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Baptists. Pennsylvania. Philadelphia Association,  
1810.

Minutes of the ... in Philadelphia, October ...  
1810.

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# MINUTES

OF THE

## Philadelphia Baptist Association,

HELD, BY APPOINTMENT, IN PHILADELPHIA,

October 2d, 3d, and 4th, 1810.

TUESDAY, OCTOBER 2d, 1810.

1. **AT** 3 o'clock, P. M. Brother **SILAS HOUGH** delivered the Introductory Sermon, from 1 John iii. 2. *Beloved, now are we the sons of God; and it doth not appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is.*

2. After Sermon, business was opened with prayer by Brother **WILLIAM ROGERS**, when Brother **BURGISS ALLISON** was chosen Moderator, and Brother **HORATIO G. JONES**, Clerk.

3. Letters from forty-two Churches were read.

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

Churches.	Ministers and Messengers.	Baptized.	Received by Letter.	Dismissed by Letter.	Excluded.	Deceased.	Total.
Lower Dublin,	<b>SAMUEL JONES</b> , <i>Charles Bartolet</i> , Thomas Holme, Jesse Dungan, Theophilus Harris, Joseph Wright, Abednego Whitton, David Wodenton.	3	3	2	—	2	160
† Middletown,	<b>BENJAMIN BENNET</b> *	—	—	—	—	—	134
Cohansey,	<b>HENRY SMALLEY</b> , <i>Howel Watson</i> Hervey Sheppard, John Sibley.	18	3	6	4	8	212
Great Valley,	<b>DAVID JONES</b> , Isaac Abraham, Jonathan Philips, Michael M'Clees.	—	—	—	—	2	61
— Cape-May,	<b>JENKIN DAVID</b> *, [Restored, 1.	25	—	1	—	5	67
— Hopewell 1st Church,	<b>JOHN BOGGS</b> , Amos Hart, William Garrison.	13	1	5	3	5	171
Brandywine,	— — — Charles Moore.	16	—	92	3	1	72
Montgomery,	<b>SILAS HOUGH</b> , Charles Humphrey Joseph Lunn, Thomas Davis.	—	—	6	1	2	77
Kingwood,	— — — Richard Heath, Adam Williamson.	3	—	2	1	2	122
	Carried forward,	78	7	114	12	27	1076

Churches.	Ministers and Messengers.	Baptized.	Received by Letter.	Dismissed by Letter.	Excluded.	Deceased.	Total.
	Brought forward,						
Hights-Town,	{ PETER WILSON,	78	7	114	12	27	1076
	{ William J. Cubberly. - - - -	13	3	3	—	2	347
Philadelphia, 1st Church,	{ WILLIAM STAUGHTON, WILLIAM ROGERS, <i>James Patterson, Thomas Billings,</i> George Ingels, Joseph Keen, John M'Leod, William Moulder, Joseph Maylin, Hugh Gourly, Levi Garret, William Britton, John Bradley, Joseph Moulder. -	47	14	9	2	9	473
Southampton,	{ THOMAS B. MONTANYE, John Shelmire, Abel Marple. - -	10	—	1	1	4	150
† Knowlton,	_____ - - - - -	—	—	—	—	—	17
New Britain,	_____ Edward Matthew.	—	1	—	—	—	84
Salem,	{ JOSEPH SHEPPARD, <i>John P. Cooper, Henry Mulford.</i>	26	3	4	2	1	151
Dividing Creek,	_____ DAVID BATEMAN.	1	—	—	—	—	52
New-Mills,	{ _____ ISAAC CARLILE*, <i>Benjamin Hedger, John Lane. - -</i>	2	—	1	1	2	116
† Upper Freehold,	_____ - - - - -	—	—	—	—	—	104
Pittsgrove,	_____ Levi Longshore. -	—	—	2	—	—	37
Manahawkin,	_____ Edward Jennings.	3	2	3	—	—	63
Vincent,	{ _____ Josiah Philips, Nathaniel Miles, -	5	1	4	—	—	58
Tuckahoe,	{ _____ Thomas Doughty, Elias Smith, _____	1	—	—	3	—	24
Hill Town,	{ JOSEPH MATHIAS, Philip Miller, Thomas Lunn, William H. Rowland.	—	—	3	—	2	118
Jacobs Town,	{ BURGESS ALLISON, William Snowden. - - - - -	1	—	2	—	1	57
Marcus Hook,	_____ - - - - -	—	—	—	—	—	27
Roxbury,	{ THOMAS FLEESON, Cornelius Holget, Anthony Levering, Nathan Levering, jun. - - - -	1	2	2	—	1	57
West Creek,	{ THOMAS BROOKS, Aaron Peterson. - - - - -	2	1	19	—	—	50
Shemokin,	_____ <i>John Welverton*.</i>	1	—	2	—	—	86
Amwell,	{ _____ Levi Stout, John Karr, Nathaniel Higgins. -	3	—	—	—	1	86
Burlington,	{ JAMES M'LAUGHLIN, Thomas Potts, Matthew Randall, John Boozer. - - - - -	4	1	5	3	1	83
	Carried over,	198	35	175	24	51	3316

Churches.	Ministers and Messengers.	Baptized.	Received by Letter.	Dismissed by Letter.	Excluded.	Deceased.	Total.
Mount-Holly,	Edward Thomas,	198	35	175	24	51	3316
	Joseph Leeds, William Price. - -	1	—	2	—	—	76
Dover, Y. C. P.	Moses Davis, -	—	—	1	—	2	19
Philadelphia, 2d Church,	<b>WILLIAM WHITE,</b> <i>John Hewson, Richard Proudfit,</i> Thomas Timings, Isaac Johnson, James Wiley, Adam Corfield, Nicholas Le-Heury. - - - -	25	12	9	5	—	288
Hopewell, 2d Church,	Peter Wilson, James Hill. - - -	5	—	1	—	—	61
Blockley,	John Davis,	—	—	—	—	—	—
Squan,	George C. Lentner, George Helmbold.	1	—	1	1	—	32
Evesham,	<b>ALEXANDER M'GOWAN,</b> Joseph Evans, Amos Sharp, Job Peacock. - - - - -	—	—	—	—	1	41
Trenton and Lamberton, Frankford, P.	<b>WM. BOSWELL,</b> <i>Benjamin Coles,</i> John Wheeling, Thomas B. M'Kean. — John Dainty, John Rover.	13	13	1	—	1	86
Merion,	<b>HORATIO G. JONES,</b> <b>DANIEL J. SWINNEY,</b> Francis Sheets, Peter Gilchrist. -	3	—	—	—	—	34
Philadelphia, 3d Church,	<b>JOHN P. PECKWORTH,</b> <i>Daniel James,</i> John M'Leod, Jun. Richard Vanblunk, Samuel Oakford, William Robinson, Enoch Reynolds.	5	2	—	—	—	29
1st African, Philadelphia.	John Harris,	20	10	1	—	—	60
Hephzibah,	Edward Simmons, John King. -	5	5	1	—	—	30
Lower Provi- dence.	William Griffith. -	—	—	—	—	—	90
Port-Elizabeth,	Benjamin Rhees, William Johnson.	—	—	—	—	—	11
	William Price, John Tice. - - -	—	—	—	—	—	18
	<b>Total,</b>	277	77	193	34	55	4278

Adjourned till 9 o'clock Wednesday morning.  
Brother David Jones engaged in prayer.

[Sermon this evening by brother Dodge.]

WEDNESDAY MORNING, OCTOBER 3d, 9 O'CLOCK, A. M.

The Association convened agreeably to adjournment.—Brother Montanye prayed.

4. Application was made by the three last named Churches for admission into this body, with which request there was a cheerful acquiescence.

5. Ministering brethren present, in good standing in their respective Churches, were invited to a seat with us.

6. An extract was read from the Minutes of the Warren Association, stating the liberal contributions which had been made by pious female societies, and other friends of truth, towards the enlargement of the fund of the Mission Society in the precincts of that Association; on which it was requested of Doctor BALDWIN, that he would give a short statement as to the origin and present state of the Society. The Association was gratified on hearing, that though its rise was small and discouraging, its progress has been attended with peculiar success. Thirteen missionaries are supported in their labours by its friends. The example our eastern brethren have set us, we hope will animate others to similar holy services.

7. Received communications from the following Associations: from the Warren, a letter by their messenger Br. BALDWIN, and minutes, from which it appears their numbers are 6255; from Chemung, by their messenger brother SMILEY—there are 286 who profess JESUS among them; from New-York, a letter and minutes—there are now 2436 in their connection; from Delaware, a letter and minutes, by their messenger brother DODGE, by which we learn 509 have owned Jesus among them; from Savannah River, a letter and minutes; from Charleston, a letter and minutes, apprizing us that 2658 persons have owned the LORD in their vicinity; from Shaftsbury, a letter and minutes, from which it appears they are 3303 in number; from Stonington, a letter and minutes, by which we learn there are 2481 in communion in their Association; from the Miami, a letter and minutes, which inform us that their number is 1123; from Warwick, a letter and minutes, by their messenger brother BALL, communicating to this body that they consist of 1212.

8. The following brethren were appointed to write to the corresponding Associations:—brother Sheppard, to Chemung; Horatio G. Jones, to New-York; Timings, to Delaware; Samuel Jones, to Charleston; Staughton, to Savannah River; Reynolds, to Warren; Smalley, to Stonington; Proudfit, to Baltimore; Swinney, to Shaftsbury; Mathias, to Warwick; D. Jones, to Miami; Wilson, to Redstone; Randall, to Neuse.

9. Brethren Montanye and M. Laughlin, were appointed a committee to examine the Letters and Minutes of the several corresponding Associations, and report to this body whatever may demand our attention.—Adjourned till 3 o'clock, P. M.—Brother Fleeson prayed.

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

Brother Samuel Jones prayed.

10. The Circular Letter, composed by brother Mathias, was read; and brethren Samuel Jones and T. B. Montanye, together with the Author, appointed a committee for its revision.

11. Messengers were appointed to the following Associations:—To Delaware, brethren Brooks, White and Hough; to Warren, brethren Allison and Staughton; to Baltimore, brother White; to New York, brethren D. Jones, Peckworth, James and Mathias.

12. The Churches are again reminded of the good effects resulting from the quarterly Prayer Meetings, and most affectionately intreated not to neglect them; observing instead of the first Tuesday in October, the Thursday preceding,

13. The following supplies were appointed for destitute Churches, viz.

For UPPER-FREEHOLD.—Brother Leonard, the 2d and brother James the 3d Lord's day in October; brother Boggs, the first in April; brother D. Jones, 2d in May; brother Boswell, the 1st in July.

MANAHAWKIN.—Brother M'Gowan, the 4th Lord's day in November; brother Carlie, the 4th in February; brother Brooks, the 4th in May; brother Proudfit, the 3d in August, and brother Mathias the 4th.

LOWER PROVIDENCE.—Brother Patterson, the 2d Lord's day in Oct. and Nov. and 4th in March, April, May, June, July and September; brother Proudfit, 3d in November, January and May; brother Samuel Jones, 1st in March; brother Mathias, 1st in May.

AFRICAN CHURCH PHILADELPHIA.—Brother Hewson, the 4th Lord's day in each month, the ensuing year, and brother James the 2d Lord's day in each month, in the afternoon; brother Proudfit, 1st Lord's day in December, February, March, April, May and June; brother Samuel Jones, 3d in November; brother David Jones, 3d in April; brother Mathias, 3d in February; brother Bateman, 3d in July.

DOVER.—Brother White, 3d Lord's day in November; brother Bartolet, 2d in April; brother Bateman, 1st in August; brother Dodge, 5th in April.

PITTSBORO.—Brother James, 3d Lord's day in June; brother Proudfit, 2d in April; brother Brooks, last in April.

PORT-ELIZABETH.—Brother Brooks, 2d Lord's day in December; brother Cooper, 2d in November; brother Smalley, 2d in January.

14. Brother Boggs was appointed to write the Circular Letter.

15. Brother David Jones to preach the Introductory Sermon, in case of failure, brother Staughton.

Adjourned till 11 o'clock to-morrow morning.—Brother Horatio G. Jones prayed.

[Sermons last evening, in the different Baptist meeting-houses in the city.]

THURSDAY, OCTOBER 11th, 11 O'CLOCK, A. M.

Met pursuant to adjournment.—Brother White prayed.

16. The Churches are requested to inform the Association, in their letters the ensuing year, whether they wish this body to meet as usual on the first Tuesday in October, or on the fourth Tuesday of said month.

17. Letters to the different Corresponding Associations were read and adopted.

Adjourned to 3 o'clock.—Brother M' Laughlin prayed.

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

Brother Wilson prayed.

18. It was moved and seconded, that instead of writing to each Association distinctly, a general corresponding letter should be annually written and printed; which was negatived.

19. The committee appointed to examine the different corresponding Minutes and Letters, reported as follows: viz. From the Shaftsbury Association, that a certain DENNIS EGGLESTON, formerly a Baptist, is by them regarded as an impostor: also, from the Chemung Association, that they disclaim all connection with DAVID JAYNE, formerly of Owego Church, for preaching heretical doctrines.

20. The Circular Letter was by the committee produced and adopted.

21. The Churches are requested as soon as possible, to forward their subscriptions to brother Allison, for his History of this Association.

22. The Association received a communication from Mr. Wm. W. WOODWARD, announcing that the Commentary of DR. GILL on the New-Testament was now printing, and that he contemplates presenting the public with the whole New-Testament in one year. The Association recommends a continuance of individual exertion in promoting subscriptions for the work.

23. The Committee appointed concerning the books of the Association was continued.

24. The Association understanding that our brother Staughton has abridged Doctor Gill's Body of Doctrinal and Practical Divinity, so as to reduce the whole to an octavo volume; believing that its circulation will contribute to the diffusion of divine truth, recommend the procuring of it to the Churches and Congregations in our connection.—The work may be obtained of our brother Hellings, No. 40 North Second Street.

25. This Association has received acceptable information, that our brother Dr. BALDWIN has written another volume on the subject of Christian Baptism. From the commendation of the work given by some of the brethren who have perused it, and from the well known character of the author, this Association recommends it to general perusal.—It is entitled, "A series of Letters, in which the distinguishing sentiments of the Baptists are explained and vindicated: in answer to a late publication by the Rev. SAMUEL WORCESTER, A. M. addressed to the Author, entitled, 'Serious and Candid Letters' By THOMAS BALDWIN, D. D. Pastor of a Baptist Church in Boston."—The work may be procured of our brethren Rogers and White, in Philadelphia.

26. The following observations and queries were submitted by the second Baptist Church of Philadelphia, viz. "Two things, brethren, of very great concern to the Baptist interest, call for your serious attention, and which we trust are not entirely out of your reach;—these are the numbers of Churches destitute of the ministry, and the hardships experienced by infant institutions in erecting for themselves convenient places of worship — We submit the following to your serious investigation:

1. Is there nothing in the practice of other societies, or of our brethren ABROAD, worthy of our imitation, which it would be of advantage to adopt?

2. If not, is there no other expedient, which consistent with the gospel can be devised to afford the necessary aid?

27. The following sums were collected for the Mission Fund.

Salem, - - -	\$ 8 90	Roxbury, - - -	10 00
Southampton, - - -	17 17	1st Philadelphia, \$ 48 95	} \$ 121 95
Hights-Town, - - -	10 00	during Association, 73 00	
Great-Valley, - - -	16 36		
		Total,	\$ 184 38

28. The following committee was appointed to inquire into the Will of RICHARD SPARKS, so far as it relates to a Burial-Ground of the Seventh-day-Baptists in this city; namely, Samuel Jones, William White, Burgiss Allison, Matthew Randall and Theophilus Harris.

29. Brother Ustick was appointed to print the Minutes; brother M'Laughlin to superintend their printing, and brethren Staughton, Rogers, Peckworth and Allison their distribution.

30. The Association has no objection to the measure, should the Mission Society approve it, that the Annual Sermon of the Society be delivered on one of the evenings during their session.

31. It was resolved, that in future the queries from the Churches be always read at the same time with the letters which contain them.

32. The next Association is to be held in Philadelphia, the first Tuesday in October 1811, at the usual place; and, in case of any malignant disease in the city, to meet at Salem, New-Jersey. The public services to commence at 3 o'clock, P. M.

Adjourned to 9 o'clock in the evening.—Brother Swinney closed by prayer.

Met, agreeably to adjournment, at 9 o'clock in the evening, attended to the reading of the Minutes, and concluded with prayer by the Moderator.

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### (CIRCULAR LETTER.)

The Philadelphia Baptist Association, convened in Philadelphia, the 2d, 3d, and 4th of October, 1810, to the Churches composing the same, sends Christian Salutation.

BELOVED,

THROUGH the mercies of our God, we have once more been permitted to meet in peace and attend to the concerns of the Association; exceedingly happy in the interview with, and refreshed by the countenances of one another. The tidings communicated by your letters have been diverse: some expressive of, have mingled sensations of grief: while the pleasing intelligence others have afforded, has been to us as cold water to a thirsty soul.

Anticipating your expectations, we present you with our annual epistle, not as having dominion over your faith, but as helpers of your joy.

To aid you in your heavenly pilgrimage, we invite your attention to a review of some of the precious Promises of God's holy word, and an application of them to your several circumstances and conditions.

By the term PROMISE, we understand an engagement to bestow some benefit: hence the promises of God, are the kind declarations of his word, in which he hath assured, he will bestow blessings upon his people.

In addressing you upon the Divine Promises, we can only take a brief view of the subject; as they are so extensive and numerous, in connexion with the characters and

cases to which they are adapted, that the limits of a letter will not admit of an ample discussion.

Notwithstanding the promises and invitations of the word are numerous, and the characters and circumstances, which they are happily calculated to meet, various; there are none in all the sacred pages from which the ungodly can challenge any comfort: So far are they from having any right to God's promises, that for the present they are under the curse, and consequently exposed to all the plagues and threatenings in God's book, Deut. xxvii. 26. Nor are there any conditions to be performed by the creature, as deserving the good things promised; for the conditions themselves (as some call them) that will draw down the blessings from above, as faith, as repentance, &c. are as much the gift of God as the promises, and are included in the covenant of grace, Jer. xxxi. 33. There are some promises, it is true, that appear conditional, which had relation to the Jews as a nation, and respected temporal good things that the Lord would bestow upon them; whilst they were to attend to the outward rituals and ceremonies of the Jewish worship, and to serve the Lord and him only (which they had promised, and had in their power to do) as the conditions of enjoying the promised land and prosperity therein,



Exod. xix. 5—8. Hence we frequently read of the Jews, distressed and harrassed in the land of Canaan, for their forsaking God and neglecting his ordinances, Judg. ii. 12—20.; and led out of into captivity, 2 Kings xviii. 11, 12.; and finally rejected from being the people of the Lord, Matth. xxi. 43. And it seems to have an aspect unfavourable to a nation's prosperity, where impiety and infidelity prevail, and where God and his laws are not regarded. May the Lord avert the evils we justly deserve, for our many and grievous provocations, and grant a speedy reformation!

Having premised thus much: we proceed to notice, that the promises of God are ABSOLUTE, and have respect to Christ as Mediator, or to his people through him. First, Those that God has given concerning his Son, in his covenant engagements and in the work of redemption; as, the promised seed, Gen. iii. 15.—the chosen of the Father, Isaiah lxii. 1 —the gift of God, John iii. 16. the ransom found, Job xxxiii. 24.; and for the accomplishing of which he had a body prepared for him, Heb. x. 5. In all that he he did and suffered, he had the assurances of his Father's delighting in him, Matth. iii. 17. that his prayers were heard, John xi. 42. and that his obedience and death should bring a revenue of glory to God, and the salvation of all the elect; which was the joy set before him, that enabled him to endure the cross and despise the shame, Heb. xii. 2. Secondly, Those that flow through Christ unto his people; who are designated in the word of God, as chosen in Christ, Eph. i. 3.—given unto him, John xvii. 9.—redeemed by his blood, Rev. v. 9 —called children of God, Rom. viii. 17. and the heirs of promise, Hebrews vi. 17. To those the promises of God, in Christ, are yea, and in him Amen, to the glory of God. That you may feel an interest in them, and apply them to your several cases, we will more particularly characterize those that are invited to take encouragement from them.

First, The awakened sinner, who being wrought upon by the Holy Spirit, is convinced of his sin, and viewing a holy God offended, his law violated, and his justice ready to be executed upon him; thus self-condemned, he has no plea to extenuate his guilt, but acknowledges that God would be just in executing his wrath upon him; and as one wholly divested of all self-dependence, and having his immortal all at stake, with the publican he cries, "God be merciful to me a sinner." Such are described as broken hearted, Isaiah lxi. 1. poor and needy, Psalm lxxii. 12. sick, Matthew ix. 12. heavy laden, Matthew xii. 28. hungry and thirsty, Matthew v. 6 &c.; to whom there are many promises directed, *being exceeding great and precious*; suitable in their nature, relating to things most needful to sinners, and answerable to all their wants. They are *breasts of consolation*, from whence the soul derives strength and nourishment: for while in their spiritual infancy, they are compared to babes: the word, as *milk* suitable to the nature of babes, is applied to them; which denotes the easy and plain truths of the gospel, whereby they are delighted, nourished, healed and restored.—Secondly, The more advanced believer; who, sensible of his helplessness and need, having beheld a sufficiency in Christ, adequate to all his wants, has been enabled to embrace him with all the blessings of his mediation; whereby he is led to rejoice in him as his Lord and King, esteeming him precious to his soul, delighting in his service, and with gratitude rendering obedience to all his commands.

Such, though highly favoured of the Lord, are subject to various trials, distresses and fears in their pilgrimage state; under which they would sink in despondency, were it not for the exceeding great and precious promises that are given for their support and consolation, and which the Holy Spirit applies unto them. Are you assaulted with the fiery darts of temptation? Jesus the great Redeemer was also tried being tempted, yet proving a

glorious conqueror, "he is able to succour them that are tempted;" wherefore the tempted soul is encouraged, under his severe trial, to put his trust in his great deliverer, "who will not suffer you to be tempted, above that ye are able; but will with the temptation also make a way to escape."—"The Lord knoweth how to deliver the godly out of temptation." Do you mourn over the corruption of your nature, and the rising of indwelling sin? An apostle was made to cry out in the bitterness of his soul, "O wretched man that I am! who shall deliver me from the body of this death!" yet could triumphantly say, "I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin;" which denotes a war in the members: but he who by his victorious grace, hath conquered sin in your heart, will never suffer it to have dominion over you; and though you may have many severe conflicts, and an easily besetting sin, yet his grace is sufficient for you, and his strength is made perfect in weakness.

Do you taste the wormwood and gall of affliction? This appears to be the christian's lot in a greater or less degree. "Many are the afflictions of the righteous." "In the world ye shall have tribulation." It is true there are some promises expressive of a preservation from trouble. as Psalm xci. 10. and cxxi. 7.; but this favour you are not to expect as your continual portion: besides, the passages have respect more particularly to calamities and judgments that come upon the wicked, while the righteous shall escape the evil: as the destroying angel slaying all the first born of Egypt, while the Israelites were preserved; so Lot must leave Sodom, before the awful destruction of the cities of the plain. It is not expedient that you should be brought from Egypt to Canaan, without travelling through the wilderness of affliction and trial; for they are necessary to christians as a trial of their faith. Abraham was tried, when he was commanded to offer up his son; but he manifested his faith and trust in God, by his obedience; Job, the

afflicted man of God, could say, "when he hath tried me I shall come forth as gold." They are also necessary to humble them, under their backslidings and forgetfulness. David experienced the truth of this when he said, "Before I was afflicted I went astray, but now have I kept thy word." The Lord led the children of Israel forty years through the wilderness to humble and to prove them. They are no small evidence of their adoption. "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening God dealeth with you as with sons." "But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons." And lastly, they are represented as beneficial to the believer, in his preparation for glory; "for our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

We next observe, that God will support and comfort his people under all their afflictions. "The Eternal God is thy refuge, and underneath are his everlasting arms." "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burnt; neither shall the flame kindle upon thee." They are also sanctified to them, so as to *purge away the dross and tin*; and as the Lord causes *all things to work together for good, to them that love God*; so afflictions have their share in the work. The Lord will also deliver from affliction: this he hath promised repeatedly. "Many are the afflictions of the righteous, but the Lord delivereth him out of them all." "For I will turn their mourning into joy, and will comfort them and make them rejoice from their sorrow;" which are expressive of a deliverance from sorrow and affliction either in this life, or an emancipation from sin and all distresses, into the realms of light and joy; where "God shall wipe away all tears from their eyes."

Are you called to suffer for Christ's sake and the gospel's? We reckon with the apostle, "that the sufferings of this present time,

are not worthy to be compared with the glory, which shall be revealed in us." Christ has pronounced such *blessed*; "for their reward is great in heaven." Are you called to signal duties? "Thy shoes shall be iron and brass; and as thy days, so shall thy strength be."

Do you meet with opposition in your christian course? "A worm Jacob shall thresh mountains, and beat them as chaff." The Lord promised to Abraham, that he would be his shield and exceeding great reward. Are you in straitened circumstances in life? He that fed Elijah by ravens, will not forget you. David could say, after passing through the several stages of life, "I have been young, and now am old, yet have I not seen the righteous forsaken, nor his seed begging bread." Not that it is to be expected that Caleb's blessing of the nether spring should overflow to the gratifying of their carnal desires; but that they shall have a competent supply of their wants, with the blessing of God upon them; and learn with the apostle, that in whatsoever state they are, therewith to be content.

Are you bereaved of a parent, or an husband? "A father of the fatherless, and a judge of the widow, is God in his holy habitation." "Leave thy fatherless children, I will preserve them alive, and let thy widows trust in me."—of children? Holy Job could say, "The Lord gave, the Lord hath taken away, blessed be the name of the Lord."

Does old age and its infirmities press heavy upon you? "Even to your old age, I am he; and even to hoar hairs, will I carry you." "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in his season."—In a word, are you called to pass the Jordan of death? However gloomy the prospect before you, through the prevalency of unbelief; yet he that divided the waters, for his ancient Israel to pass through and take possession of the promised land, will calm the winds and assuage the tides, for his spiritual Israel, in that trying hour, and give them possession of the heavenly Canaan. "Though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me, thy rod and thy

staff, they comfort me." Death is one of the blessings, to which believers are entitled, and a material one too, as it is the way to glory. And however terrible it is in itself, and the cup bitter to the taste, yet it is sweetened by Christ, who drank the dregs thereof; and who, passing triumphantly thro' its territory, in his way to his throne, can by his power and presence, make the mind tranquil and serene in the hour of dissolution; while in expectation of the immediate enjoyment of the crown of righteousness laid up in heaven, the soul is made willing to exchange the earthly house of this tabernacle, for a building of God, an house not made with hands, eternal in the heavens. But that glorious state of blessedness and joy, so much promised as the future portion of the believer, and which is a superlative object of their hope, will take place at the resurrection of their bodies; "when this corruptible shall put on incorruption; this mortal, immortality, and death shall be swallowed up in victory;" when a reunion of soul and body dwelling in the "presence of God, where there is fulness of joy; and at his right hand where there are pleasures for ever," shall consummate their eternal felicity.

How exceedingly glorious the promises then, as the worthy Keach observes; "they may be compared to the land of promise, they flow with milk and honey; they are like a rich mine, abounding with precious treasure; the further you dig, the more precious gold you will find." But do doubts arise with respect to the fulfilment of them? What enhances their worth, and makes them the more precious, is the certainty of their accomplishment: which is manifest from their author; who is God, that cannot lie, Titus i. 2. and who hath confirmed his counsel by an oath; "wherein God willing more abundantly, to shew unto the heirs of promise, the immutability of his counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge, to lay hold upon the hope set before us." They are also sure,

because in the hands of Christ to give. He is the grand repository, in whom are stored all good things for his people; and out of whose fulness they receive grace for grace. And lastly, they are ratified by his blood; which seals and confirms the blessings of the new covenant, Hebrews xii. 24.

God hath ever kept his promises, and ever will, until they are all fully accomplished: for heaven and earth shall pass away, but his word shall not pass away, Matthew xxiv. 35. He promised Noah, he would not drown the earth any more; and how graciously hath he kept that promise, and continued the token in the cloud unto this day. Which covenant with Noah, the Holy Ghost applies to the church in her affliction, Isaiah liv. 9. 10. He promised Abraham a son, and by the miraculous interposition of divine Providence, the promise was fulfilled; which the apostle Paul particularly notices in his account of the faithful of old, Hebrews xi. 11. He promised the land of Canaan, and rest therein to Israel's seed: how punctual was he in performing it; as Solomon observes, 1 Kings viii. 56. Blessed be the Lord that hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise, &c. God promised to send a Saviour into the world; and when the fulness of time was come, he sent forth his Son, Galatians iv. 4. In the likeness of sinful flesh, Romans viii. 3. To put away sin by the sacrifice of himself, Hebrews ix. 26. He promised the effusion of the Holy Ghost; which was miraculously fulfilled on the day of Pentecost, Acts ii. 4—33. He hath also promised his powerful operation, upon the hearts of sinners, for their conversion; and which has been happily experienced by every soul that has been brought out of darkness, into his marvellous light.

But more glorious manifestations of his power and grace are to be expected in days yet to come: in the enlargement of the church—When there shall be an increase of spiritual light and knowledge; when peace shall flow like a river and all unhappy discords shall cease, when her worshippers shall

be more spiritual and pure, and her watchmen shall see eye to eye. Secure under her great Shepherd, there shall be none to make her afraid; when all that will not submit to Christ as King in Zion shall be destroyed, and the work of the Lord shall prosper in his hands; until like leaven, the mustard seed, or the stone cut out of the mountain without hands, his kingdom shall grow and extend until all the redeemed of the Lord, of the Jews as well as the fulness of the Gentiles, shall be gathered in. He hath appointed the means to effect the end, in the ministration of the word and ordinances; and to accomplish which, he raises up and qualifies men for the work of the ministry: "having a diversity of gifts but the same spirit." "For the perfecting of the saints, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." And lastly, he assured his disciples, after his divine commission to them, and with them to all his faithful servants, that he would be with them alway, even to the end of the world, Matt. xxviii. 20.

From the view that we have taken of the promises, we presume that a proper application of them, will prove an antidote to despair; for there is no extremity so great, but there are promises suitable to it, and abundantly sufficient for our relief in it. What care is taken to ease the conscience under the burden of guilt, and the apprehensions of divine wrath, by the most gracious promises of pardon and mercy! What assurances given of reconciliation and acceptance with God, through the blood and intercession of the Redeemer! To what glorious privileges and high honours is the christian advanced! with assurances of sufficient grace and strength, to capacitate him for every duty, and to support him under every trial.—They are also a motive to patience. That although you may not experience present comfort from the promises, yet the Lord will hasten it in his time. The apostle James in exhorting to patience, produces the husbandman as an example: "Ec-

hold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain." "For the vision is for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it, because it will surely come, it will not tarry."—They should excite to the duty of prayer. Notwithstanding the promises are absolute, and given of God's free and sovereign pleasure, yet he will be sought unto; and in your asking, with submission to his will, you shall receive those blessings at his hands that are best for you. The scriptures abound with exhortations and encouragements to prayer; and with what comfort may the christian address himself to God in Christ, when he considers the repeated assurances that his prayers shall be heard? "Call upon me in the day of trouble, I will deliver thee." Casting all your care upon him, for he careth for you.—They are an incentive to perseverance. So far are the promised blessings of grace and glory, from being a plea to indulge in indifference and neglect of the duties of religion, that they are rather an encouragement to them; as we may take an example from Joshua, who though he was assured that not a man should be able to stand before him, but all his enemies should be conquered by him; this did not make him secure, nor hinder him from taking all the proper precautions against his enemies, and of making use of all means to obtain victory over them. God hath not pro-

mised seed time and harvest, to indulge in slothfulness, but that in the proper use of means, the earth shall yield her increase. "The soul of the sluggard desireth, and hath nothing: but the soul of the diligent shall be made fat." The gospel calls to diligence, watchfulness and care in the christian race, and it is he that overcometh obtains the victory:

"To patient Faith the prize is given."

And now, dear brethren, we would urge your serious attention to the sacred pages. Make them the man of your counsel: pore over the precious truths contained therein; for it is necessary in order to make a right application of the promises, that you become thoroughly acquainted with them; for they are pleasant words, that are as an "honey comb, sweet to the soul and health to the bones:" and therefore "well deserve to be bound upon your fingers and written upon the table of your hearts." Above all, that you may have the comfort of the promises, a steady exercise of faith and trust in the *Power, Goodness and Faithfulness* of GOD, is highly necessary; with an eye fixed upon the LORD JESUS CHRIST, as the only foundation of your hopes, in and through whom alone all the promises are made good to you; and upon the HOLY SPIRIT, your comforter and guide; that through his powerful influences, you may rightly understand and apply—firmly believe and discover, the excellency of the promises; to the comforting of your souls, strengthening your faith, and confirming your hope, unto the end; and that now being *followers of*, you may finally be *partakers with, those who through faith and patience inherit the PROMISES.*

BURGISS ALLISON, *Moderator.*  
HORATIO G. JONES, *Clerk.*

THE PHILADELPHIA BAPTIST MISSION SOCIETY announce, with pleasure, to the Churches and the Public, that there are seven Missionaries at the present time in their service. Brother Thomas G. Jones is engaged in the tract of country near the dividing line of the states of Ohio and Pennsylvania—Brother Thomas Smiley, on the western waters of the Susquehanna. Brother Henry George is labouring on the waters of Owl-Creek in the Ohio state, and Brother William West on the margin of Lake Erie and the country adjacent. Brother Montanye, for two months in the year, has been and continues engaged on the small towns on the Delaware, and in other parts of Bucks and Northampton counties, Pennsylvania. Brethren Bateman and Cooper, whose appointments originated at the present meeting, have their tours assigned them in parts of West-Jersey, where the gospel is never or seldom preached; excepting that Brother Bateman is instructed to devote a part of his time in Pennsylvania.—The information received from the Missionaries is peculiarly encouraging: a holy zeal for the spread of the Redeemer's kingdom among us, we trust is greatly reviving. It is hoped the churches generally will catch and retain the sacred flame, and that (to use the words of our brother Carey), we may be assisted to "EXPECT GREAT THINGS AND ATTEMPT GREAT THINGS."

October 5th, 1810.

WM. STAUGHTON, Secretary to the Society.

N. B. The time of the Annual Sermon and Collection of the Society, is changed from the first Thursday in April, to the evening of the first day of the meeting of the Association.