of Zion's King. Though every human and divine excellency meet and centre in him—though he is fairer than the children of men—God manifest in the flesh—God over all and blessed for ever: yet the carnal world perceive it not, they see no beauty in him why he should be desired; his real disciples only see his glory, the glory as of the only begotten of the Father full of grace and truth. Without a change of heart we cannot see the glory of the gospel of the kingdom.

The gospel is glorious in its nature, in its origin, and in its effects. Its true glory, and that of the Divine character which it so fully exhibits, will never be perceived, until He who commanded the light to shine out of darkness, hath shined into our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

All things pertaining to the kingdom of heaven are *spiritual*. Its blessings are spiritual blessings in heavenly things in Christ; including peace with God by the blood of Jesus, the pardon of sin, the indwelling, and sanctifying, influence of the Holy Spirit, the adoption of children, victory over all our enemies, and eternal glory beyond the grave. Its riches are also spiritual; among these, may be included—all the fulness of God—the unsearchable riches of Christ—For all things, saith an apostle, are yours; and ye are Christ's, and Christ is God's. This kingdom has a throne, a sceptre, and an inheritance; but

its throne is in the heavens; its sceptre is a sceptre of righteousness and of love; its inheritance is incorruptible, undefiled and that which fadeth not away, to be conferred on all its true subjects. The beauty, glory, and grandeur, of this kingdom, are not fading and carnal, they are spiritual and imperishable. Its beauty is a holy beauty, its glory and grandeur consist in possessing a holy likeness to God, the impress of his image on the heart: We all with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even by the Spirit of the Lord.

When our Lord said, My kingdom is not of this world, he doubtless intended to convey the idea that it would be established and propagated by means entirely different from that of worldly kingdoms. The sword may be requisite, for the defence of earthly kingdoms, but it would be rebellion against the Prince of Peace to employ it in his cause. The weapons of our warfare are not carnal, but mighty through God, in pulling down strong holds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ. Christianity, though it has suffered much from its enemies, has never shed a drop of their blood. It teaches us to love our enemies, to bless them that curse us, and to pray for them that despitefully use us and persecute us. And as oppression and violence are incompatible with the nature of Christ's kingdom, so are craft and deceit: Having renounced, said one of its first founders, the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully, but by manifestation of the truth, commending ourselves to every man's conscience in the sight of God. The graphical description of Messiah's kingdom, by one of the prophets, demands particular attention. All implements of war made use of by the Jewish theocracy, and by other worldly kingdoms, would for ever be excluded; "*And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off.*" The pacific means by which it should be established and enlarged, would correspond with the design of His coming into the world, which was not to destroy, but to save the lives of men; "*And he shall speak peace to the heathen.*" The success of those means, notwithstanding their apparent inefficiency, is admirably described; "*And his dominion shall be from sea even to sea, and from the river even to the ends of the earth.*" Zech. ix. 10.

Yes, it is by the publication of the gospel of peace among all nations, in connexion with the oracles of God in all languages, by parental and Sunday school instruction, by the distribution of religious Tracts, and by the disciples of Jesus in their individual and collective capacity, holding forth the word of life, that the whole earth is to be filled with his glory, and all nations brought to serve Him. These means, however suitable to accomplish the desired end, can only prove efficacious by the blessing of God and the effectual operation of his Holy Spirit. Not by might, nor by power, but by my Spirit, saith the Lord. The Divine blessing and the Holy Spirit's influence are promised, however, in answer to prayer. Let us then pray, with holy ardour and persevering importunity, *Thy Kingdom come!* Let us seek first the kingdom of God and his righteousness, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth! We cannot expect too much from God, for he is able to do infinitely more than we can ask or think. Let us therefore attempt great things,

and expect great things. O that we could enter into the spirit of the man of God, *while he resolved*, For Zion's sake will I not hold my peace, and for Jerusalem's sake, I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.

The laws of the kingdom of heaven are not of this world. They do not require, like human laws, revision and amendment; nor shall they ever be repealed; but remain like their Divine Author, the same yesterday to-day and for ever: perfectly adapted to the condition of men in all ages, under all circumstances, and in all nations. And here our attention is naturally directed to that eternal rule of righteousness, commonly called *the moral law*.

Christ our Lord and Lawgiver, has adopted this law, as the fundamental law of his kingdom; has illustrated it in all its extent and spirituality in his sermon on the mount; and has enforced its observance on his disciples by considerations eminently calculated to direct the understanding and judgment, to impress the conscience, and to move the affections and the heart. The moral law from its very nature, must be eternal in its obligations. It is not like positive institutions, which rest entirely on the will of the institutor, and may be enforced, or abrogated at his pleasure; but it has its origin in the nature of God, being a transcript of his holiness, justice, and goodness; and is founded on the relation in which we stand to him as our Creator and Governor, and to one another as possessed of the same common nature. Accordingly our Lord sums up the whole law in these words: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment: and the second is like unto it: Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets. It should seem, that all the absurd and destructive reasoning, which have been used by a certain class of *free grace opposers of the true grace of God*, in order to set aside the moral law as a rule of life, have arisen from want of attention to the different meanings and applications of the term law in the New Testament. As it respects the ceremonial law, Christ has as completely delivered all the subjects of his kingdom from it, in all its branches, as a woman is delivered from the matrimonial bond and all its engagements, by the death of her husband. Rom. vii. 1—4. Christ has also delivered his disciples from the moral law, as the condition of life, as the ministration of condemnation, written and engraven in stone; but instead of having delivered them from an obligation to obey its precepts, one of the blessings of the New Covenant, which was sealed and ratified by his precious blood, consists in writing them in their hearts and putting them in their inward parts, Jer. xxxi. 33. Heb. viii. 10. But to come a little more closely to the point, let any one who trembles at the word of God, read the ten commands as recorded in the twentieth chapter of Exodus, and ask himself at the end of each precept, whether as a disciple of Christ he is at liberty to violate it? Is the believer in Jesus at liberty to make a graven image and to fall down and worship it? Is he at liberty to take the name of the Lord his God in vain? To violate the sacred day of rest? To dishonour his father, or his mother? To kill? To commit adultery? To steal? To hear false witness against his neighbour? To cover his neighbour's house, his wife, his man servant, his maid servant, his ox, his ass, or any thing that is his neighbour's? If these questions must be answered

in the negative, how preposterous and absurd, to talk of not being under a law, which we cannot violate, without being guilty of an outrage against God, our neighbour, our conscience and common decency; and even against all the powerful and inconceivable ties and obligations of redemption through the blood of the Son of God! To deny the obligation of the moral law, is to contradict the faithful and true witness, who declares that he came not to destroy the law and the prophets, but to fulfil them. Did he fulfil them that his people might be at liberty to violate them? No, verily; for he adds, Whosoever, therefore shall *break one* of these least commandments, and shall teach men so, he shall be called the *least* in the kingdom of heaven; but whosoever shall *do and teach* them, the same shall be called *great* in the kingdom of heaven. Matt. v. 17—19. Therefore all things, whatsoever ye would that men should do unto you, do ye even so to them: for this is the law and the prophets. Again, we find the apostle Paul inculcating the precepts of the moral law on the believing Romans; as consisting in love to our neighbour, Rom. xiii. 7—10. Nor can any thing be more easy, than to trace every breach of duty, either as it respects God or our neighbour, to the want of the existence of that perfect love in the heart, which Paul declares to be the fulfilling of the law. In the estimation of the apostle Paul, and that too at a time when he felt himself to be condemned by it, as a transgressor, the law was holy, just, and good. And can any man professing himself to be a disciple of Christ be so completely lost to every idea of propriety, as to suppose for a single moment, that Christ died to redeem him from an obligation to that which is holy, just and good! Brethren, if the carnal mind be at enmity against God; if it be not subject to the law of God neither indeed can be—let us consider the attempts of men to set aside the obligation of the moral law, as an awful evidence of the carnality of their hearts, and of their enmity against the Lawgiver; and let us turn away from them, as being equally enemies both to the Law and the Gospel. The great apostle of the Gentiles, who gloried in the cross of Christ, and in the doctrine of justification by faith without the deeds of the law, asks with an air of confidence and triumph, more than sufficient to confound and overwhelm every man, who would attempt to set Moses and Christ in opposition to each other: *Do we by faith make void the law? God forbid; yea we establish the law.*

The moral law is so far from being abolished, or the rule of duty relaxed, under the gospel dispensation, that the latter is carried to a much higher degree of perfection, and spirituality, than under the old dispensation. The laws of Christ are suited to the nature of his kingdom, which is not of this world, and enjoin nonconformity to the world, in its pleasures, its maxims and pursuits; self-denial, the crucifixion of the old man with his affections and lusts, humility, meekness, patience under persecutions for the truth's sake, nonresistance of evil, forgiveness of injuries, and love of enemies. And these duties are all enforced by Christ's own example, by his redeeming love, by the consideration of our state and character as pilgrims and strangers on earth, by all the misery of hell, and by all the felicity of heaven.

Another branch of the laws of Christ, which claims particular attention, is that which enforces the relative duties of husbands and wives, parents and children, masters and servants, magistrates and citizens. Let the following passages in which these relative duties are enforced

by the most powerful motives, be read with prayerful attention. Eph. v. 22—33. Col. iii. 18—25. 1 Peter iii. 1—7. Eph. vi. 5—9. Rom. xiii. 1—8.

Having briefly mentioned some of Christ's laws, which principally respect his disciples as individuals, and as members of civil society, we proceed to direct your attention to those which have a special regard to their separation from the world, and their visible union and fellowship in a church capacity. And

1. The nature, grounds, and peculiar privileges of this union, are beautifully stated by Paul, in the following passage: There is one body and one spirit, even as ye are called in one hope of your calling, one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in you all, Eph. iv. 4—6. As our happiness as individuals, very much depends on our rightly understanding and implicitly obeying those laws which Christ has given for the direction and government of our passions, our conduct and conversation, in our individual capacity; so our prosperity and consolation, our edification and increase as churches, solely depend, under God, on our rightly understanding the nature and grounds of the union described by Paul in the above passage; the peculiar and reciprocal duties which naturally and necessarily arise from it, and the obligations under which we are laid by redeeming love, cheerfully and conscientiously to discharge them. As the health and beauty, of the human body, depend on the mutual, the combined, and harmonious influence and symmetry of all its parts, so it is with the church of Christ. Hence all the gifts, which our exalted and living Head has graciously conferred on the different members of his body the church, were not bestowed for the aggrandizement or emolument of individuals who possess them, but for the mutual good and prosperity of the whole body. With this view of the subject the following remarkable passage is in perfect accordance: He that descended is the same also that ascended up far above all heavens, that he might fill all things. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: That we henceforth be no more children tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things which is the head even Christ: From whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love. Eph. iv. 10—16. See also Rom. xii. 3—8. 1 Cor. xii. 4—28.

2. Christ's *new commandment* constitutes the grand bond of Christian union, and consequently claims the most serious and affectionate attention of all the subjects of his kingdom. A new commandment give I unto you, that ye love one another; As I have loved you, that ye also love one another. John xiii. 34, 35. The love enforced by this commandment, is of a different kind, and far more extensive in degree, than the love enjoined by the moral law. The object of that love which

is enforced by the moral law, is our neighbour, and our Lord has taught us in the parable of the good Samaritan, that wherever we see a human being in distress, we ought to view him as our neighbour, and we are bound by the law to do every thing in our power to relieve him. But the objects of the love, which constitutes Christ's new commandment, are our Christian brethren, and the standard of our love to them, is not the love which we have to ourselves, but the love which Christ has to us. Hereby perceive we, says the apostle John, the love of God, because he laid down his life for us, and we ought to lay down our lives for the brethren. The love of God is shed abroad in the heart of every believer, by the Holy Spirit: and its existence and exercise, are as essential to the Christian character, and to the being and prosperity of a church, as the free circulation of the blood is to the health of the human body. Love is the grand stimulating principle to the performance of the various duties connected with our individual, and united capacity; the proper discharge of which, is at once glorifying to God, and beneficial to each other. It powerfully, but willingly, constrains us, to weep with those who weep, and to rejoice with them that rejoice: to bear one another's burdens, and so to fulfil the law of Christ. Hence nothing can, because nothing was ever intended by our great Lawgiver, to prove a substitute for the existence, and exercise, of love in a Christian church. A church may be very opulent, numerous, and respectable; but if this vital principle be wanting, it is no better, in the estimation of Him whose eyes are as a flame of fire, than a *whited sepulchre*.

3. Another important law of Christ's Kingdom is, that which enjoins us, not to forsake the assembling of ourselves together. To encourage us to comply with this command, our Lord has graciously promised, that where two or three are gathered in his name, there will he be in the midst of them. And the apostle Jude declares, that those who separate themselves from the assemblies of the saints, are sensual, not having the Spirit. The very idea, indeed, of a church that does not assemble together, is a nonentity, and involves a contradiction in terms. Hence by parity of reasoning, every person professedly a member of a Christian church, who, on the most trivial pretences, absents himself from the meetings of his brethren, despises his own mercies, robs himself of spiritual comfort, acts inconsistently with his professed character, and is unworthy of a place in the kingdom of Christ.

4. The day on which, as churches, we are to assemble, claims our attention. After God had finished the works of creation, he rested on the seventh day, and blessed and sanctified it. A seventh part of man's time was thus set apart for the worship and service of his Creator, and to the concerns of his own soul. Under the reign of Christ, although there is evidently a change of the day, from the seventh to the first day of the week, which is hence called the Lord's day, in commemoration of his resurrection and glory, the original appointment of one day in seven to be devoted to sacred and holy purposes, appears to remain unalterably the same. The mind is thus turned to that great work, for the sake of which the world was created, so that the two creations are here united. The day on which he rose, and that on which he ascended, were the same day of the week, and both events are commemorated together. Indeed it was not till his ascension into heaven that he fully took possession of his throne, as the conqueror of death; and

hence the high glory into which the Redeemer then entered, is celebrated as distinguishing the day on which it was received, Ps. cxviii. 22—24, compared with Acts iv. 11. On that day the first Christians met for the observance of all the institutions of Christ; and he himself honoured it, while on earth, by appearances to his disciples when statedly assembled for divine worship, Acts xx. 7. In commemorating, on the Lord's day, his resurrection from the dead, we celebrate an event in which we have the fullest confirmation of the accomplishment of his work, and a satisfactory assurance of our own resurrection. We profess our faith in the perfection of his atonement, and declare, that all our hope arises *from that work; from and in which he rests*. We express our joy in contemplating the Divine delight in it, as manifested by his life from the dead; and thus have fellowship with God in his blessedness—we declare, that viewing ourselves as pilgrims and strangers on earth, we look to his temple as our home; and that our highest desire is to resemble Him in character, and to partake with Him in his rest. We express our love to his name, and to his people with whom we unite in the observance of the day; and we view it as an emblem of the heavenly state, as a state of rest, devotion and enjoyment. This is the spirit which makes such a day a foretaste of glory.—This is the feast of solemn and delightful feeling—the very sabbath of the mind, and the commencement of heaven.

The apostolic churches uniformly met on the first day of the week: and as they were collected by the inspired apostles of Christ, and under their immediate direction, this part of their approved practice must have originated in apostolic injunction: and consequently, must be equally binding on all the churches of Christ to the end of time, as is the most explicit precept. And it clearly appears to us, that all the objections that have ever been started against the sanctification of the *whole of the first day of the week*, have arisen, rather from a disinclination to the spiritual exercises in which the people of God engage on that day, and a strong predilection to worldly business and idle amusements, than from a fear of being appalled at last by the judge of the world with the question; Who hath required this at your hands?

5. The next thing that demands notice, is the end for which the disciples of Jesus are to meet on the first day of the week. A full and satisfactory account of this will be found in the following passage: Then they that gladly received his word were baptized; and the same day were added to them about three thousand souls. And they continued steadfast in the apostles' doctrine, and in fellowship, and in breaking of bread, and in prayers; praising God, &c. Acts ii. 41, 42—47. These ordinances evidently constituted the worship of the apostolic churches, and are enforced by Christ on all his disciples, in their associated capacity, as tests of their obedience, sources of their edification and spiritual consolation, and as means for promoting their separation from the world, and their conformity to himself in heart and life. Now, if the means be neglected, we at once deceive our own souls, and impeach the wisdom and goodness of the Lawgiver, by presuming to expect these desirable ends.

6. The last branch of the laws of Christ to which we would refer you at present, is that which has respect to the admission of members and the proper mode of treating offences—By the laws of His kingdom a credible profession of repentance from dead works, and faith in the

Lord Jesus, is necessary previously to baptism—Bring forth fruits meet for repentance, and think not to say in your hearts we have Abraham to our father—If thou believest with all thine heart thou mayest be baptized. A *spiritual, not a carnal, birth* qualifies for admission to the kingdom of heaven. In regard to Christian Discipline, you will obtain complete and perfect information by consulting the eighteenth chapter of Matthew, and the fifth chapter of the first epistle to the Corinthians. If discipline be neglected in a church, it will be impossible to attend to any of the other ordinances of Christ in a proper manner. For when improper persons are received into a church, or retained in it after they are discovered, the temple of God becomes, by this means defiled, its fellowship with the Father and his Son Jesus Christ will be interrupted, the Holy Spirit will be grieved, and consequently its unity, peace, and comfort, in a great measure destroyed.

The kingdom of heaven is not like the dominions of secular princes, with regard to its limits and duration. The largest monarchies of antiquity, were confined within certain limits, and in the course of a few years came to an end. But Jehovah has declared that this shall not be the case with the kingdom of Messiah. There was given him dominion, and glory, and a kingdom, that all people, nations and languages should serve him. His dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed. It was no doubt proper that the accession of the Gentiles should be reserved to the gospel day, that it might grace the triumph of Christ over his enemies, and appear to be, what it is, the travail of his soul.

The coronation of Christ, must be accompanied with the pardon of his murderers, and followed by the liberation of millions among the heathen, who had hitherto been the willing captives of the prince of darkness, that many hearts might unite in the public joy. And this great work begun in the apostolic age must go on, and *must increase, till all the ends of the world shall remember and turn, and all the kindred of the nations shall worship before him*. The conversion of sinners, except for a few years at the commencement of Messiah's reign, has been *individual*: God has gathered them one by one. Thus it is with us at present; but it will not be thus always. People will flock to Zion like doves to their windows—A nation shall be born in a day. The church will be struck with joyful surprise, on viewing her own increase; Her heart shall fear and be enlarged, saying, who hath begotten me these? The kingdom of Christ has hitherto been circumscribed within certain parts of the world; but by the labours of the apostles, it was extended to various parts of Asia, the borders of Africa, and of Europe. Of late ages, it has nearly been confined to Europe and America. But the time will come when all the kindreds of the earth shall worship; Ethiopia and all the unknown regions of Africa, shall stretch out their hands to God. Arabia, and Tartary, and India, and Burmah, and China, with the numerous Islands in the southern and eastern oceans, shall bring an offering before him. Mahomedans shall drop their delusion, Papists their cruel superstition, Jews shall be ashamed of their obstinacy, Deists of their enmity, and merely nominal Christians of their form of godliness without its power. These hopes are founded on the true sayings of God. Nor can the time of their accomplishment be far distant. Daniel in his 7th chapter has given us a prophecy of all the principal events from his time to the universal spread of Messiah's

kingdom. The whole is comprehended in the rising and falling of four great governments, with their branches and subdivisions. The world has seen the rise and fall of three out of the four. They have also seen the fourth divided into ten kingdoms, and the little horn, or papal government, rise up among them. They have witnessed its rise, its reign, and in part, its downfall. The last branch, of the last of the four, is now in its dying agonies. No sooner will it be proclaimed, *Babylon is fallen!* than the marriage of the Lamb will come. There are no more tyrannical, persecuting powers to succeed; but the kingdom shall be given to the saints of the people of the Most High. All ranks of men, becoming real Christians, the government will naturally be in their hands; and love, peace, and universal good, shall consequently pervade the earth. His name shall endure for ever, his name shall be propagated as long as the sun; and men shall be blessed in him: all nations shall call him blessed. Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name for ever: and let the whole earth be filled with his glory! Amen and amen!

THOS. STOKES, *Clerk.*

SPENCER H. CONE, *Moderator.*

CORRESPONDING LETTERS.

THE HUDSON RIVER BAPTIST ASSOCIATION, *to the respective Associations with which we correspond.*

DEARLY BELOVED BRETHREN,—To preserve unimpaired a chain of correspondence, and to express the cordial good will with which it meets in our bosoms, we address you by this annual epistle. This regular interchange of communications serves to encourage our hearts, and strengthen our hands in the work of the Lord, and to enlarge the bond of visible union in our churches. The time in which we live, imperiously requires that we be united.

What the enemies of true religion—what Christians of other denominations—and what we ourselves would feign accomplish; all teach “how good and how pleasant it is, that brethren should dwell together in unity.” This union, which of all things is most to be desired, must

proceed from love reigning in our hearts, and professed in our correspondence with each other.

No sooner do we look back on the former glory that rested upon churches now either overwhelmed by delusive error or known no more, than we see a beacon to deter us from disaffection or indifference in a cause requiring ardent love and zealous coexertion. Churches of Asia and Rome, were once the joy of apostles, but are now the prey of the false prophet and the beast.

When we look around us, we discover, as it were, the foundations of an immense edifice, laid by the zeal and sufferings of the Fathers who preceded us in advocating this glorious cause. Let our zeal and diligence be occupied in raising the superstructure.

When we look forward to the dawn of future ages just opening before us, great encouragements appear to excite us to persevering industry in this good cause. Ignorance and bigotry are fast receding before the march of truth; and many facilities are now afforded to make known the gospel to all people.

We regret, that our minutes record no remarkable additions to any of our churches, but rejoice that peace and love abound among us, and that this session has given us increased encouragement in our labours.

Brethren, let our corresponding feelings and views be more and more entwined, and favour us with your future correspondence.

SPENCER H. CONE, *Moderator.*

THOS. STOKES, *Clerk.*