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Baptists. Pennsylvania. Philadelphia Association, 1806.

Minutes ... in Philadelphia, October.

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MINUTES

OF THE

Philadelphia Baptist Association,

HELD, BY APPOINTMENT, IN PHILADELPHIA,

October 7th, 8th, 9th and 10th, 1806.

FUESDAY, OCTOBER 7th, 1806.

1. **A**T 3 o'clock, P. M. Brother **HORATIO G. JONES** preached the Introductory Sermon, from Matthew xxviii. 20. *Lo I am with you alway, even to the end of the world.*

2. After Sermon business was opened with prayer by brother **T. B. MONTANYE**, when Brother **HENRY SMALLEY** was chosen Moderator, and Brother **WILLIAM STAUGHTON**, Clerk.

3. Letters from thirty-six 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. A Dash — denotes no settled Minister.

<i>Churches.</i>	<i>Ministers and Messengers.</i>	Baptized.	Received by Letter.	Dismissed by Letter.	Excluded.	Deceased.	Total.
Lower Dublin,	SAMUEL JONES, Benjamin Dungan, Thomas Holmes, Jesse Dungan, Abednego T. Whitton, Joseph Wright. [Restored 1.	10	12	3	—	2	124
Middletown,	BENJAMIN BENNETT, Jehu Patterson.	2	—	1	1	4	149
Cohansey,	HENRY SMALLEY, Jeremiah Brooks, Nathan Sheppard, James Sheppard	17	2	3	1	2	195
Great Valley,	DAVID JONES, HORATIO G. JONES, Isaac Abraham, Michael M'Cleas, David George.	2	—	2	—	3	64
Cape May,	JONATHAN JARMAN* .	1	—	2	1	2	42
<i>Carried over</i>		32	14	11	3	13	565

<i>Churches.</i>	<i>Ministers and Messengers.</i>	Baptized.	Received by Letter.	Dismissed by Letter.	Excluded.	Deceased.	Total.
	<i>Brought forward,</i>	32	14	11	3	13	565
Hopewell, 1st Church,	David Stout, Abraham Servis, Jesse Stout. - - - [Restored 1.	2	—	2	2	5	150
Brandywine,	JOSHUA VAUGHAN, Thomas Baldwin, Thomas Hickman, John Powell. William Griffith. -	9	4	3	—	3	122
Montgomery,	SILAS HOUGH, Charles Humphrey. Joseph Lunn, William Johnson, William Collom.	3	3	—	—	—	85
Kingwood,	GARNER A. HUNT, Daniel Bray. - - -	5	—	—	—	3	115
Hights Town,	PETER WILSON. - - - WILLIAM STAUGHTON, WILLIAM ROGERS, JOHN P. PECKWORTH, Thomas Billings, George Ingels, Joseph Keen, Hugh Gourley, Sampson Davis, Jared Sexton, Levi Garrett, Benjamin Thaw, John M. Lead. - - -	28	1	50	1	2	328
Philadelphia, 1st Church,	THOMAS B. MONTANYE, Elias Yerkes, William Maghee, John Folwell. - - -	61	20	4	2	3	262
Southampton,	— — — — —	3	3	—	—	—	127
† Knowlton,	— — — — —	—	—	—	—	—	17
New Britain,	— — — — — Edward Matthews, Ephraim Thomas, William James.	1	—	3	—	1	82
Salem,	THOMAS BROWN, John Walker, Joseph Lloyd. -	4	1	12	3	4	109
Dividing Creek,	DAVID STOUT, Jonadab Sheppard. - - -	1	—	2	—	1	58
New-Mills,	ISAAC CARLILE, Benjamin Hedger, Lemuel Howell ^a .	4	—	7	2	4	114
Upper Freehold,	— — — — —	12	1	—	—	1	97
Pittsgrove,	— — — — —	1	—	2	—	1	19
Manahawkin,	— — — — — Edward Jennings, Samuel Gray.	2	—	6	—	1	69
Vincent,	— — — — — James Thomas.	8	—	—	—	1	46
Tuckahoe,	— — — — — Elias Smith, Thomas Doughty. [Restored 1.	1	—	1	—	—	29
	<i>Carried over,</i>	177	47	103	13	43	2394

Churches.	Ministers and Messengers.	Baptized.	Received by Letter.	Dismissed by Letter.	Excluded.	Deceased.	Total.
	<i>Brought forward,</i>	177	47	103	13	43	2394
Hill Town,	{ JOSEPH MATTHIAS, Philip Miller, John Matthias. [Rest. 1	—	1	—	3	5	123
Jacobs Town,	{ BURGESS ALLISON.	—	—	—	—	—	60
Marcus Hook,	—	—	—	—	—	2	20
Roxbury,	{ THOMAS FLEESON, John Levering, Anthony Levering, John Walraven.	5	1	—	—	—	55
West Creek,	{ PETER GROOM*.	6	1	—	—	2	52
Schemokin,	{ JOHN PATTEN*, John Hill	3	—	—	1	—	91
Amwell,	{ JAMES M'LAUGHLIN, Nathaniel Higgins.	1	1	—	—	1	77
Burlington,	{ <i>William Boswell,</i> Joseph Sheppard, Thomas Potts, Stephen C. Ustick, Matthew Randall.	7	—	3	1	—	82
Mount-Holly,	{ <i>William Rogers.</i>	11	2	55	1	—	85
Dover, York County, Penns.	{ William Layard.	—	—	—	—	—	21
Philadelphia 2d Church,	{ WILLIAM WHITE, Thomas Timmings, Isaac Johnson, Adam Corfield, Thomas Gilbert, James Wiley, [Restored 1.	52	8	6	1	2	163
Hopewell, 2d Church,	{ Levi Knowls.	1	2	2	1	—	54
Blockley,	{ Heath Norberry, Wm. Sheldrake, George C. Lentner.	—	—	—	2	—	31
† Squan,	—	—	—	—	—	—	38
Evesham,	{ ALEXANDER M'GOWAN, Joseph Evans, Job Lippincott, Amos Sharp.	—	—	—	—	—	64
Trenton and Lamberton.	{ <i>Wm. Boswell</i> Amos Reader, John Sunderland.	—	—	—	—	—	46
	<i>Total.</i> [Restored 5.]	263	64	171	23	53	3456

Brother ROGERS prayed.

Adjourned 'till 9 o'Clock to-morrow morning.

[It has been the pleasure of the Supreme Head of the Church to remove from us this year, our beloved brother JAMES EWING.—Blessed are the dead who die in the LORD.]

WEDNESDAY, OCTOBER 8th, 9 o'CLOCK, A. M.

Met agreeable to Adjournment.

Brother Carlile prayed.

4. Ministering Brethren of sister Associations and Churches, of good standing in their respective churches, who were present, were invited to a seat with us.

5. The newly constituted Church at Evesham, and another new Church at Trenton and Lambertton applying for admission into our body, were 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 Messengers WILLIAM PARKINSON and JOHN ELLIS; from Warren, Minutes and corresponding Letter; from Miami, Letters and copies of their Minutes for 1805 and 1806; from Redstone Association, Minutes; from Delaware, Minutes and a Letter by their Messengers GIDEON FERRELL and DANIEL DODGE; from Shaftsbury, their Minutes and corresponding Letter.

7. Received a Letter from Brother Stephen Gano, of Providence, with Proposals for a small work, entitled, "*Biographical Sketches of the late Reverend JOHN GANO, written principally by himself.*" This Association retaining an affectionate remembrance of that worthy servant of Jesus, recommend the work to the purchase of the brethren.

8. The following brethren were appointed to write to the corresponding Associations—Allison, to the Charleston; Montanye, to the New-York; Hough, to the Warwick; Rogers, to the Warren; Hunt, to the Miami; Ustick, to the Redstone; Sheppard, to the Delaware; Samuel Jones, to the Shaftsbury.

Brother Ferrell prayed.—Adjourned to 3 o'Clock, P. M.

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

Brother S. Jones prayed.

9. Appointed our brethren Samuel Jones, William White and Thomas B. Montanye, a Committee to examine the Minutes of the different corresponding Associations, and report if there be any business upon them, to which it may be proper this Association attend.

10. The Circular Letter, drawn up by our Brother Rogers, was read, and our brethren David Jones, Staughton and Allison, in conjunction with the writer, were appointed a Committee to revise it.

11. This Association heard the report of the Committee who were appointed on the subject of a difficulty between the churches of Middietown and Hights-Town, and are paphy to find *that* difficulty, which had respect to John Cooper, is removed.

12. The church at Hights-Town having found that the conduct of said Cooper (late of Nova Scotia, now of Middlerown) has been notoriously censurable, have excommunicated him. The churches will govern themselves accordingly.

13. The following Brethren were appointed Messengers to our sister Associations,—To New-York, our brethren Thomas B. Montanye and Henry Smalley; to Warren our brethren William Rogers and Peter Wilson; to Delaware, brethren William White, Isaac Carlile and Joshua Vaughan.

Brother David Jones prayed.—Adjourned 'till to morrow-morning 10 o'Clock.

[Sermon this evening by brother Parkinson, from Rom. ix. 22, 23, 24. and by brother Ferrell, from Jeremiah xxiii. 28, 29.]

THURSDAY MORNING, 10 o'CLOCK.

Met pursuant to Adjournment.

Brother Samuel Jones prayed.

14. On reconsidering the Queries sent to the Association by the first church of Philadelphia last year, they agree to withdraw them, substituting the following Query in their stead.

“ Would it not be advisable to appoint a Committee to examine and see if there be not rules in the new system of discipline which are discordant with the old, and which might be so connected as to render them both harmonious ?”

Agreed that it be postponed for consideration until next Association.

15. It is recommended that the quarterly prayer Meetings be continued, excepting the first Tuesday in October, instead of which the Association recommends the Thursday preceding.

16. 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.

17. This Association recommends that collections be made in all the churches in which they have not been made, and repeated if found convenient, in the churches in which they have already been made, for assisting our brethren in Serampore in the translation of the Scriptures into the seven Languages of India, and that the monies be transmitted *by or before* the next Association to our brother Rogers, to be by him deposited in the hands of ROBERT RALSTON, Esq. to whom gratitude is due for his disinterested and obliging attention to the reception of monies, and their transmission to India.

18. Appointed the following Supplies :

FOR PITTS GROVE.

Brother H. G. Jones, last Lord's day in December	Brother S. Jones, 1st Lord's day in May,
Stout, 2d	Billings, 3d
H. G. Jones, last	Stout, 2d
January,	May,
April,	August.

(Our brethren Smalley and Brown engage to supply as often as they conveniently can.)

FOR MANAHAWKIN.

Brother White, 3d Lord's day in October,	Brother Hough, 4th Lord's day in May,
Carlisle 4th	Matthias, 2d
February,	August.

FOR DOVER.

Brother Vaughan, 3d Lord's day in November,	Brother Matthias, 4th Lord's day in May,
H. G. Jones, 1st	Vaughan, 2d
Hough, 4th	H. G. Jones, 1st
March,	June,
April,	September.

(Our brother White will visit Dover, but cannot fix a day. He will give the Church timely information.)

Brother Wilson prayed.—Adjourned to 3 o'Clock, P. M.

3 o'Clock, P. M. Met agreeably to Adjournment.

Brother Allison prayed.—Continued the appointing of Supplies.

FOR FRANKFORD.

Brother S. Jones, 2d Lord's day in November,	Brother Allison, 1st Lord's day in April,
Boswell, 3d	Fleeson, 2d
Matthias, 1st	S. Jones, 1st
Allison, 1st	Hunt, 1st
Hough, 3d	Montanye, 2d
November,	May,
December,	July,
January,	August,
January,	September.

(The ministering Brethren in Philadelphia, engage to supply the Frankford brethren as often as they can.)

FOR SQUAN.

Brother Wilson, 3d Lord's day in October,
Bennet, 3d January,
Wilson, 3d April,

Brother M'Laughlin 3d Lord's day in May,
——— 3d July.

(As several of the ministering Brethren who are present, cannot immediately fix upon any particular times for the supplying of the above-named churches, and some, who are absent, we believe, are disposed to serve them; it is affectionately recommended to the brethren that they visit the churches named above, as often as they conveniently can.)

The following Supplies were also appointed

FOR TRENTON AND LAMBERTON.

Brother M'Laughlin, 5th Lord's day in Nov.
Allison, 1st December,
——— 2d February,

Brother Hunt, 3d Lord's day in February,
Ellis, 3d April,
Smalley, 3d May.

19. The Circular Letter presented by the Committee, was by the Association adopted.
20. Resolved that our brethren Samuel Jones and T. B. Montanye, with the Librarian, William Staughton, be a Committee to make out a list of the books belonging to this Association, and that the persons holding the books send certificates of what books they possess as soon as they may be able.

21. Brother William Staughton is appointed to write the Circular Letter of next year, and the subject recommended is an answer to the enquiry, "What are the qualifications of a gospel minister?"

22. Brother S. Jones is appointed to preach the Association Sermon of next year, which is intended to be a *century one*—a hundred years having passed since we were first formed. In case of failure, brother White will deliver a Sermon on any subject he may approve.

23. Query from the first church at Philadelphia: What is the smallest number of members necessary for forming a gospel church?

Answer. On this head different sentiments are entertained. Some have supposed *two* or *three* are sufficient, others have imagined *five*, some *ten*, and others *twelve*, because it would seem that the church at Ephesus was formed of *twelve* men, Acts xix. 7. The Association is of opinion, however, that much depends on the probability of the *persons* living *permanently* together, *who* may be about to be constituted. It appears desirable that there be in a new settlement where removals are frequent, at least, *seven*, and that of these two or three be males.

24. Query. Whether can an orthodox Baptist Church receive a person who has been baptized by a Tunker Universalist, without baptizing him again. The person has renounced Universalist principles.—Answer. Yes.

Brother M'Gowan prayed.—Adjourned 'till 9 o'Clock to-morrow morning.

[Sermons, by Brother Montanye, John x. 28—by Brother Dodge, Acts viii. 5.—by Brother Parkinson, Matthew viii. 2.]

FRIDAY MORNING.

Met pursuant to Adjournment.

Brother Peter Smith, of the Miami Association, prayed.

25. The Letters appointed to be written to the sister Associations were read, and after some ammendments were adopted.

26. Voted a revision of the rules of conducting business in this Association, and that brethren S. Jones, Rogers and Staughton, be a Committee for the purpose, who are requested to produce them next Association.

27. The Committee appointed on the memorial of six members of the first Baptist Church of Philadelphia, report that in their opinion, said memorial ought not to be taken up by this Association. The Association concurred with the report.

28. Brother Rogers submitted to the Association, "Proposals, for continuing by subscription, the Massachusetts Baptist Missionary Magazine, published for the benefit of the Society." This Association recommend the work to the Churches, and for their information observe that eight Numbers are already published, and that it comes out quarterly at *twelve and an half Cents* each Number. Our Brethren W. Rogers and Peter Wilson are appointed agents for this work within the bounds of this Association.

29. This Association recommend to Dr. S. Jones the abridgement of Robinson's History of Baptism, so as to reduce it to the size of a Dollar Volume; but, that every sentiment in it, contrary to our received evangelical doctrines, be totally expunged.

30. The following Sums were collected:

<i>For the Education Fund.</i>		<i>For the Mission Fund.</i>	
From Lower Dublin,	\$ 9 50	From Great Valley	19 17
Cohansey	10 00	Montgomery	7 62
Hights Town	5 00	New Britain	5 63
Salem	8 00	Southampton	9 00
Middletown	3 00	Hill Town	8 20
1st Hopewell	4 00	Roxbury	10 15
	— —	Hights Town	5 00
	\$ 39 50	Trenton and Lamberton	5 00
		Salem	8 00
		Philadelphia	32 94
			— —
			\$ 110 71

31. The Association is appointed to meet in 1807, in the first Baptist Church, Philadelphia, and in case of any malignant disease prevailing in that city, at Trenton and Lamberton Meeting House.

32. Our brother S. C. Ustick is appointed to print the Minutes and Letter, and our brethren in Philadelphia, Rogers, White, Peckworth and Staughton, are requested to superintend their distribution

Brother Staughton concluded by prayer.

REPORT OF THE CORRESPONDING COMMITTEE.

At their Meeting January 29th, 1806.

The following communications were produced and read by the Corresponding Secretary.

1. A letter from Brother Asahel Morse of Stratfield, Fairfield Township, Connecticut, mentioning the death of Elder Stephen Royce, and the prosperity of the churches within the vicinity of his residence, together with a copy of the Danbury Association Minutes.

2. A letter from Thomas G. Jones, stating the origin, constitution and present state of the churches, Warren and Sharon, which lie N. W. of the Ohio River, and belong to the Redstone Association; with several other interesting articles of information.

3. A communication from some of the Brethren of the Sarepta Association, who mention their high approbation of the plan the Committee has adopted. They inform that there are four

Associations in Georgia, the Hephzibah, the Savannah, the Georgia and the Sarepta, and express their hope to be able to transmit other communications shortly.

4. A letter from our Brother Bradley of Newport, R. I. addressed to Mr. John Dayton of Philadelphia, mentioning the existence of a revival in the church with which he is connected.

At their Meeting October 10th, 1806.

A communication was read by brother William Rogers, the Corresponding Secretary, from the Bethel Baptist Association, S. C. containing a large and interesting account of its rise. It was formed November, 1789, and consisted of only ten churches, but so increased, that in August 1800, fourteen churches were dismissed from their body to form the *Broad River* Association; and, in the year 1802, nine churches were dismissed, to assist in forming what is called the *Saluda* Association. In the years 1802 and 1803 a great revival took place among them. In 1805 the number of churches was 49—of ministers 50, and of members 4092.

The Committee feel a sense of gratitude to the Bethel Association for their pious, affectionate and instructive communication, made by Brother David Lilly, and hope to hear farther from them.—A true extract from the Minutes,

WILLIAM STAUGHTON, *Recording Secretary.*

[Brethren Ferrell and Matthias preached this evening]

(CIRCULAR LETTER.)

THE MINISTERS AND MESSENGERS OF THE PHILADELPHIA BAPTIST ASSOCIATION TO THE CHURCHES THEY REPRESENT SEND CHRISTIAN SALUTATION.

BELOVED BRETHREN,

HAVING been permitted, once more, to assemble together, without any interruption from pestilential disease in our Metropolis, we would offer our thanks to Almighty GOD; and having received and heard your affectionate communications, our hearts rejoice in your joy and sympathize in your griefs. Accustomed to address you annually in a letter of christian love, we proceed with pleasure to the task and fervently pray that by this service your bosoms may be strengthened and refreshed in the LORD. At the present season, when a new æra appears to have sprung up in the Christian Church, when the servants of GOD, both in the old world and in the new, dissatisfied with exhibiting the glories of the Redeemer in the vicinity of their own habitations, stand prepared to bear the lamp of the LORD's Anointed amid the glooms of deserts and into regions where the human frame is almost stiffened with cold or scorched with sunshine; at a season too when distinguished success follows such pious endeavours, and when we are loudly called upon to come "to the help of the LORD against the mighty," we feel

desirous of addressing you on the important subject of CHRISTIAN MISSIONS. We will endeavour, by divine assistance, to exhibit

*The principles on which they proceed,
The extent to which they have been carried, and
The encouragements we possess for future exertions.*

In enquiring into the principles which have given birth to missionary toils, we are struck with the difference between them and those principles which actuate the world. Distant climes are not traced that wealth may be gotten, reputation and ease secured—that curiosity may be indulged, or the blood of thousands wantonly shed. The servant of Christ goes forth prepared to suffer with his Lord, poverty and reproach; perils from his countrymen and perils from the heathen. The awfulness of his message and the responsibility of his office elevate him above the vanities of curiosity, and on the banners which he plants are inscribed, "Peace on earth and good will towards men."

The following principles have given rise to CHRISTIAN MISSIONS, and sway the conduct of faithful missionaries.

1. *A deep conviction of the fallen state of the human race.* Once indeed man was in honour, but now he is in disgrace. "Wo unto us that we have sinned."—In our common father we have all sunk in the abyss of original defection, and are all actual offenders against a righteous GOD. Many have endeavoured to extenuate the offences of the heathen world. Idolaters have been represented as the untaught children of nature, whom the Supreme Being would rather pity than punish; but such are not the representations of the holy scriptures, the oracles of divine truth. That they who have sinned without law, will be judged without the law, is admitted, but it is expressly declared, that "The wrath of GOD is revealed from heaven against all ungodliness and unrighteousness of men." That such as "change the glory of the incorruptible GOD into an image" are "WITHOUT EXCUSE." And that "the judgment of GOD is," that "they who commit such things are WORTHY OF DEATH." Who will dare to oppose his judgment, to the judgment of infinite wisdom and righteousness? Or, who can be inactive while he hears the Bible proclaim "Indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, to the Jew first and also to the Gentile?"

2. Another principle influencing to holy labour is—*the total inability of the sons and daughters of men to deliver themselves.* The Jews on our earth, amounting to, at least, seven millions of its inhabitants, are still resting in the Mosaic law, a law which Christ has abolished, and which, were it now in force, could not effect their salvation, it being impossible for the blood of bulls and goats to take away sin.—The *Mahometans*, whose number is full one hundred and thirty millions, found their hopes of paradise on zeal for the Koran, veneration for Mahomet, pilgrimages to Mecca, and the persecution of Hereticks; but alas, what can these do for a sinner's salvation, if, as we are persuaded, the Koran is false, Mahomet an impostor, the pilgrimage folly, and the persecution iniquitous?—The *Heathen*, amounting to about four hundred and twenty millions, place their expectations of life eternal, in the adoration of the heavenly bodies, or of idols, which having eyes see not. They hope for salvation because they worship and wash in rivers, or because they torture and abuse their bodies in a variety of ways at which reason shudders and humanity weeps. Spits run through their tongues, threads passed through the sides, hooks fastened in their backs, the burning of women on the funeral piles of their husbands, and the crushing to death of men under the

wheels of the carriages of their gods, are among the numberless devices invented by them to take away sin.—Of the remaining inhabitants of our earth consisting of one hundred millions of Roman Catholics, forty-four millions of Protestants, and thirty millions of the Greek and Armenian church, how many are found depending for future happiness on penances, dispensations and unscriptural rites or ceremonies. *Do and live* was the law given to man in innocency. *Do and live* is the favourite maxim of our fallen race; whereas all our doings are polluted, and the word of GOD expressly declares, "that by the deeds of the law no flesh living shall be justified."

3. Another principle is, *that there is in Christ all that fulness of salvation that poor and miserable sinners stand in need of.* Jesus Christ is the glorious mediator between GOD and man; his blood can atone and his righteousness can justify. His Holy Spirit can change the stoutest heart, arrest the deepest prejudices, beget in the breast where sin has abounded the most fervent desires after perfect holiness, and transform the most infatuated idolater, or the most abandoned profligate, into a child of wisdom and an exemplary saint. The faithful missionary knows that Christ Jesus the Lord is appointed of the Father, and is exalted by his own merit, to be a hiding place from the storm and a covert from the tempest, and that there is "no other name under heaven given among men whereby we can be saved."—An experimental sense therefore of the glory and the worth of the REDEEMER, inspires the wish that all the ends of the earth may come and serve him. It animates the heart farther to learn,

4. *That this way of salvation shall be known in all the earth.* The sacred page is replete with prophecies to this effect. A few may serve as a specimen of many. Isa. ii. 2. "It shall come to pass, in the last days, that the mountain of the LORD's house shall be established in the top of the mountains and shall be *exalted above the hills*, and all nations shall flow unto it."—Isa. xi. 9. "For the earth shall be full of the knowledge of the LORD as the waters cover the sea."—Zech. xiv. 8. "Living waters shall go out from Jerusalem," *like an ocean breaking forth on each side*, "half of them towards the former sea and half of them towards the hinder sea: In summer and winter shall it be. And the LORD shall be King over all the earth; in that day shall there be one LORD, and his name one."—Ezek. xlvi. 5. "Afterward he measured a thousand; and it was a river that I could not pass over: for the waters were risen, waters to swim in: a river that could not be passed over."—The progress

of Christ's kingdom will be gradual, like the growth of the mustard tree or the operation of leaven, but at last it will be victorious. The stone which has already smitten the image is becoming a great mountain and must FILL THE EARTH.

We will mention but one Missionary principle more, namely,

5. *That the mean by which, instrumentally, the great work is to be effected, is the ministration of the divine word.* We would not be understood as supposing that this is the *only* mean. Whenever salvation goes forth as a lamp that burneth, it will be in answer to the prayers of Zion, and as it extends, private christians will, in their several circles, be instructors too; "Every man shall teach his neighbour and every man his brother until all shall know the LORD."—The King of kings may also render famines, earthquakes, pestilence, wars, or revolutions of empires, channels of peculiar instruction; but, it is at least presumable, that under the indefatigable labours of Zion's missionaries, his kingdom will come. Earthen vessels will bear the celestial treasure. The commission of Christ directs his ministers to "go out into all the world." Many shall run to and fro and knowledge shall be increased. Israel anciently was often recovered from her backslidings by the holy prophets. The light of the reformation came forth and spread while eminent men of God were bearing their testimony. *Then* may we not hope and ardently expect, that the glory of the latter day will be visible, when the precious sound of evangelical ministers has gone out into all lands and their words unto the ends of the world?

Influenced by these important considerations, and urged on by the love of immortal souls, many of the servants of IMMANUEL have gone forth, and are now employed in various and distant churches. To give you, dear Brethren, a full statement of the *extent and success of their labours* would, were it even in our power, be transgressing the bounds prescribed for our annual epistle. We will however, in as brief a manner as possible, mention a few facts, for your information and encouragement. The commission of our LORD, as before observed, directed the Apostles to go and teach *all nations*, and in Mark xvi. 20. we read that they went forth and preached *every where*. They were not *stationed* ministers, but *itinerating* missionaries. From the testimony of Eusebius and others, it appears that Peter visited Pontus, Galatia, and the places adjacent; that Andrew directed his course into Scythia, John into Lesser Asia, Philip into Media and Armenia, Bartholomew into Arabia,

Mathew into Persia, Thomas into Judea, Jude into Syria, Simon the Canaanite into Lybia and Egypt, and Matthias into Cappadocia; while Paul, as a Seraph, flew almost every where, to win souls to Jesus Christ. The first age of Christianity was eminently an *age of missions*: but after the decease of the apostles, the seed they had sown was left to spring up, corruptions gradually entered the church, the man of sin began at length to be revealed, and desire for the salvation of men was lost in the pursuit of ecclesiastical usurpation, pomp, and revenue. It is however, a very remarkable circumstance, that *in modern missions Rome has led the way*. "When the Roman Pontiffs, says Mosheim, saw their ambition checked by the progress of the Reformation, which deprived them of a great part of their spiritual dominion in EUROPE, they turned their lordly views towards the other parts of the globe." The society which in the year 1540 took the denomination of *Jesuits*, or the *company of Jesus*, were by the Pope chiefly employed, at first in India, Japan and China, after which they spared no pains in propagating their erroneous sentiments in the West Indies and on the continent of America.

In the year 1556, Protestants began to feel for the nations involved in Paganism. Fourteen missionaries were sent from Geneva to America. The Swedes also exerted their zeal for the conversion of the superstitious Laplanders, and both the English and the Dutch carried with them into their increasing foreign settlements, the doctrines of the reformation.

Early in the last century the Moravians began to organize and exert themselves in the Missionary Cause. Their spheres of action have gradually increased: besides their missions in six of the West India islands, they have Settlements in Greenland, Upper Canada and South America; their missionaries are employed also at the Cape of Good Hope, on the coast of Labrador, and in the Russian part of Asia.—The zeal, the afflictions, and the success of these United Brethren have been great.

Patronized by Christians in Scotland and in America, Elliott, Brainerd, Edwards, and others laboured among the Aborigines of our country; but it was not till about the year 1790 that the great missionary spirit, which now exists, began to diffuse itself.

On the minds of our brother Carey and of several of the Brethren of the Northamptonshire Baptist Association, in England, the case of the benighted Pagans lay with weight. Prayer Meetings for the spread of the Gospel were established, and a pamphlet was composed and

published by brother Carey, stating and enforcing the obligations of Christians to exert themselves for the conversion of the heathen. The holy flame spread, until in the year 1792, the Baptist Missionary Society was formed: Bengal was determined upon as the seat of the Mission, and our Brethren Carey and Thomas were first sent thither. A mission house has been purchased and a church constituted at Serampore, near Calcutta. Many of the natives have been added to the LORD, and some of them have died triumphing in redeeming love. Though the mission has suffered loss in the removal of several of the Missionaries by death, yet the loss has been repaired by the accession of others. Ten or twelve brethren with their wives were, by the latest accounts, engaged there in advancing a Redeemer's interest. Several natives and some of them, Brahmans, are also preachers of a glorious gospel. A new church has lately been formed at *Dinagpore*, under the care of Brother Fernandez, and the constitution of two or three more churches was in contemplation when our Brethren last wrote us. Twenty-seven persons were baptized last year, and fifteen more were under hopeful impressions. The whole word of God is translated into the Bengalee, and the second Edition of the New Testament is in the Press. Nearly the whole of the New and some parts of the Old Testament are translated into the Mahratta, Oriassa, Hindostance, and Persian languages, and the good work is still proceeding. The gains that are drawn by our Brother Carey from the College of Fort-William, in which he is the oriental professor, and those by our Brother Marshman from the school, and by our Brother Ward from the Press, are cordially devoted, as are the gains of all the brethren, to the advancement of the cause of JESUS. Oh that the LORD may abundantly recompence their self denial, and gloriously prosper their arduous and pious efforts!—By the same society an attempt was made to establish a mission at Sierra Leone, in Africa; two brethren were sent thither, but the sickness of the one and the imprudent political interference of the other, terminated the favourable expectations which were indulged of a settlement on that coast.

The piety, the engagedness, and the activity, which were so visible among the members of the *Baptist* churches, operated on other evangelical societies to such a commendable degree as to produce anxious desires to be employed in the same way. Hence in the year 1795, two hundred ministers of different denominations assembled in London and formed "the London Missionary Society."—Large sums have been

collected, and this numerous Society is zealously alive in causing the name of the LORD JESUS to be made known far and wide. Its first efforts were directed towards the Islands in the South Seas. They have since sent missionaries to the Cape of Good Hope, Canada, Newfoundland and India. It is generally believed that there are under their patronage about one hundred Missionaries.—Several Societies of a similar kind have risen of late in Scotland and other parts of Europe, and in these *United States*.—Aided by our Baptist friends and especially by the New-York, convention, our brother Holmes has laboured among the Indians of the Six Nations, among whom, to the praise of illustrious grace, great inquiries have been made respecting the way to Heaven. At the last Association in New-York a Baptist Mission Society was established there. The Dutch Reformed Church have also sent missionaries on the frontiers of our Country and into Upper Canada.—The Methodists likewise, amidst great opposition and persecution, are persevering in maintaining a publick ministry among the Negroes and others in the West Indies.—The Massachusetts Baptist Mission Society, which was formed in May 1802, have in manifold instances found the blessings of the LORD following their christian and benevolent exertions: the Magazine published by them quarterly, the profits of which are appropriated for the furtherance of the cause of God and of truth, is fraught with desirable information on this interesting subject.—The Philadelphia Baptist Missionary Society, of which several of us are members, though of recent formation, has not been left to struggle in vain. Brother T. G. JONES, who is our Missionary in the eastern parts of the State of Ohio, has already made a communication of agreeable tidings. In order to baptize *Believers in Jesus*, he has led them into waters where this holy ordinance was never administered before, and on a late tour he constituted a new Baptist Church near the town of Lisbon. Numbers listen eagerly to the preaching of the Cross, and in the work his heart appears to be much enlarged.

The general Assembly of the Presbyterian Church in the United States has of late become a Missionary body. During the three years previous to 1802, seven or eight missionaries were annually employed, and since then have increased to fifteen or twenty. The principal spheres of their exertions are among the settlers on the frontiers of the country, the Blacks, and a few of the Indian tribes.

The Charleston Baptist Association of South Carolina, at their last Session received favourable

accounts from their Missionary, brother John Rooker, relative to his ministration among the Catawba Indians. They have engaged him to continue with them and are about establishing a school for the instruction of their youth.

Of the Congregational Mission Societies of Connecticut, Massachusetts, and New Hampshire, we would now give brief statements with pleasure, were it not for the circumscribed limits of our annual letter. We wish them every success, so far as truth is maintained, in the name of the LORD GOD OF SABAOth!

And now, beloved brethren, from the unvarnished accounts we have given you, though by far too short, permit us with all seriousness to intreat you to judge of the signs of the times. Have we not almost superabounding *encouragements for future exertions?*—The sky looks red and we think rain may be expected. Oh for showers of Righteousness to bless the plains below.—Prophecy, as it relates to *time*, is no rule of action. It has been the pleasure of the HOLY GHOST so to involve in mystery the numbers, according to which, the time when “these things shall be” is to arrive, as that the profoundest theologians, the ablest servants of Jesus have been, and still are, divided in their interpretations of the same. But if the time, the *set* time to favour Zion may be known by her Children taking pleasure in her stones, we cannot but ardently hope that it is at hand. The best interpreter of *prophecy* is *its fulfilment*. It is an excellent remark of Sir Isaac Newton that “The folly of interpreters has been to foretel *times* and things by prophecy, as if God designed to make *them* prophets. The design of God was much otherwise. He gave the revelations of Job and the prophecies of the Old Testament, not to gratify men’s curiosity by enabling them to foreknow things, but that after they were fulfilled, they might be interpreted by the *event*; and his OWN PROVIDENCE, not the INTERPRETERS be manifested thereby to the world.” Such seems to be the meaning of the answer of the “man clothed in linnen who was upon the waters of the river” to Daniel. Chap. xii. 9.—The prophet was eager to know *what* and *what manner of time*, the prophecy he had heard, referred to—the reply was “Go thy way, Daniel, for the words are *closed up and sealed till the time of the end*.” The keys of time, as the great POOLE observes, HANG ONLY AT THE GIRDLE OF CHRIST.—The object of missionary Societies, beloved brethren, is great. Greater indeed than the reformation itself. *That* aimed at the overthrow of the beast, *this* at the destruction

of the Dragon, from whom the beast derived its power: “For this purpose was the SOX OF GOD manifested, that he might destroy the works of the Devil.” The almighty Conqueror is on his way. In numbers of our Churches, in various parts of our Union, the preaching of the Cross is evidently the power of God. The uttermost parts of the earth have also furnished us with SONGS!—O may the season soon come when

“Europe and Asia shall resound,
With Africa, his fame;
And thou! America, in songs
Redeeming love proclaim.”

O that we all may be truly active in the *Saviour’s* Cause. “There is the same difference between diligence and neglect or idleness, as between a garden curiously kept, and the slug-gard’s field: The one is clothed with beauty, the other with deformity.” That the eternal GOD may be glorified, immortal souls saved, civil society benefited, savage cruelties superseded, and millennial days introduced, are among the many objects contemplated by the industrious sons and daughters of grace: they cannot sleep as do others!—If Macarius did penance for only killing a gnat; if the least misconduct require purification, as was the case with the Jews when they touched things unclean, what must, on reflection, be the suffering of those professing Christians, who, owing to their indifference or sloth, cannot be represented, to put the most favourable construction on their demeanor, as *SAVING MUCH PEOPLE ALIVE!*—What purifications, what interpositions of mercy will they stand in need of, who, while thousands around them are full of energy in order to promote the universal spread of the GOSPEL OF PEACE, are themselves indulging in sleep! “O our souls, come not ye into their secret; unto their assemblies,” let each one of us say, “mine honour, be not thou united.”—The industrious bee, by his sedulity in summer, lives on honey all the winter, while the drone is not only cast out, but beaten and punished.—Dear Brethren, imitate the industrious bee; feast on the luxuries of well doing. Oh be much in prayer. Our LORD teaches us before we ask for daily bread to petition for the coming of *his kingdom*. May we be watchful against sin and satan, circumspect in our deportment, patient in suffering, fervent in spirit, active in duty, and joyful in hope. That the GOD of peace may sanctify you wholly, is the prayer of yours’ in a dear REDEEMER.

HENRY SMALLEY, *Moderator*.
WILLIAM STAUGHTON, *Clerk*.