

have also, reason to rejoice that there has been a growth in grace; but we still desire to know more of Jesus, and the power of his resurrection, and individually to adopt the language of Paul: "Not as though I had already attained, either were already perfect, but I follow after if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark, for the prize of the high calling of God in Christ Jesus."

We have found by sweet experience that it is good for us to meet together. Our present session has been refreshing to those who love the Lord Jesus Christ. We have been made to sit together in heavenly places in Christ.

Finally, Brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things.

We solicit, dear Brethren, an interest in your prayers, and a continuance of correspondence, as we esteem it a privilege to hear from you. May the grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

LEWIS LEONARD, *Moderator.*
ARCHIBALD MACLAY, *Clerk.*

—ooo—
JUST PUBLISHED.

The Work of Faith, the Labour of Love, and the Patience of Hope, illustrated, in the life and death of the Rev. ANDREW FULLER, late Pastor of the Baptist Church at Kettering, and Secretary to the Baptist Missionary Society, from its commencement in 1792. Chiefly extracted from his own papers, by JOHN RYLAND, D. D.

Memoirs of the Rev. Andrew Fuller need no recommendation. The single fact that this volume contains an account of his own religious experience, *written by himself*, is sufficient to interest the friends of religion in the work. This volume is accompanied with an excellent likeness of Mr. Fuller, engraved by Mr. Gobrecht, of this City.

It is sold by the principal Booksellers in Boston, New-York, Philadelphia, and Baltimore. Subscriptions to the uniform edition of Mr. Fuller's Works, now in the press, and which will be printed from the edition as printed by his son in England, are respectfully solicited by the publisher.

Boston, 1818.

WILLIAM COLLIER.

MINUTES

OF THE

HUDSON RIVER BAPTIST ASSOCIATION,

HELD IN THE BAPTIST MEETING-HOUSE,

AT MOUNT-PLEASANT, WESTCHESTER COUNTY, (N. Y.)

On the 4th and 5th of August, 1819.



1. AT ten o'clock A. M. the introductory sermon was delivered by brother JOHN STANFORD, from Acts xxviii. 15. "*Whom, when Paul saw, he thanked God, and took courage.*"

2. The Association was then organized by choosing brother JOHN STANFORD, Moderator, and brother AVERY BRIGGS, Clerk.

3. Prayer introductory to business by the Moderator.

4. After an interim of a few minutes appointed brother WEBB to preach at four o'clock this afternoon.

5. *Resolved*, That visiting ministers and delegates present from other Associations, be invited to a seat with us. When brethren Perkins, Webb, Griffiths, Smizer and Fiveash took their seats. †

6. Proceeded to read the letters from the Churches composing this Association, and took the following minutes.

N. B. The names of ordained ministers are in SMALL CAPITALS, of licensed preachers in *italics*.

CHURCHES.	MESSENGERS.	Baptized.	Rec'd by let.	Dismissed.	Excluded.	Restored.	Deceased.	Total.
Poughkeepsie.	LEWIS LEONARD, DANIEL H. BARNES, William Plummer, Alfred Raymond.	1	1	7			1	72
	JOHN WILLIAMS, JOHN STANFORD, Thomas Garniss, William Colgate, Thomas Purser, Joshua Gilbert, William Butler, Leonard Bleeker,	20	13	11	5		2	481
Fayette-Street, N. Y.								
<i>Carried forward</i>		21	14	18	5		3	553

A

CHURCHES.	MESSENGERS.	Baptized.	Rec'd by let.	Dismissed.	Excluded.	Restored.	Deceased.	Total.
	<i>Brought forward.</i>	21	14	18	5	3	553	
Mulberry-Street, N. Y.	ARCHIBALD MACLAY, Thomas Stokes, Edward Probyn, William Winterton, Charles Postley, Nathaniel Price, S. V. D. Moore, Joseph Saunders, Charles Brooks,	35	17	3	12	4	426	
Mount-Pleasant,	JACOB H. BROUNER, Caleb Willis, George Fitlar, Mark Yale, William Mangham, Daniel Dellanoy, Robert K. Foster,	1	3	3	3		76	
Hudson,	AVERY BRIGGS, William Sturges, Samuel Gifford,			5			97	
Troy,	CHARLES G. SOMMERS, John Henderson, Thomas Shrimpton, Thomas Skelding, Josiah Convers, Nathaniel Jacobs, Isaac V. Powelson,	46	9	6	4	2	287	
Albany,* King-Street, C. S.*	JOHN FINLAY, Crocker, NATHANIEL FINCH.						185 80	
	<i>* Added this session.</i>	Total.	103	48	30	24	11	1704

7. On motion, *Resolved*, That any church wishing to join this Association shall now have opportunity to present their request: Whereupon messengers delegated from the First Baptist Church in Albany, and also from the Baptist Church in King-Street, C. S. presented letters of application.

8. *Resolved*, That brethren WILLIAMS, MACLAY and LEONARD be a Committee to examine the application of the Church in Albany, and that brethren BROUNER, Butler and Stokes be a similar Committee on the application of the Church in King-Street.

9. The Circular letter, prepared by brother AVERY BRIGGS, and the Corresponding letter written by brother LEWIS LEONARD, were read and referred to a committee of revision composed of brethren PERKINS, MACLAY and FINLAY.

10. *Resolved*, That we adjourn until 3 o'clock this afternoon.—Prayer by brother FIVEASH.

At 3 o'clock met pursuant to adjournment. Prayer by brother GRIFFITHS.

1. The committee, to whom the request of the Albany Church was referred, reported favourably: Whereupon

Resolved. That said Church be received into this body. The right hand of fellowship was then presented to JOHN FINEAY, its Pastor, by the Moderator in behalf of this Association.

2. The committee, appointed to examine the application of the Church in King-Street, C. S. made a report, recommending its reception: Whereupon

Resolved, That said Church be received into union with this Association. The right hand of fellowship was presented to NATHANIEL FINCH, its Pastor, by the Moderator.

3. Received communications from corresponding associations as follows, viz. Shaftsbury; Philadelphia; Warwick, AARON PERKINS, Messenger; Hartford; Boston; New London; Cayuga.

At 4 o'clock brother WEBB preached according to appointment, from 1 Cor. xv. 28: after which the business of the Association was resumed.

4. Appointed brethren WILLIAMS, Raymond, Stokes and Probyn, a committee to examine the minutes of the corresponding associations.

5. Appointed messengers to sister associations: as follows, viz. to Warren, brother BRIGGS. Shaftsbury, brethren SOMMERS and FINLAY. Philadelphia, brethren WILLIAMS and Stokes. Warwick, brethren LEONARD, BRIGGS and FINLAY. Hartford, brethren MACLAY, LEONARD, PERKINS and Raymond. Boston, brother BRIGGS. Franklin, brother BRIGGS to convey minutes. Rensselaerville, brethren SOMMERS and Shrimpton. Charleston, Hon. Matthias B. Talmadge and brother Elijah Lewis. Cayuga, brother BRADLEY.

6. *Resolved*, That three sermons be preached to-morrow, 1st at 10 o'clock A. M. by brother FINLAY; 2d at 3 o'clock P. M. by brother BRIGGS; 3d at evening by brother WILLIAMS.

7. Appointed a prayer-meeting to-morrow morning at sun-rise.—Adjourned. Prayer by brother FINCH.

At evening brother MACLAY according to appointment preached a sermon for the benefit of the Education Society, in the Presbyterian Meeting-House, the use of which had been politely tendered by that Society, and a collection was taken up, amounting to \$14 32.

Thursday Morning.

Met pursuant to adjournment. Prayer by brother PERKINS.

1. The committee to whom was referred the Circular and Corresponding letters report, that they beg leave to recommend their adoption without alteration. Upon which

Resolved, That the Corresponding and Circular letters be adopted by the Association.

2. The committee appointed to examine the communications from

corresponding associations report, that they recommend the insertion in our minutes of the following note taken from the minutes of the Warwick association: viz.

Whereas persons of evil principles and character, frequently impose on the churches and on the public as Ministers of the gospel; we recommend that no person be received and countenanced as a preacher without satisfactory credentials.

3. Our Secretary laid before us an interesting communication from the Baptist Board of Foreign Missions. Whereupon,

Resolved, That we duly appreciate and are highly gratified with the unwearied exertions of the Board to promote the interests of the Redeemer's kingdom in the world, and at the same time assure them, that we most cordially reciprocate with them in their labour of love, and earnestly pray, that their pious efforts may not be in vain in the Lord.

4. *Resolved*, That the next anniversary of this Association be held in the Baptist Meeting-House at Albany, on the 1st Wednesday in August, 1820.

5. *Resolved*, That brother WILLIAMS be appointed to preach the introductory sermon, and in case of failure brother LEONARD.

6. Appointed brother WILLIAMS to write the circular, and brother FINLAY, the corresponding.

7. *Resolved*, That brother BRIGGS be appointed to superintend the printing and distribution of the minutes.

Adjourned to meet immediately after sermon in the afternoon.—
Prayer by brother *Smitzer*.

At 10 o'clock A. M. brother FINLAY preached from Isa. xlix. 3.
At 3 o'clock P. M. brother BRIGGS preached from Mat. xi. 6. After divine service sung an Hymn and proceeded to business.

1. In consequence of a communication from the President and Trustees of the Bap. Theo. Seminary of New-York,

Resolved, That this Association learn with much pleasure the exertion and success of that institution, and recommend to the Churches connected with us to make annual contributions for the future promotion of this important object.

2. *Resolved*, That we recommend to the Churches composing this body, to continue their laudable exertions to promote the Foreign and Domestic Mission Societies, by annual collections or otherwise.

3. *Resolved*, That we learn with pleasure, that the recommendation contained in the Minutes of the last session, viz. "that collections be made for foreign and home Missions and for the Education societies," had not been neglected, and that all the churches have contributed something to aid in promoting these important objects, according to the spirit of that recommendation. Some churches transmitted their money through one channel and some through another. The following sums were all that were transmitted to the Association, viz.

Poughkeepsie, for education,	-	\$4 37½
Mount-Pleasant, do.	-	5 0
Foreign Mission,	-	1 47
Domestic Mission,	-	4 50
Troy, for Foreign Mission,	-	20 17
Home Mission,	-	13 0

4. *Resolved*, That monthly concert of prayer so extensively observed throughout the christian world be recommended to this body, and the churches are hereby desired to join with their brethren in prayer to Almighty God for the spread of the gospel, on the afternoon or evening of the first Monday in every month.

5. *Resolved*, That brother LEONARD be appointed to preach a sermon at our next anniversary, on Wednesday evening, for the benefit of the Baptist Theo. Seminary of the state of New-York.

6. *Resolved*, That the thanks of this Association be tendered to the Presbyterian society in this place, for the polite offer which they made of the use of their Meeting-House whenever it might be desired during the session; and that brother WILLIAMS be appointed to communicate this resolution.

The business of the association being closed, an appropriate and fervent address was made to the Throne of Grace, by brother MACLAY—

At evening brother WILLIAMS preached according to appointment, from Luke xv. 10.

CIRCULAR LETTER.

The Elders and Brethren of the several Baptist Churches belonging to the Hudson River Baptist Association, met at Mount-Pleasant, Westchester County, August 5, 1819.

To the Churches with whom they are connected.

BELOVED BRETHREN.

It is your privilege to live in a period peculiarly interesting to the friends of Zion.

At no time, since the Apostolic age, have more united and vigorous efforts been made, to extend the boundaries, and promote the interests of the Redeemer's Kingdom, than are now making; and at no period, since the age of miracles, have such efforts been crowned with greater success and encouraged by fairer prospects.

It is unnecessary to give a detail of the operations and success of Bible, of Missionary, and Religious Tract Societies and of Sabbath School Associations. These you will find exhibited in the periodical publications of the day, in the most pleasing and encouraging point of view.

Christians of different denominations appear to be awaking from the long slumber and apathy of past ages, and cherishing a deep sense of their duty to combined exertion to send the Gospel, which bringeth sal-

vation, to the remotest sections of the Earth. And the success, which has hitherto attended their exertion, certainly encourages the delightful hope, that the era is not far distant, when the "Angels shall fly through the midst of Heaven, having the everlasting Gospel to preach, to them that dwell upon the Earth, and unto every nation, and kindred, and tongue, and people. When the wilderness and solitary places shall be glad for them, and the desert shall rejoice and blossom as the rose."

Already have the Scriptures, in whole or in part, been translated into more than thirty languages, of the East, and more than fifty Missionary Stations have been established on the Continent of Asia, where the heralds of Messiah are planting the standard, and unfurling the banners of the Cross. Nor have the destitute portions of our own Country been neglected. The word of life has been communicated to them, and Missionaries are continually going forth to explain and enforce the doctrines of sacred truth, and to excite their attention to the things, which belong to their eternal peace and welfare.

Nor has their labour been in vain, nor strength spent for nought. Extensive revivals have been enjoyed in many of the Churches, and though, in our own immediate vicinity, fewer have been translated out of the Kingdom of Satan into the Kingdom of God's dear Son during the past year, than in some former years; yet, in a general and extensive sense, Zion is in great prosperity. Her "doctrine is dropping, like rain, and distilling, like the dew, like the small rain, upon the tender herb, and showers upon the grass. Waters are breaking out in the wilderness, and streams in the desert." In view of these things, have we not abundant cause to exclaim, with wonder "what has God wrought" and to acknowledge with gratitude "it is the LORD's doing and it is marvellous in our eyes." Cold indeed, must be the heart, and lifeless the tongue, that will not join in celebrating the glorious triumphs of the present day, in anthems of praise and hallelujahs to the LORD.

But while we would magnify and bless the name of the Most High, for the prosperity of Zion, the increase of the Churches, and the extension of the Redeemer's reign; have we no cause for humiliation and prayer. Are all the enemies of the truth silent and inactive? Is no dark, portentous cloud beginning to discover itself in our religious hemisphere, which is fitted to alarm? Yes.—Infidelity and skepticism are rapidly progressing. The doctrines of the Divine nature of our LORD, and the future punishment of the finally impenitent, are not merely assailed, but openly denied.

If the present may emphatically be called a day of religious activity it is no less certain that it is also a day of apostacy from the faith, of abounding iniquity, and prevailing error. Have we not reason to believe, that the time has already arrived, characterised in prophetic Scripture by "a falling away;" when not only the openly vicious and avowed enemies of the truth, but its professed friends also, having the form of godliness but denying the power thereof, will no longer "endure sound doctrine, but after their own lusts, heap unto themselves teachers

having itching ears, and turn away from the truth, and are turned unto fables."

It has ever been the object of the adversary of our souls to mar the beauty, weaken the strength and disturb the order and harmony of the Church. This he effects by various means, but by none more successfully than by introducing heresies and sowing discord among the Brethren. We would not unnecessarily call off your attention from more pleasing considerations, nor prematurely sound the alarm, but when the essential doctrines of the Gospel, doctrines, which constitute the very basis of the christian Religion, are not regarded as of much importance, perhaps called in question and even denied by those, who still claim to be called Christians; is it not time that we be apprized of our danger, roused from criminal supineness, and on our guard, lest we also be carried away with dissimulation; and moved from our steadfastness in the faith.

From considerations like these, it will not, it is believed, be deemed unimportant or premature to institute an inquiry after some of the efficient causes of errors, and to prescribe some effectual means of escaping them. It is not our design to give you a long or metaphysical disquisition on this subject, but only to make some few obvious and practical remarks, which may, through the Divine blessing, tend to advance your growth in grace, and in the knowledge of our LORD and Saviour Jesus Christ.

And may we not recognise, among the principal avenues to heresy and delusion, a want of greater watchfulness, more devout and fervent prayer, and an affectionate exercise of brotherly love? An immediate and assiduous attention to these duties, therefore, permit us particularly to recommend as highly important and beneficial. The term watchfulness, it may not be improper to remark, will here be used in its most general and extensive application. A careful attention to the principal instances of defection from the Faith, which have occurred in the christian Church, will be found, we trust, sufficient to convince even the most skeptical, that most of these defections may be traced in their incipient stages to a neglect of watchfulness. As you appreciate then, the peace and harmony of the Church, the glory of GOD, and an escape from error, watch against pride. It is a prolific source of heresy. It is opposed to that christian charity, which "exalteth not itself, and is not puffed up," and effectually destroys that sense of dependance on the necessary teachings and illuminating influence of the Holy Spirit, which the Scriptures inculcate.

Through the pride of his heart, "vain man would be wise," saith Job, "though born like the wild ass's colt." It is through the influence of this same unfriendly passion, that human reason, unaided by the light of divine truth, is thought competent to investigate and comprehend every doctrine, that it is important to believe. With this persuasion, how many peruse the sacred scriptures, previously determining to believe nothing, which does not perfectly accord with this false standard. Thus, through pride, the doctrines of the Gospel are arraigned at the bar of human reason as the sole arbiter of polemic divinity, and approv-

ed or condemned according to its decision. But what can be more preposterous or fatal, yea, what more contrary to sound reason itself, than such a procedure. Is it, let it be asked, a dictate of boasted reason, that, because it is the acknowledged umpire of things within the sphere of its cognizance, that it must also necessarily be such concerning those things, which are above the sphere of its operations? And are not some of the doctrines of the scriptures, though not contrary to, yet above the sphere of the operations of reason? Can nothing be revealed to us from Heaven the truth of which shall be made to depend, not on the inductions of reason, but on the authenticity of such Revelation; and as such claim to be received by Faith.

Not to mention the Divinity of Christ, are not the efficacy of his blood to atone for sin—the resurrection from the dead—and the justification of believers, through faith, doctrines of the Gospel evidently of this character? Can reason, with all its power, fully comprehend or account for these doctrines, and ought any other evidence of their truth to be required or assigned, than that God has evidently revealed them? Think not then, dear Brethren, more highly of yourselves than you ought to think. Cherish a deep and humbling sense of the weakness, fallibility and limited power of the human intellect, and of the importance and necessity of the divine teachings of the Holy Ghost. Beware lest any spoil you through the pride of human reasonings and philosophy, falsely so called, after the tradition of men, after the rudiments of this world, and not after Christ; for the scriptures assure us that the wisdom of this world is foolishness with God, and after that, in the wisdom of God, the world, through wisdom, knew not God, and it pleased Him, by the foolishness of preaching, to save them that believe. Again, would you avoid the avenues to error, carefully watch against a criminal conformity to the world, its maxims, pleasures and pursuits. These will lead you astray from God, and expose you to the temptations and snares of the adversary. For the same important end, watch against either a neglect of, or careless attendance upon the ordinances of God's house, particularly of public worship in the sanctuary, and of the Lord's supper. These are especially designed for the instruction and edification of God's people and if we duly and prayerfully wait upon the Lord in them we may reasonably expect that He will manifest Himself unto us as He does not unto the world and preserve us from falling. Especially would we exhort you to be watchful over your lives, conversation and deportment, to cultivate personal and habitual piety toward God, and to cherish an impressive sense of your accountability to Him as well for your sentiments as behavior, remembering that the day is rapidly advancing, when in the light of eternity and by the unerring standard of truth, all the various and discordant opinions of men must be tried. Such a looking unto and waiting for the coming of our Lord and Saviour, when our faith and practice must pass the ordeal of critical investigation, and a retribution be made according to the merit or demerit of character, will tend to destroy that glare of worldly consideration, in which false doctrines and heresies are so much inwarp, and thus prove an effectual antidote against them.

Again may we not assign as another cause of prevailing error, that Christians are no more fervent and persevering in prayer to the God of all grace and consolation for a blessing on the means of grace and for the instructive and sanctifying operation of His good Spirit. The interests of the Redeemer's Kingdom should be near our hearts, and we should be deeply concerned, when the enemies of the Church are rapidly increasing around us, setting up their ensigns and trophies, and making such unhappy progress in desolating the House of God. A sense of our ignorance, weakness and dependance, and of the fulness there is in God of wisdom and strength ought surely to lead us to a throne of grace, that we may obtain mercy and find grace to help in every time of need, and to inspire us with a fervency and perseverance in our prayers which will insure success. And will He, who permitted Jacob to prevail with Him, and who led, protected and preserved Israel, like a flock, suffer those, who cry unto Him day and night, that they may be kept holy and blameless unto the coming of Christ, to be carried away through the error of the wicked, and moved from their steadfastness in the faith? It is impossible. God is faithful and has never said to the seed of Jacob seek ye my face in vain. Let then impending danger, your own insufficiency, and absolutely dependance on God; and, especially, let the encouraging examples and assurances offered in scripture stimulate all that profess Godliness to make known their request to God, by prayer and supplication with thanksgiving: And He, who sitteth in the circle of the Heavens, shall shortly bruise Satan under your feet and cause the Kingdom of Christ and the doctrines of grace to advance triumphantly over delusion, superstition and ignorance.—

Finally: Be diligent in the exercise of brotherly love.—Love is certainly one of the noblest passions of our nature, and when under the guidance of reason and religion, it powerfully prompts us to promote the best interests of mankind.

“Sirs, ye are Brethren,” said Moses to the discordant Israelites in Egypt, with a design to strengthen the bonds of friendship and affection. We would therefore earnestly enforce the duty of brotherly love. It is the bond of perfectness. The cement of christian fellowship. The commencement of Heaven on Earth: And it will oppose an efficient barrier against the overwhelming torrent of heresy and error.

Opposed to brotherly love are *Ambition*, which aims to be highest—*Pride*, which owns no obligations—*Envy*, which can bear no superior—*Jealousy*, that apprehends affronts and injuries which were never intended—*Anger*, which refuses to deliberate—*Avarice*, which withholds the portion that misery claims—*Selfishness*, which knows no wants but its own—and *sensual Pleasure*, which intoxicates the senses, and drowns the understanding. Against these, which are predominant features in our corrupted natures, we exhort you ever to be guarded. Let love be without dissimulation. Approve the things that are excellent. Be studious to please, and know that the prosperity of Zion is, in a great measure, dependant upon the exercise of Christian love.

The influence, which the cherishing of the kindly affections of christian charity, meekness and benevolence towards our Brethren will have on our lives. temper and disposition of heart, is of the most pleasing and salutary nature. It eminently promotes sanctification and growth in grace, stimulates to prayer, and prepares for spiritual intercourse and communion with God. The falling away of such would constitute a strange phenomenon, which we shall never anticipate. Their hearts are effectually secured against the attacks of the adversary. By the armory of the Gospel, they are prepared to contend earnestly for the faith once delivered to the Saints. Their weapons are not carnal, but mighty to the pulling down of strong holds. Omnipotence itself is engaged in their protection, and Divine goodness ensures success. But the exercise of brotherly love has not a more powerful or salutary effect, in preserving from error, on those who exercise it, than it does on those to whom it is exercised. It inspires an affectionate tenderness to those who have erred, and a persevering attempt to enlighten, instruct and reclaim them. Convince them that love to their souls and the cause of the Redeemer is the only motive that induces you to such assiduous exertion for their good, and you may reasonably hope that such labours of love will be crowned with success.—Remember that you are Christians, and particularly contemplate the adorable Jesus, the pattern of human perfection and walk in his example. Consider with what solicitude he sought to recover those, who were lost, and to bring back those who had wandered. Let his love to us, so unmerited, so unbounded, excite our utmost love to him, and let that love be manifested, by every suitable method to reclaim his children, when they err. May the same mind be in you, which was also in Him, whose meat and whose drink it was to do the will of his Father, and who went about doing good. Add therefore to your faith, knowledge, temperance, patience; to these add godliness; and to godliness, charity. For if these things be in you and abound, they will effectually preserve you from error, and evince that ye are not barren nor unfruitful in the knowledge of our LORD and Saviour Jesus Christ.

JOHN STANFORD, *Moderator.*
AVERY BRIGGS, *Clerk.*

CORRESPONDING LETTER,

From the Hudson River Baptist Association, to the several Associations with whom they correspond.

BELoved FATHERS, AND BRETHREN,

The countenances, and counsel of your messengers, have afforded us much real satisfaction; and the tidings you announce through the medium of your minutes and letters, have been as cold water to a thirsty soul: and we should do violence to our feelings, not to recip-

rocate with you, in such correspondence. You will therefore receive the messenger we have appointed, and the minutes we have transmitted, as a grateful return for your labour of love.

In perusing your communications, we find many things adopted by your respective bodies, in which we take a deep interest. We more especially refer to your pious recommendations to the churches, devoutly to join in the monthly concert of prayer, and liberally to contribute to the support of the education, foreign and domestic missionary societies. These are institutions of more than ordinary importance. The former has a special reference to the two latter; while each in our humble opinion, tend greatly to facilitate the growth and happiness of our churches, and the long expected triumph of the gospel, throughout the world.

You will perceive by our minutes, that those worthy examples have not been wholly forgotten by us. They have occupied a place in our deliberations; they have shared in our liberalities; they still dwell in our hearts, and have our most fervent supplications for their prosperity and final success.

Never was there a period when opportunities of doing good to Zion were more numerous than at the present. Every quarter of the globe, with almost irresistible eloquence, cries, "come over and help us." The messengers of salvation may employ all their time and all their talents, in breaking to a starving multitude, the bread of life. The opulent may without prodigality, appropriate fortunes, to promote objects of unquestionable charity. The widow with her mite, may now approach the treasury of the Lord, in the full assurance, that there are multitudes where necessities will justify a contribution, even from penury and want. While all who love our Lord Jesus Christ, if they can do no more, are imperiously called upon to pray, "Thy kingdom come, thy will be done on earth, as it is heaven." Such a state of things not only demands our united energies, but claims our highest gratitude; "for verily many prophets and righteous men have desired to see those things which ye see and have not seen them, and to hear those things which ye hear and have not heard them." They tilled the soil, and sowed the good seed; it is ours to gather the harvest. "And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth, and he that reapeth, may rejoice together." Let us not therefore be weary in well doing, but strive together for the faith of the gospel, until 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. We are happy to learn from well authenticated documents, that the churches composing the different associations of our denomination, (with few exceptions) remain steadfast in the faith, and practice, once delivered to the saints. A large proportion of them are blessed with a faithful, evangelical ministry, and in a number of instances these have been considerable extensive revivals, the year past: These are indications that the Lord has not forgotten to be gracious, and inspire the hope, that future prosperity awaits us.