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Baptists. New York. New York Association.
Minutes ... Held at Scotch-Plains, Essex
County, New Jersey, May 27th and 28th, 1818.
New York, Murden, 1818. 16 pp.

(only available copy closely trimmed, some
loss of text.)

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MINUTES

OF THE

NEW-YORK BAPTIST ASSOCIATION,

HELD AT

SCOTCH-PLAINS, ESSEX COUNTY,

NEW-JERSEY.

MAY 27th and 28th, 1818.

NEW-YORK :

Printed by J. T. Murden, No. 110 Pearl street.

.....
1818.

MINUTES

OF THE

NEW-YORK BAPTIST ASSOCIATION, &c.

WEDNESDAY, MAY 27, 1818.

1. Met at 2 o'clock, P. M. Brother CORNELIUS P. WYCKOFF preached the Introductory Sermon, from Col. iv. 12.—*Epaphras who is one of you, a Servant of Christ, saluteth you; always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God.*

2. Brother DAVID JONES opened the business of the Association by prayer.

3. Brother WILLIAM PARKINSON was chosen Moderator, and Brother J. JOHNSON Clerk.

4. Ministering brethren occasionally present, were affectionately invited to a seat;—whereupon, Brethren VANVELSEN, LEWIS, and SEGER, took seats with us.

5. Letters from the churches were read.

6. A letter from the North Beriah Baptist Church, in the City of New-York, giving a view of the principles on which they were constituted, and requesting admission into our body, was read, and a committee appointed, consisting of Brethren HOLMES, BROWN, and JONES, to consider the application.

Adjourned to meet at 8 o'clock to-morrow morning.—Brother BOLLES, from the Hartford Association, prayed.

Sermon this evening by Brother CHASE, from I John iv. 11.

N. B. In the following account of the churches, the names of ordained ministers are in SMALL CAPITALS; licentiates in *Italics*; a — denotes no settled minister; from churches marked thus, † we received no intelligence this session; ministers distinguished by an * were not present; those churches from whom no letters were received, stand, as to their total number, &c. as they were last year.

CHURCHES.	MESSENGERS.	Baptized.	Received by Letter.	Restored	Dismissed by Letter	Excluded	Deceased	Total.	Constituted.
		<i>Piscataway.</i>	Peter Runyan, George Drake, John Pyatt, David D. Stelle, Isaac A. Stelle, Samuel Stelle.				5		3
<i>Scotch Plains.</i>	THOMAS BROWN, John B. Osborn, Aaron Ball, Isaac Manning, Jonathan H. Osborn, Reuben Woodruff.	3	1		3		4	104	1747
<i>Morris Town.</i>	JOHN BOOZER, Thomas Osborn, Ezekiel Howell.	7	1		2		2	36	1752
<i>First Church, New-York.</i>	WILLIAM PARKINSON, ELKANAH HOLMES, James Duffie, William M'Kane. George W. Skellorn, John Tiebout, Samuel F. Raudolph, Eben Whitney.	13	4		10	4	3	533	1762
<i>Mount Bethel.</i>	Oliver Stelle, More Compton, Samuel Ryers.	2			1		1	66	1767
<i>Lyons Farms.</i>	JAMES WILCOX, Aaron Fatoute, Caleb Earle.	10	1				1	47	1769
<i>Bethel, N. Y.</i>	JOHNSON CHASE, Sylvan Bigitot, Osbon Olmstead, Wm. M. Powers, David Johnson.	141	22		1	3	2	232	1769
<i>Staten Island.</i>	ROBERT F. RANDOLPH, Kendrick Cruiser, Daniel Farnsworth.	3	2					46	1786
		179	31		22		716	1177	

CHURCHES.	MESSENGERS.	Baptized.	Received by Letter.	Restored.	Dismissed by Letter.	Excluded.	Deceased.	Total.	Constituted.
	BROUGHT FORWARD.	179	31		22	7	16	1177	
<i>Samptown.</i>	JACOB RANDOLPH, Rune Runyan, Benjamin Manning, Daniel F. Randolph, James Martin, Martin Runyan, James C. Compton, John Manning.						3	80	1792
<i>North Field.</i>	JOHN WATSON, Aaron Ball.				1	1	1	89	1786
<i>Middle Town.</i>	JOSEPH W. GRIFFITH,* James Blauvelt, Abraham Cooper, David Bogert.	8	1		1			79	1792
<i>Newark.</i>	DAVID JONES, Uriah Burdge, Peter Sparks.	28	8		4		5	122	1801
<i>Randolph.</i>	BENJ. BLACKFORD, Henry Pearson, James Blackford.							22	1802
<i>South River.</i>	Samuel Pitney, Samuel Willet.				6		2	48	1805
<i>New Rochelle.</i>	DRAKE WILSON. JACOB BISHOP,* James Flanderow.	1			4		1	40	1809
<i>Southhold.</i>	Letter.							19	1809
<i>Newtown.</i>	Letter.							25	1810
<i>Jefferson's Village.</i>	JOSEPH GILDERSLEEVE.	5						32	1810
<i>Abyssinian N.Y.</i>	Richard Dean, James Tredwell.	12	1	1	1	1		98	1808
<i>Byram.</i>	EBENEZER JAYNE.							18	1810
<i>Masonicus.</i>	DANIEL C. STEERS.*		1		3			19	1810
<i>Frankford.†</i>	J. Johnson, Richard Lupardus, Joseph Runyan.	4					1	27	1816
		297	42	1	42	9	20	1895	

CHURCHES.	MESSENGERS.	Baptized.	Received by Letter.	Restored.	Dismissed by Letter.	Excluded.	Deceased.	Total.	Constituted.
			BROUGHT FORWARD.	257	42	1	42	9	29
<i>Stamford Con.†</i>	{ CORNELIUS P. WYCKOFF, John Halstead, Joseph Spencer, Thomas Ball.							63	1818
<i>North Beriah, N. York.*</i>									
* This last church was received the present session. The following notes accompanied their letter: North Baptist Church, constituted Nov. 13, 1809. Beriah Baptist Church, constituted Dec. 29, 1813. Both united, March 15, 1818.—Number of members at the time of their union, 63									
		257	42	1	42	9	29	1958	

THURSDAY MORNING, MAY 28.

Met pursuant to adjournment: Brother Holmes prayed.

7. The Committee appointed to consider the application of the North Beriah Baptist Church, in the city of New York for admission into our body, reported favourably: Whereupon resolved That said Church be received into our fellowship The Moderator presented to their Pastor the right hand of fellowship

8. Received communications from corresponding Associations, viz.

From New-Jersey.

Philadelphia, letter and minutes.

New-London, do. do.

Hartford, Brother Matthew Bolles Messenger. No minutes.

Warwick, letter and minutes.

Warren.

Shaftsbury.

9. A Committee was appointed, consisting of brethren Wilcox, Sparks, and R. F. Randolph, to examine the minutes of corresponding Associations.

10. The Circular Letter, prepared by brother Watson, was read; and

a Committee of revision appointed, consisting of brethren Jacob F. Randolph, J. Chase, J. Duffie, and A. Ball, in conjunction with the author.

11. Brother G. S. Webb, who was appointed to write the corresponding letter, having failed, brother Jones was appointed to draw up one to accompany these minutes.

12. The Committee who examined the minutes of corresponding Associations, reported, That, they observe on the minutes of different Associations several impostors advertised; therefore, resolved, That, brethren Wilcox and Lewis be a committee to draw a minute of caution to the Churches.—

Caution by the above Committee, and adopted by the Association.

Whereas, persons of evil principles and characters frequently impose on the Churches and the public as Ministers of the Gospel, we recommend, that no person be received and countenanced as a preacher, without satisfactory credentials that he is in good standing.

13. Messengers were appointed to the following Associations :

Philadelphia, brethren Johnson and Jones.

New-Jersey, brethren Brown and K. Randolph.

Warwick, brethren Parkinson and Duffie.

14. Brother Wyckoff to write the Circular Letter for next year; and brother Boozer the Corresponding.

15. Brother Johnson to preach the Introductory Sermon next year, and brother Chase in case of failure.

16. An excellent Talk from the Mehuchonnuck Tribe of Indians, to the New-York Baptist Foreign and Domestic Mission Society, and another from the same to Father Holmes, formerly Missionary among them, were read and heard with peculiar satisfaction and delight. And whereas, in the former, affectionate notice was taken of a road having been opened between that Tribe and this Association, in the year of our Lord 1797, reminding us of our relation to them, and engagement to correspond with them, therefore resolved, That Elders Parkinson and Wyckoff be a Committee to prepare a friendly Talk, in behalf of the Association, to the said Tribe; and that our venerable brother, Elkanah Holmes, be the bearer of the same.

17. The Committee on the Circular Letter reported some inconsiderable amendments, with which it was adopted.

18. Supplies for destitute Churches.

Newtown, brother Chase, 3d Lord's day in November.

South-River, brother R. Randolph, 1st Lord's day in September.

N. B. Several Ministering Brethren signified their intention of visiting destitute Churches in the course of the year, but could not designate at present the times.

19. Resolved, That this Association learn, with a high degree of satisfaction, that W. W. Woodward, of Philadelphia, is printing the Commentaries of Dr. Gill on the Old and New Testaments, and that, we recommend to the Churches and to individuals to patronize this invaluable work.

20. Resolved, That this Association sincerely sympathize with the Church in New-Brunswick, in the loss which they recently sustained in the sudden death of their valuable deacon, ASA RUNYAN, Esq. *The memory of the just is blessed.*

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

22. This Association will hold its next meeting in the Meeting House of the First Baptist Church in the city of New-York, on the last Wednesday of May, 1819. Divine worship to commence at two o'clock, P. M.

23. Collected money for printing the minutes, and for the Association fund.

About one o'clock, P. M. business being finished, the Association united in a Psalm of praise, (standing up while they sung,) and an affectionate address and prayer, by the Moderator, closed the whole.

With Christian joy, dear friends, we met,
We cannot part, but with regret.

CIRCULAR LETTER.

The Elders and other Messengers of the New-York Baptist Association, convened at the Scotch Plains, on the 27th and 28th days of May, 1818, to the Churches whom they represent, send Christian salutation.

BELoved BRETHREN,

By an indulgent Providence, we are favoured with another annual meeting; and, as you will expect from us a circular address, permit us to call your attention to the subject of FAITH. This grace we consider as of primary importance among the fruits of the Spirit; especially, as it is connected with our justification before God, and with eternal life; also, as it purifies the heart; as it is the vital principle of all gospel obedience; as by it we quench the fiery darts of the wicked, and overcome the world; and as without it, it is impossible to please God.

In addressing you on this subject, we shall not trouble you with those descriptions of faith, which are to be seen in the productions of uninspired men; we shall consult the Bible only: and we believe that the meaning of the term faith, as used in the sacred Scriptures and connected with justification, may easily be ascertained.

Faith is the assent of the mind upon testimony : and if the faith be Christian, upon the testimony of God. It is this that distinguishes it from knowledge.—Knowledge is an assent grounded on the perception of our bodily senses, or the operation of our reasoning powers : Faith comes by hearing ; it is the assent of our minds to what has been testified. The ground of this assent is the witness of God ; his word, and that only, is the proper and adequate ground of our faith.

There are three things to be considered, relative to the faith which is connected with justification. First, The object of faith : secondly, The persuasion or assent of the mind with reference to that object : and thirdly, The genuine fruits and effects of this faith.

First, With respect to the object : This we observe is the report of the gospel, the all-important truths published by Christ and his Apostles ; hence that assertion of Christ, " He that believeth " (that is, the gospel be commissioned the Apostles to preach) " shall be saved." Hence also, Paul, in his first epistle to the Thessalonians, where speaking of their being chosen to salvation, immediately subjoins, " Through belief of the truth ;" the truth as it is in Jesus ; which truth is the substance of the gospel, which by way of pre-eminence is called *τὴν τὰυτῶν* ; because it fully brings to view the character of the true God, in opposition to all the false notions concerning him, which are entertained in the world ; and also, because it is the accomplishment of all the promises and prophecies of the Old Testament, relating to salvation by Christ, and the substance of all the types and shadows which prefigured him.

The object of faith is often expressed in some capital article only : sometimes one, and sometimes another.

Sometimes the comprehensive object of faith is God ; so we read, that " Abraham believed God, and it was accounted to him for righteousness : " so also, the Apostle Paul, speaking of those who are justified by grace, describes them as " They which have believed in God." Titus iii. 8.

Sometimes Christ is the specified object of faith : hence the Apostle's address to the trembling jailor, " Believe on the Lord Jesus Christ ; and thou shalt be saved : " and the sum of Paul's preaching at Ephesus, in which he had kept nothing back that was profitable, is expressed in these words, " Testifying both to the Jews, and also to the Greeks, repentance towards God, and faith towards our Lord Jesus Christ.

Sometimes Jesus as the Messiah, pointed out by Moses and the prophets, is the object of faith : hence that noble confession of Peter, " And we believe and are sure, that thou art that Christ : " Hence also that profession of Martha, " I believe that thou art the Christ that should come into the world."

Sometimes Jesus, considered as the son of God, is the object of faith: hence it is said of him that is born of God, and overcometh the world, that he believes that Jesus is the son of God; and John the Baptist declares, that he that believeth on the Son, hath everlasting life.

Sometimes Christ as dying, and shedding his blood, is the object of faith; hence the Apostle declares that he is set forth of God, to be a propitiation through faith in his blood; and one special article that he had preached to the Corinthians, and which he would have them to keep in memory, unless they would believe in vain, was that "Christ died for our sins, according to the scriptures."

Sometimes the Resurrection of Christ is the object of faith: hence the Apostle, in his epistle to the Romans says, "If thou shalt confess with thy mouth the Lord Jesus and believe in thine heart that God hath raised him from the dead, thou shalt be saved;" and to the Corinthians, "If Christ be not risen, then is our preaching vain, and your faith is also vain; ye are yet in your sins."

In these, and a great number of similar texts, one point only is mentioned, as the object of faith; but then it should be remembered, that whenever the truth to be believed, is thus summarily expressed, it ought to be understood, not merely in consistency with other revealed truths, but rather as resolving itself into them, by fair implication, and natural deduction. To believe that Jesus is the Christ, or that he died for our sins, or that he rose again for our justification, if believed in the true sense and just latitude thereof, will amount to the same thing, as believing the whole doctrine of the gospel; for the doctrine of the gospel is really nothing more than these truths unfolded by Christ and his Apostles, and set forth in a full point of view.

We pass secondly, to a consideration of the persuasion or assent of the mind, with reference to that object. And here we observe, that it is a persuasion of a special kind that is necessary to entitle a man to the character of a justified believer. A man may be persuaded of the truth of the gospel report, in the same manner, that he is persuaded of the truth of many things contained in history, and yet be in a state of wrath: It is recorded of many rulers, in our Saviour's day, that thus believed on him, while yet they were in a state of condemnation; likewise it is said that when our Lord was at Jerusalem, many believed on him. But he did not commit himself unto them, because he knew what was in them. Men may be persuaded of the truth of the gospel report, as the Mahometans are persuaded of the truth of their religion; they are told it for truth by their fathers; it was so handed down to them by tradition; or, should their persuasion be better grounded by being the fruit of inquiry into the evidences upon which Christianity is established, they may still want that lively perception of God, testifying to the truth of the gospel, which is always the reason of the faith of those who believe to the saving of the soul.

That persuasion of the truth which is connected with justification, may be called a reasonable persuasion: by a reasonable persuasion, we mean a conviction founded on real evidence; or upon that which is a good reason, or just ground of conviction: Men may have a strong persuasion that the Christian religion is true, when their persuasion is not built at all on evidence; but altogether on education, and the opinion of others: when a man believes unto righteousness, he recognises the voice of God speaking in the gospel; and therefore receives it as undoubted truth upon his authority alone: hence we find the Apostle Paul offering thanks to God, on the behalf of the Thessalonians, because that when they heard the word of the gospel, preached by the Apostles, they received it not as the word of man, but as it is in truth, the word of God; in like manner, John the Baptist, speaking of Christ, who came into the world to bear witness to the truth, says, "he that hath received his testimony, hath set to his seal that God is true." The sacred scripture carries with it its own evidence; and this, in so clear and full a manner, that there is no need of any thing, beside the scripture itself, to prove its Divine original. It bears such visible signatures of a Divine hand that if we attentively read it, we cannot but be convinced, that God is its author. It may be said of the word of God, that it carries along with it such evident traces of majesty, wisdom, holiness, justice, and goodness, that 'tis but to consider them, and we shall know they are not human, but divine. It has that in it, which will for ever discriminate it from all human writings; and the man whose faith is genuine, has this view of it, and actually sees and hears God speaking in it.

This persuasion of which we speak may also be called a spiritual belief or conviction of the truth, a discerning of spiritual things, which the natural man receiveth not, neither can know, because they are spiritually discerned;—discerned by the light of the Holy Spirit, of which man in his natural state is not possessed. This spiritual conviction, arises from the illumination of the understanding, and therefore it follows that a spiritual conviction of the truth of the great things exhibited in the gospel, is such a conviction as arises from a spiritual view or apprehension of those things in the mind. In confirmation of this, we offer the following scriptures:—"I thank thee, O Father, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes; all things are delivered unto me of my Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him, and this is the will of him that sent me: that every one which seeth the Son, and believeth on him, may have everlasting life:" from all which, it is plain, that true faith arises from a spiritual view of Christ. Again, when Peter made that noble confession of faith, "Thou art the Christ, the Son of the living God," the Saviour answered, "Blessed art thou, Simon Barjona, for flesh and blood hath not revealed this unto thee, but my Father, which is in heaven." And again, II Cor. iv. 6. "For God, 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."

We proceed to observe, that this persuasion is a solid undoubted persuasion; the man that possesses it no longer esteems the important truths revealed in the gospel as mere matters of speculative opinion, but considers them as truths of the highest importance, in which he views himself to be deeply interested. Light has so shone into his mind, and cast such a lustre on these truths, that he sees them in their divinity, glory, and constituted connection with man's everlasting salvation or damnation; he no longer contemplates them as matters of science only, but as truths of the nearest and most solemn concern.

Our attention must next be directed to the genuine fruits and effects of this faith: we have already observed that it is the vital principle of all gospel obedience; and that man's religion is vain, whose faith does not thus show itself in good works; "Faith without works is dead."

The first fruit of this faith that we shall notice, is reconciliation to God, and to the truth, as it is in Jesus; by nature men are opposed to this truth; they hate it; it is contrary to their natural ideas, and to the inclination of their carnal hearts. They see no form nor comeliness in the Saviour, and the way of salvation through him; but no sooner does the Holy Spirit enlighten the eyes of the understanding, than they behold such an excellence, such a divine beauty, and suitableness in the Saviour, and the plan of salvation through him, that the enmity, atheism, and infidelity of their hearts are sweetly overcome and subdued, and they immediately acquiesce in the gospel plan of salvation, as a way that is exactly suited to their circumstances, and thus they receive the truth in the love of it.

The second thing that we shall notice, as a fruit of this faith, is that dependence on the Saviour, that entire trust in him, that commitment of the soul unto him, which takes place whenever a sinner believes in his name; hence he is likened to a foundation, and the believer to a man who builds his house on a rock: hence it is said, they that know his name, put their trust under the shadow of his wings; and hence that declaration of the Apostle Paul, "I know in whom I have believed, and am persuaded that he is able to keep that which I have committed unto him, against that day." To the same purpose are all those passages of scripture which set forth the Saviour by the metaphors of bread, a strong tower, a city of refuge, &c. and then the believer is said to feed on him, to run in to his name, and to fly for refuge, to lay hold on the hope set before him; this unreserved trust that we are speaking of, is so closely, so inseparably, connected with faith, that it has often been confounded with it; but it should be distinguished from it;—it is not faith, but the effect of faith. No man will trust in Christ until he believes in him, as an all-sufficient Saviour, able to save to the uttermost all that come unto God by him; he must believe in Christ as having finished transgression, and made an end of sin, before he can possibly trust in him for righteousness; no sooner does a sinner believe in Christ, as an all-sufficient Saviour, than he trusts the whole salvation of his soul in his hands. Thus he has access by faith into that grace wherein the believer stands, and rejoices in hope of the glory of God.

We proceed next to notice as a part of this faith, that unreserved and universal obedience to Christ which is so much insisted on in the scriptures, and which so eminently distinguished the primitive saints. The prophetic David personating the Messiah, of whom he was an eminent type, when speaking of his complete victory over all his enemies, his exaltation at the right hand of God, and his having a seed to serve him, as the reward of his sufferings and death, saith, "As soon as they hear of me, they shall obey me; the strangers shall submit themselves unto me." Psal. xviii. 44. Whoever receive the divine testimony concerning the Saviour, receive him not only as a prophet and a priest, but also as a king, to reign in and rule over them; this obedience is unreserved and universal, consisting in a devoting of all our faculties and powers, of all that we have and are, to the service of God. It extends to all his commandments, esteeming none of them unnecessary or unimportant.

Thus the grace that bringeth salvation, effectually teaches all who believe "to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly, in this present world" Indeed, this faith must be considered as the root, seed, and first elements of the whole christian temper and behaviour, or in other words, it must be explained to mean, as it really does, the word of truth, so dwelling in the heart, as that it may be properly called the seed of God—that incorruptible abiding seed, which when it comes, by time and growth, under the influence of the Holy Spirit, to be opened and expanded, will make the possessor appear to be the man of God, adorned with his image, and thoroughly furnished to all good works. Such are the believer's views of Christ, that he counts all things but loss, for the excellency of the knowledge of him, and is willing to suffer the loss of all things, and to count them but dung, that he may win Christ, and be found in him, not having on his own righteousness, which is of the law, but the righteousness which is through the faith of Christ—the righteousness which is of God by faith. In a word, the faith of the gospel will cause men to venture their all with God; to take their place in the dust before him, and be willing to be disposed of as seemeth good in his sight.

It was through this faith, that those ancient worthies subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens, women received their dead raised to life again, and others were tortured, not accepting deliverance, that they might obtain a better resurrection.

Beloved brethren, this faith is capable of growth; the Apostle Paul considered himself bound to thank God, on behalf of the Thessalonians, because their faith grew exceedingly, and the charity of every one of them all toward each other abounded. We would offer a few things, as means, in the use of which you may expect an increase of faith.

First, we would recommend to you, to be familiar with the word of God; faith comes by hearing, and hearing by the word of God: those lively oracles contain the doctrine of faith; exercise yourselves, therefore, with unwearied assiduity, in the Law of the Lord. Let the oracles of heaven be your inseparable companions; from hence fetch all your maxims of wisdom, and from hence form your judgment of things; thus, as new-born babes, desire the sincere milk of the word, that you may grow thereby.

We would also secondly recommend, as a mean for the increase of your faith, that you would frequently examine and contemplate that evidence, both internal and external, by which the gospel is authenticated. Falsehood loves to conceal itself in darkness, but truth cometh to the light. Your careful examination of this, will not only contribute to your establishment in the truth, but will also yield abundance of strong consolation to your souls, and you shall know, that in believing the gospel, you have not followed cunningly devised fables. Then shall you know, if you follow on to know the Lord, that his goings forth are prepared as the morning, and he shall come upon you as the rain; as the latter and former rain upon the earth.

Lastly, we would recommend prayer; as faith is the gift of God, to him let your fervent and unceasing cries ascend, that he would grant you, according to the riches of his glory, a large measure of this precious grace; recollect he is a God that beareth prayer; he is rich unto all that call upon him; he regards the prayer of the destitute, and will not despise their prayer; he has said, "Ask and it shall be given." And now, brethren, we commend you to God, and to the word of his grace; which is able to build you up, and to give you an inheritance among all them which are sanctified. Amen.

WILLIAM PARKINSON, *Moderator.*
J. JOHNSON, *Clerk.*

CORRESPONDING LETTER.

The New-York Baptist Association, to the several Associations with whom we correspond, send Christian love.

DEAR BRETHREN,

How delightfully sweet and refreshing is the fellowship of the Saints ! *Iron sharpeneth iron ; so a man sharpeneth the countenance of his friend.* This ancient proverb we found abundantly verified on this occasion. It was observed by the Moderator, in his closing address, that " Neither the sound of a hammer, nor of an ax, nor of any iron tool, was heard in all the House during our present interview." *If there be any consolation in Christ, if any comfort of love, if any fellowship of the spirit,* we have certainly known and realized them while we have been together. Among a variety of things which contribute to make our anniversary meetings welcome, they are not the least, which result from a correspondence with sister Associations ; who acknowledge in common with ourselves, *one Lord, one Faith, one Baptism.* It is always highly gratifying to us, to see the faces of our dear brethren, your Messengers ; to receive their aid in the transacting of our business, and especially to hear from their lips " The joyful sound." When, by any providential occurrence, your Messengers fail in reaching us. it is always to us a matter of regret ; nor is it less so, when at any time, *ours* fail of reaching you. As failures of this kind are, there is reason to believe, frequently owing to a want of information respecting times and places at which Associations meet, we would remark, that every information of this nature may be obtained by consulting the Table of Associations accompanying the annual reports of the Baptist Board of Foreign Missions ; which have a very extensive, if not a universal, circulation among the Associations.

We congratulate you, brethren, on the prosperity of the interest of our dear Immanuel in general, and in our own denomination in particular. We have abundant cause, devoutly to exclaim, *What hath God wrought !* But while we thus rejoice in prosperity, we have many things, the recollection of which should keep us humble. Among these, we would notice the necessity of the frequent advertisements on your, and our minutes, of persons, who, though their conduct be a disgrace to human nature, yet impose themselves on the Churches, and on the public, as *Baptist preachers.* It is a matter of regret and humiliation, that such men ever find admission into

Christian Churches, and especially, that, in some instances, they gain admission into the sacred Ministry ! It calls aloud for vigilance in endeavouring to detect them. The respectability of our Churches, and the glory of God, are deeply concerned in this affair ! *We earnestly intreat your constant and zealous co-operation in this very thing.*

Most cordially do we reciprocate your expressions of Holy Love, and pray, that you may be blessed abundantly with all spiritual blessings in Christ Jesus.

WILLIAM PARKINSON, *Moderator.*

J. JOHNSON, *Clerk.*