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Baptists. Pennsylvania. Philadelphia Association, 1805.

Minutes ... in New-Britain ... October ... 1805.

[ Burlington, N. J., 1805. ] 10 pp.

MWA copy.

# MINUTES

OF THE

## *Philadelphia Baptist Association,*

HELD,

IN NEW-BRITAIN, BUCKS COUNTY, PENNSYLVANIA,

October 1st, 2d, 3d, and 4th, 1805.



TUESDAY, OCTOBER 1, 1805.

1. **AT** 3 o'clock, P. M. Brother **THOMAS B. MONTANYE** preached the Introductory Sermon, from 1 Corinthians iv. 2. *It is required in Stewards, that a man be found faithful.*

2. After Sermon, business was opened with Prayer by Brother **WILLIAM WHITE**, when Brother **THOMAS B. MONTANYE** was chosen Moderator, and Brother **WILLIAM STAUGHTON**, Clerk.

3. Letters from thirty-four Churches were read.

*N. B.* Ministers names are in **CAPITALS**. Licensed Preachers in *Italics*. Those marked with an \* were not present. From Churches marked thus †, we received no intelligence. Dashes (—) denote no settled Minister.

<i>Churches.</i>	<i>Ministers and Messengers.</i>	<i>Baptized.</i>	<i>Received by Letter.</i>	<i>Dismissed by Letter.</i>	<i>Excluded.</i>	<i>Deceased.</i>	<i>Total.</i>
Lower Dublin,	<b>SAMUEL JONES,</b> Thomas Holme, Jesse Dungan, Joseph Wright, Abednego Whilton.	24†	1	1	—	3	116
Middletown,	<b>BENJAMIN BENNETT,</b> John Stillwell, Jacob Conover.	4	—	—	1	2	144
Cohansey,	<b>HENRY SMALLEY*</b> , Jeremiah Brooks.	6	3	3	—	2	182
Great Valley,	<b>DAVID JONES,</b> <b>HORATIO G. JONES,</b> Isaac Buley.	—	2	2	—	—	65
Cape May,	<b>JONATHAN JARMAN*</b> ,	—	—	—	—	1	46
Hopewell, 1st Church,	<b>JAMES EWING,</b> Nathan Stout, Jesse Stout.	—	3	17	2	—	157
<i>Carried over,</i>		34	9	23	3	8	710

† Six others have been baptized and added to the Welch Church.

<i>Churches.</i>	<i>Ministers and Messengers.</i>	<i>Baptized.</i>	<i>Received by Letter.</i>	<i>Dismissed by Letter.</i>	<i>Excluded.</i>	<i>Deceased.</i>	<i>Total.</i>
	<i>Brought forward,</i>	34	9	23	3	8	710
Brandywine,	{ JOSHUA VAUGHAN, John Petit. - - - -	5	—	2	—	—	115
Montgomery,	{ SILAS HOUGH, Charles Humphrey, Joseph Lunn, Thomas Davis, John Harris.						
	{ [Restored 1	1	1	2	1	—	79
Kingwood,	{ GARNER A. HUNT*, Thomas Lequear, Thomas Robertson,	24	—	—	—	3	113
Hights Town,	{ PETER WILSON, Thomas Allen. [Restored 1.	37	3	74	2	11	352
Philadelphia, 1st Church,	{ WILLIAM STAUGHTON, WILLIAM ROGERS, JOHN P. PECKWORTH, Thomas Billings*, George Engles, John M'Leod, Joseph Keen. [Rest. 1.	10	14	5	2	5	190
Southampton,	{ THOMAS B. MONTANYE, Nathan Marple, Nathan Banes, George Shelmire, Peter Sauerman, Barnard Van Horne. - - -	21	1	1	1	2	121
† Knowlton,	{ - - - - -	—	—	—	—	—	17
New Britain,	{ Edward Matthew, Benjamin Matthew, Ephraim Thomas, William James, Abiah James, John Hines.	—	—	1	2	1	85
Salem,	{ John Walker, Joseph Lloyd. -	5	—	10	1	2	123
Dividing Creek	{ DAVID STOUT. - - -	4	—	—	—	—	60
New Mills,	{ ALEXANDER M'GOWAN, ISAAC CARLILE. -	6	1	—	—	2	123
Upper Freehold,	{ - - - - -	5	1	1	—	1	86
Pittsgrove,	{ - - - - -	1	1	1	—	—	21
Manahawkin,	{ Samuel Gray, [Restored 1.	44	2	3	—	—	74
Vincent,	{ Enos Miles,	3	1	1	—	1	38
† Tuckahoe,	{ - - - - -	—	—	—	—	—	28
Hill Town,	{ Joseph Matthias, Philip Miller, Ashbel Jones, John Davis, Thomas Lunn, Lewis Bitting. -	—	—	3	—	1	127
	<i>Carried over,</i>	200	4	127	12	37	2462

<i>Churches.</i>	<i>Ministers and Messengers.</i>	<i>Baptized.</i>	<i>Received.</i>	<i>Dismissed by Letter.</i>	<i>Excluded.</i>	<i>Deceased.</i>	<i>Total.</i>
	<i>Brought forward,</i>	200	34	127	12	37	2462
Jacob's Town,	BURGISS ALLISON. -	2	—	2	—	1	61
† Marcus Hook,	— — — — —	—	—	—	—	—	22
Roxbury,	{ THOMAS FLEESON, John Levering, Nathan Levering, jun.	2	—	1	4	—	50
West Creek,	{ PETER GROOM*, - -	—	—	—	—	1	53
Shemokin,	{ JOHN PATTEN*, - -	—	—	3	1	—	89
Amwell,	{ — — — — — Samuel Hunt, Aaron Stout. -	10	—	—	2	—	76
Burlington,	{ — — — — — <i>William Boswell*, Joseph Sheppard,</i> George Allen, Stephen C. Ustick, Matthew Randall. [Restored 1.	14	3	2	—	—	79
Mount Holly,	{ — — — — — Jesse Cox, Joseph Evans, Wm. Rogers.	44	2	2	4	2	130
Dover, Y'k. C.	{ — — — — — Moses Davis. - - -	1	—	4	—	2	21
Philadelphia, 2d Church,	{ WILLIAM WHITE, Isaac Johnson, Adam Corfield, Richard Proudfoot, Thomas Altimus.	34	5	3	6	—	111
Hopewell, 2d Church,	{ — — — — — James Hill, Daniel Drake. -	1	5	2	1	—	54
Blockley,	{ JOHN RUTTER, Heath Norbury, Amos Penager. [Restored 1.	16	1	—	1	—	33
Squan,	{ — — — — — Samuel Haven. - - -	—	—	—	—	—	38
<i>Total. [Restored 6.</i>		324	50	146	31	43	3279

Brother SAMUEL JONES prayed.

Adjourned until half past 8 o'clock, to-morrow morning.



WEDNESDAY, OCTOBER 2d, HALF PAST 8 O'CLOCK, A. M.

Met pursuant to Adjournment.

Brother David Jones prayed.

4. Brethren JAMES M'LAUGHLIN, DAVID COOPER from the Natches, *Samuel B. Harris*, and William Inglesby, Deacon of the Baptist Church at Charleston, S. C. being present, were invited to a seat with us.

5. The newly-constituted Church at Squan, in Dover Township, Monmouth County, New-Jersey, applying for admission into our body, was accordingly received.

6. Received Corresponding Letters and Minutes from the following Associations: viz. from Charleston, a Letter and Minutes; from New-York, Minutes and Corresponding Letter, by their Messenger WILLIAM VANHORNE; from Warwick, a Letter and Minutes, by their Messenger JOHN STANFORD; from Warren, Minutes and Corresponding Letter; from Miami, a Letter and a copy of their Minutes; from Redstone, a Letter and their Minutes; from Delaware, a Letter and Minutes, by their Messenger DANIEL DODGE.

Brother Vanhorne prayed.—Adjourned to 3 o'clock.

3 o'clock, P. M. Met pursuant to Adjournment.

Brother James M'Laughlin prayed.

7. The Circular Letter was read, when Brethren Vanhorne and Dodge were appointed a Committee, in conjunction with the Author, to revise it.

8. The following Brethren were appointed to write to the Corresponding Associations. Brother Wm. Rogers, to the Charleston—Allison, to the Delaware—Ewing, to the New-York—Stanford, to the Shaftsbury—Wilson, to the Warren—Horatio G. Jones, to the Warwick—Bennett, to the Danbury—David Cooper, to the Miami—Staughton, to the Redstone.

9. The following Query, received from the Great Valley Church last year, was considered: "Was the baptism of the Holy Ghost external or internal?"—Answer, This Association believes it was purely external, though attended with some internal effects. For a statement of their sentiments on the subject, they refer to their Circular Letter published in 1802.

10. Resolved, That this Association cannot take up a question that relates to an individual member of any church without interfering with the independence of such church.

11. Resolved, That whereas, there is some difference of sentiment with respect to a certain individual between the churches of Middletown and Hights-Town, this Association recommends the two churches, by mutual delegates, of such a number as they shall think proper, to call a council, at an early period, to whom they may submit their documents, and who it is hoped may promote the felicity and harmony of both churches, the result of which the Association wishes to receive the next year.

The Moderator prayed.—Adjourned to 10 o'clock, to-morrow morning.

[Sermons were this evening delivered, by Brother Stanford at New Britain, Brother Wilson at Hill Town, Brother Dodge at Montgomery, and Brother Staughton at Doyles' Town.]

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THURSDAY, OCTOBER 3d, A. M.

Met pursuant to Adjournment.

Brother Samuel Jones prayed.

12. The Letters to the Corresponding Associations were read and approved. The following Brethren were appointed our Messengers. To the Delaware Association, Joshua Vaughan, Horatio G. Jones, Silas Hough, and John Rutter; to the New-York, William White and Peter Wilson; to the Warren, Peter Wilson; to the Warwick, Thomas B. Montanye.

Brother Rogers prayed.—Adjourned to 3 o'clock.

3 o'clock P. M. Met pursuant to Adjournment.

Brother Ewing prayed.

13. The Circular Letter, revised by the Committee, was adopted by the Association.

14. Resolved, That for the purpose of a speedy termination of the difficulty referred to, in the 11th Article of these Minutes, with the approbation of the delegates of the Middletown and Hights Town Churches, this Association takes the liberty of recommending as the council referred to, the following Brethren, James M'Laughlin, Thomas B Montanye, James Ewing, Samuel Jones, Burgiss Allison, William Van Horne, William Staughton;— and that the time and place of their meeting be Friday, the 25th instant, at 11 o'clock, at Bordentown, New-Jersey.

Brother Staughton prayed.—Adjourned to 8 o'clock to-morrow morning.

[Brother Van Horne preached this evening at New Britain, and Brother Carlile at Hill Town.]



FRIDAY MORNING, 8 o'clock, A. M.

Met pursuant to Adjournment.

Brother Rogers prayed.

15. Two Queries were proposed from the First Church in Philadelphia. 1. Is it consistent with the divine word, and the desirable harmony of our churches, that any church encourage and practice the reception of individuals into membership, who live in the vicinity of another sister church? 2. If not, what measures ought the aggrieved church, under such circumstances, to pursue?—Agreed that, for want of time, and with the approbation of the delegates from the church of Philadelphia, the Queries be laid over for the consideration of this Association next year.

16. It is recommended that the quarterly prayer-meeting be continued, excepting the first Tuesday in October, instead of which, the Association recommends the Friday preceding.

17. This Association having sympathized with the destitute state of our churches, and considered the utter impropriety of the expence falling on a few of our Ministers, agree that as many of our churches had contributed for the laudable end, the collections of all the churches should have been deposited for the purpose the Association then sitting determined.

18. The Report from the Corresponding Committee, draughted by the Recording Secretary, was reported, read, adopted, and is as follows:

The Report of the Recording Secretary to the Association, agreeably to the Resolution of the Corresponding Committee, at their Meeting June 11th, 1805.

*At the Meeting, April 26th, 1804.*

Brother Rogers, the Corresponding Secretary, reported as follows: That Charleston, Warren Danbury, New-York and Warwick Associations, have generally adopted our recommendation, and the appointing of Committees to correspond or confer with us, and have forwarded their Minutes expressive of the same.

Letters were also communicated and read by him, from our Brethren Smilie, Holcombe, Furman, and Backus; severally giving pleasing information, as it respects the growth of Religion and the advancement of the Baptist interest.

The Minutes of the Charleston, Warren and Danbury Associations for 1803, and those of Savannah for the present year, were delivered by the Corresponding Secretary to the President of the Committee, and also the first No. of the Massachusetts Baptist Missionary Magazine.

By particular request, recent letters received by the Corresponding Secretary, from our Brother Carey in India and Dr. Fuller of England, relating to the concerns and progress of the Bengal Mission, were read and gave peculiar satisfaction.

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*At the Meeting of September 18th, 1804.*

Letters and papers were communicated and read by the Corresponding Secretary, from the Rev. Mr. Hersey, Fayette County, Pennsylvania, dated July 7th, 1804—Samuel Stanton, Wayne County, May 1st, 1804—Rev. Mr. Caton, Orange County, New-York, May 30th, 1804; with a Statement of the Baptist Churches in Wayne and Luzerne Counties, Pennsylvania, dated June 9th, 1803. Also a Narrative of a Convention of Baptist Churches held in Chemung, Tioga County, New-York, from November 10th, 1796, to October 26th, 1803: all of which letters and papers were deposited in the hands of the President, agreeably to a Resolution of this Committee, at their Meeting of September 20th, 1803.

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*At the Meeting of June 11th, 1805.*

The following letters and communications were received and read by the Corresponding Secretary, from our Brother John Morgan, a letter informing of the formation of a Church at Ebenezer, Loudon County, Virginia, also a letter from Brother Vanhorne of Scotch Plains, N. J. giving an account of the baptism and death of Mrs. Eliza Hampton, whose experience and history were unusually interesting. A letter also was read from Brother Holcombe of Savannah, written at the request of the general Committee of Georgia Baptists, and accompanied with the Minutes of said Committee which met at Kioke, in Columbia County, 1804.

Intelligence was received from Brother Rogers, relative to the prosperous situation of the Mission at Serampore, and of the work of God in New-England, New-York, and South Carolina particularly; information was received of the adoption of the faith of our Society relative to Baptism, by the Rev. Daniel Merrill of Sedgwick, N. H. formerly a Padobaptist Minister, and a large body of the Society over which he presides.

WILLIAM STAUGHTON, *Recording Secretary.*

19. It is desired that the collection for the Education Fund be continued and appropriated as recommended last year.

20. The following Sums were collected:

<i>For the Education Fund.</i>			<i>For the Mission* Fund.</i>		
From	Lower Dublin, -	\$ 11 91	From	Middletown, -	\$ 6 00
	Middletown, .	12 00		Cohansey, -	5 00
	Cohansey, -	5 00		Hights Town, -	5 00
	Hights Town, -	5 00		Philadelphia, -	30 03
	Southampton, -	9 00		Salem, -	6 93
	Salem, -	6 93			— —
	Pitsgrove, -	3 31			\$ 52 96
		— —			
		\$ 53 15			

21. The following Brethren, Isaac Carlile, John P. Peckworth and John M'Leod, who have been appointed to examine the Letters from our sister Associations, report that they see no particular business referred to in them, that requires the attention of this Association.

22. It is recommended that collections be made, or subscriptions increased, or both be attended to for the use of the Mission Society, as much as can conveniently be done.

\* The Mission Society will meet with divine leave, the 18th of December, 1805, at the First Church in Philadelphia, at 3 o'Clock, P. M.

## 23. The following Supplies were appointed :

*FOR UPPER FREEHOLD,*

Brother Ewing, 1st Lord's day in October,	Brother Allison, 1st Lord's day in April,
Bennett, 1st January,	M'Laughlin, 4th in May.
Carlile, 1st March,	

*FOR PITTS GROVE.*

Brother Stout, 1st Lord's day in January & May,	Brother J. Sheppard, last Lord's day in May, &
Horatio G. Jones, 1st in April,	2d Lord's day in September,
S. Jones, 3d in May,	Hough, 4th in September.

(It is hoped that our Brethren Smalley and Brown, who live in the vicinity of the Pittsgrove Church, will afford them whatsoever aid is in their power.)

*FOR MANAHAWKIN*

Brother Carlile, 4th Lord's day in Nov. Feb.   Brother D. Jones, 2d Lord's day in June.	
May and August.	A M'Gowan, 2d do. July.
Hough, 3d Lord's day in April,	

*FOR DOVER,*

Brother Vaughan, 4th Lord's day in October,	Brother Matthias, 1st Lord's day in June.
Horatio G. Jones, 1st in Feb. and Sept.	Montanye, 1st do in August.
Hough, 4th in Dec. and 3d in May,	

*FOR FIRST HOPEWELL,*

Brother Allison, 2d Lord's days in Oct. & Dec.   Brother M'Laughlin, 4th Lord's day in January,	
David Cooper, 3d in October,	Matthias, 2d do in February.
Hough, 4th in November,	Montanye, 4th do in March.

*FOR FRANKFORD.*

Brother Stanford, 3d Lord's day in October,	Brother Montanye, 3d Lord's day in April,
Rogers, do. in November,	Allison, do. in May,
Billings, do. in December,	Rogers, do. in June,
H. G. Jones, do. in January,	S. Jones, do. in July,
D. Cooper, do. in February,	White, do. in August,
Staughton, do. in March,	D. Jones, do. in September.

*FOR SQUAN.*

Brother Wilson, 3d Lord's days in October and   Brother Bennett, 3d Lord's day in January,	
April,	M'Laughlin, do. in July.

As several of our Brethren, who are present, cannot immediately fix upon any particular times for the supplying of the forgoing Churches, and some of our Brethren who are absent, we believe are disposed to serve them; it is affectionately recommended to the said Ministering Brethren to visit the said Churches at such seasons, which are not already provided for.

24. Resolved, That a Committee consisting of Brethren Rogers, Peckworth, Ingles and M'Leod, in conjunction with the Librarian, Brother Staughton, are requested to use their exertions for obtaining intelligence respecting the books belonging to the Association, and that the Churches be requested to assist the operations of the Committee.

25. Brother Rogers is appointed to write the Circular Letter, for next year.

26. Brother Horatio G. Jones is appointed to preach the Introductory Sermon, and in case of failure, Brother David Jones.



27. The Association is appointed to meet on the first Tuesday in October, 1806, in the First Baptist Church, Philadelphia, at 3 o'Clock, P. M. and in case of any malignant disorder prevailing in that City, at Nottingham Meeting-House, Hights Town Church, New-Jersey.

28 Resolved, That the Association recommend to the Churches, the consideration of the propriety of altering the time of our usual Meeting in October.

29. Agreed that Brother Stephen C. Ustick print the Minutes; and that Brother Staughton be requested to superintend the printing, and to distribute them to the Churches and Corresponding Associations.

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## (CIRCULAR LETTER.)

THE ELDERS AND MESSENGERS OF THE PHILADELPHIA BAPTIST ASSOCIATION,  
SITTING AT NEW-BRITAIN, THE 1st, 2d, 3d, & 4th OF OCTOBER, 1805.

TO THE CHURCHES THEY REPRESENT, SEND GREETING:

*Beloved Brethren,*

IN conformity to our usual custom of annually addressing you on some important religious subject which may serve to promote your doctrinal knowledge, as well to excite you to the practice of every christian virtue; we shall call your attention, at this time, to the important subject of **BROTHERLY LOVE.**

Though every suitable respect is to be paid to all men, yet there is a *peculiar affection* due to every believer, which is called *brotherly love*, and which Peter enforces in his exhortation to "*Love the brotherhood,*" 1 Peter ii. 17. This, as one of the relative duties which christians owe to each other, stands pre-eminent in the word of God. From the *repeated* exhortations to this duty, and the *variety of forms* in which it is enforced in the Bible, we believe the inference, of its being of the first magnitude, is not inconclusive. Moses gives the sum of all *moral* precepts in the ten commandments; and Christ comprehends them all in two. The first and principal one is, "*Thou shalt love the Lord thy God with all thy heart, soul and mind.*" The second is like and subordinate "*unto it, Thou shalt love thy neighbour as thyself.*" And then he declares that "*on these two commandments hang all the law and the prophets,*" Matt. xxii. 37—39. Hence we see the propriety of Paul's declaration, that "*love is the fulfilling of the law,*" Rom. xiii. 10. For every duty required of us is to be performed from a principle of love to God, as the exciting cause; and in obedience to his revealed will, as the rule of all our actions; therefore this is called "*the first and*

*great commandment.*" The first table of the law, containing our more immediate duty to God, is here, by our Saviour, comprehended in this one sentence, "*Thou shalt love the Lord thy God with all thy heart, soul and mind.*" The second table, which contains our duty to our neighbour, is also comprised in this single sentence, "*Thou shalt love thy neighbour as thyself.*" Hence we are authorised to conclude that, though *all* our duties are to be performed from a principle of *love to God*; yet, love to the brethren, abstractedly considered, is the source from which arise all the other relative duties we owe unto them. For *as love to God* is that active principle which constrains us to delight in his worship...which makes the "*ways of wisdom to be ways of pleasantness, and all her paths peace;*" *so love to man* is that principle of action, which compels us not only to fly from the thought of doing him an injury, but prompts us to give relief when in distress, and render him happy. "*Love worketh no ill to his neighbour: therefore love is the fulfilling of the law,*" Rom. xiii. 10. This is what James calls the *royal law*... "*If ye fulfil the royal law according to the scriptures, Thou shalt love thy neighbour as thyself, ye do well,*" James ii. 8. And granting we are to take this command in an unlimited sense, to extend to every individual of the human race; yet we still contend for the proposition before advanced, that there is a *peculiar affection* due to the children of God. The apostolic advice on this subject runs thus: "*As we have opportunity, let us do good unto all men, especially unto them who are of the household of faith,*" Gal. vi. 10. We are to love all men, *as men*; though

some, by their abominable practices, forfeit our respect, and bring upon themselves merited contempt: But christians are to be loved, *as the adopted children of God*, and for *his image* which they bear.

The obligations we are under to love God and his children are inseparable. It is therefore folly in the extreme for any one to deceive himself under an idea that he loves God, when at the same time he has no disposition to love, and do good to his people. For says John, "This commandment have we from him, *that he who loveth God, love his brother also*. And, if a man say, "I love God, and hateth his brother, *he is a liar*," 1 John iv. 20, 21. From this, and similar language used in the scriptures, it is evident, that brotherly love is an indispensable duty upon all the followers of the Lamb.

Brotherly love is not only an incumbent duty upon all believers, but it is a very *comfortable evidence* of their gracious state; for says the apostle, "We know that we have passed from death unto life, *because we love the brethren*: he that loveth not his brother abideth in death," 1 John iii. 14. From this passage it appears evident that all christians, from the circumstance of their loving the brethren, may draw the comfortable and assured conclusion, that they have passed from spiritual death to spiritual life: or in other words, that they are regenerated or born of God, and made heirs of eternal glory. As an evidence of gracious affections, it is not common for this to stand *alone*; but is generally attended with other distinguishing marks whereby a person may judge of his gracious state. But we still think that there are seasons when almost every other mark is lost, and when this is the christian's principal, if not only support. And we believe it to be abundantly sufficient to preserve him from sinking in despair.

We will review the delightful passage. Figure to yourselves a person just made acquainted with his dreadful situation as a sinner...condemned by the law of God...a load of guilt upon his soul...ready, in his own apprehension, to drop into endless misery...but waiting, with an anxiety bordering on despair, to receive some comfort from the word of God, querying with the beloved disciple as he delivers these words, in the following manner...*"We know,"* says John...*says the disconsolate sinner, do you know? "that we have passed from death unto life?"*...O' hap, saint! do you certainly know that this is *your* situation? a knowledge this, worth ten thousand worlds! would to God that *I* had but the smallest gleam of hope, that such a blessing belonged to me! but let me ask, *how* do you know it? *"Because we love*

*"the brethren."*...O! beloved of the Lord! do you say that *this* is a certain sign of such an important event as that of having passed from death unto life? Yes; the Holy Ghost instructs me to *assert* it for the benefit of his people; and you may rest assured that he who *truly* loves his brother hath been delivered from death, and hath a right to all the blessings of the covenant of grace. And, to check the presumption of hypocrites, I am further instructed, by the same authority, to declare, that *"he that loveth not his brother abideth in death."*

Brotherly love is not only an evidence to ourselves that we are born of God, but also to *others*. For says Christ, "By this shall *all* men know that ye are my disciples, *if ye have love one to another*," John xiii. 35. It is only when christians are wearing Christ's livery, and completely equipt with the gospel armour, that they appear "fair as the moon, clear as the sun, and terrible as an army with banners," Cant. vi. 10. It is only those whose general conversation is such as becometh the gospel, that appear respectable in the eyes of mankind. For the path of the christian is so plainly pointed out in the word of God, that even the wicked world can readily discern the least deviation in their steps. And when professors allow themselves to fall in with the vain and sinful customs of the world, and especially when they are contentious, and give themselves up to backbiting and evil-speaking, one of another, they become a stumbling-block to young converts, and a laughing-stock to infidels. Let us therefore be exceeding careful, in all our conduct, to "give *no* occasion to the adversary to speak reproachfully," 1 Tim. v. 14.

As every thing that is valuable may be counterfeited...and as there may be danger of the love we profess to have for the brethren being spurious, (and therefore no certain mark of our salvation) we will describe the *nature* and *effects* of brotherly love, that you may be able to determine what degree of consolation you may draw from it.

With respect to its nature...it is a *hol* love...of the same kind that is in God himself: For it is a grace communicated from him, therefore must be the same in kind, though not in degree. Here we will just observe, that the love of God is the display of his attribute of *goodness*, which delights in the happiness of its object. And though God is good to all his creatures, "making his sun to rise on the evil and on the good, and sending rain on the just and on the unjust," Matt. v. 45, yet his approving, everlasting and unchangeable love is only placed upon his elect ones. These, as sanctified, and especially as having the perfect righteousness of Christ imputed unto them,

Jehovah beholds with complacency, and delights to do them good. Of this he has given the highest proof, in the gift of his Son....and, with him, he will freely give them all things that will be to their advantage, Rom. viii. 32. "The Lord will give grace and glory: no good thing will he withhold from them that walk uprightly," Psalm lxxxiv. 11. And brotherly love, having a divine origin, must be an *holy affection*....and, like that of Jehovah, will fix upon suitable objects, and delight to promote their happiness.

Our love to God will be manifested by our obedience, John xiv. 15. and our love to his people, by our exertions to do them good. It is in vain to say we love them, and at the same time be in the habit of spreading, and perhaps magnifying, their faults. Had we that "fervent charity among ourselves," to which we are exhorted by Peter, it would "cover the multitude of sins," 1 Peter iv. 8. It is incongruous to suppose we love them, if, having the means, we withhold relief when they need it. Or as John expresses it, "whoso hath this worlds good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" 1 John iii. 17. Dear brethren, "let us not love in word, neither in tongue, but in deed and in truth." Let us evidence our love, by feeding the hungry, cloathing the naked, visiting the sick, and cheerfully rendering them all the service in our power. In this way, let us manifest to the world that our professions are not mere empty sound; and give them reason to say, like the heathens in former days, "See how these christians love one another."

There are many important duties that christians owe to each other, the source of which is love. And where this is active, those will be performed. Some of them are of a negative kind, and are essential to the peace and prosperity of the Church. Such are the exhortations to avoid all unprofitable debates, envying, backbiting, tattling, and busying ourselves in other people's matters. If we possess this active principle, instead of being guilty of these, we shall be found in the practice of those positive duties enjoined upon us. Such

as relieving the distressed...bearing with one another...praying with and for one another...promoting peace and harmony...watching over each other...and where any are wandering out of the way, endeavouring, in the spirit of meekness, to restore such....and, by every other means in our power, advancing the interest of the Redeemer's kingdom, and promoting the happiness of its subjects.

Dear brethren, if you are found faithful in the cheerful performance of these duties, you are in possession of one bright evidence that you are the children of God, and heirs of eternal glory. How pleasing to see the children of God, in their pilgrimage towards their future inheritance, "standing fast in one spirit, with one mind affectionately striving together for the faith of the gospel," Phil. i. 27. and uniting against their common enemies. "Behold, how good and how pleasant it is for brethren to dwell together in unity," Psalm cxxxiii. 1.

This precious grace will extend itself to all who bear the divine image. It knows no bounds till it meets with unworthy objects. For as he who truly loves God, loves him as possessing all the perfections of Deity; so will he love all those who bear the marks of being born of God, of all nations, languages and denominations whatever. And those who live nearest to the Lord in all holy conversation, together with a zealous attachment to the pure principles of religion, will be most loved by all the true followers of Christ.

We shall close with the apostolic exhortation, "add to your faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity. For if these things be in you and abound, they make you that ye shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ," 2 Peter i. 5—8. "Finally, brethren farewell: be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you," 2 Cor. xiii. 11. Amen.

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