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Baptists. Pennsylvania. Philadelphia Association, 1812.

Minutes of the Philadelphia Baptist Association.

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MINUTES

OF THE

PHILADELPHIA BAPTIST ASSOCIATION,

HELD, BY APPOINTMENT, IN PHILADELPHIA,

October 27th, 28th, and 29th, 1812.

TUESDAY, OCTOBER 27th.

1. AT 3 o'clock P. M. brother **WILLIAM STAUGHTON** delivered the introductory sermon, from John iii. 31. *He that is of the earth is earthly, and speaketh of the earth; he that cometh from heaven is above all.*

2. After sermon, business was opened with prayer by brother **SAMUEL JONES**, when brother **JOSEPH MATHIAS** was chosen moderator, and brother **SILAS HOUGH**, clerk.

3. Letters from the 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,	{ SAMUEL JONES , Thomas Holmes, Theophilus Harris, William Maghee, Richard Burk, John Watts, John Boozer.	17	3	2		4	178
† Middletown,	{ BENJAMIN BENNET .*						126
Great Valley,	{ DAVID JONES , Isaac Abrahams, David George, Samuel King, Henry Conkle.						60
Brandywine,	{ ————, <i>Charles Moore</i> ,* Thomas Baldwin.	3		3	1		65
		20	3	5	1	4	429

Churches.	Ministers and Messengers.	Baptized.	Received by letter.	Dismissed by letter.	Excluded.	Deceased.	Total.
	Brought forward,	20	3	0	0	4	429
Montgomery,	{ SILAS HOUGH, Charles Humphrey, Joseph Lunn, William Collom.	2		5		1	73
Philadelphia 1st Church,	{ HENRY HOLCOMBE, WILLIAM ROGERS, <i>Benjamin Coles,</i> Thomas Shields, George Ingles, John M'Leod, Joseph Keen, Hugh Gourley, Benjamin Thaw, William Britton, William Moulder, Levi Garret. Rest. 1	1	16	13	4	12	380
Southampton,	{ THOS. B. MONTANYE. John Shelmire, James Dungan, Jonathan Potts, Enos Morris, Joshua Jones, William Miles.	7		2		4	159
New-Britain,	{ ———, Edward Mathew, Jonathan Doyle, Joseph Thomas. Rest. 2	2			1	3	84
Upper Free- hold,	{ ———, James Clayton.	2		2		3	102
Vincent,	{ ———, Josiah Philips.	2		4			54
Hilltown,	{ JOSEPH MATHIAS, Isaac Morris, John Mathias, Thomas Williams. Rest. 1	1		4	1	2	110
Marcus Hook,	{ ———, Joseph Walker,	6		1		1	32
Roxbury,	{ THOMAS FLEESON, John Levering, Charles Levering.					2	55
Shemokin, + Dover,	{ John Woolverton.	4			1	1	87
		60	19	36	8	33	1583

Churches.	Ministers and Messengers.	Baptized.	Received by letter.	Dismissed by letter.	Excluded.	Deceased.	Total.
	Brought forward,	60	19	36	8	33	1583
Philadelphia 2d Church,	{ WILLIAM WHITE,* JOHN HEWSON, R. PROUDFOOT, <i>James Clark,</i> <i>Isaiah Stratton,</i> Isaac Johnson, Thomas Timmings, Philip Halzel, James Wiley, George Swope, Cornelius Trimnel. Rest. 1	38	9	8	4	3	350
Blockley,	{ ————, Amos Penegar, George C. Lentner, William Fetters.				1		35
† Squan,	{ ————.						41
Frankford,	{ DAVID JONES, Jun. Thomas Gilbert, William Rawley.	3	1	4			31
Merion,	{ HORATIO G. JONES, DANIEL J. SWINNEY, Peter Gilchrist, William Evans.	3		1	1		35
Philadelphia 3d Church,	{ JOHN P. PECKWORTH, <i>Daniel James,</i> <i>John Cox,</i> John M'Leod, Jun. Samuel Oakford, Charles Little, Lewis Worrell.	30	2	7	1		112
1st African, Philadelphia,	{ JOHN KING, John Harris, Edward Simmons, Samuel Johnson, Robert Randall, James Bowen, Southey Davis, Charles Francis. Rest. 3	4	12		2	1	58
Hepzibah,	{ ————, John Powell.	4		10			82
Lower Provi- dence,	{ ————, William Johnson, Benjamin Rees.	2					17
		144	43	66	17	37	2344

Churches.	Ministers and Messengers.	Baptized.	Received by letter.	Dismissed by letter.	Excluded.	Deceased.	Total.
Sansom Street, Philadelphia,	Brought forward, WM. STAUGHTON, THOMAS BILLINGS, JAMES PATTERSON, <i>James Tomlins,</i> George Mustin, Joseph Maylin, John Sisty, John Bradley, Philip Jones, John Mitchell, Christopher Wilkinson, Robert Leak, William H. Richards.	144	43	66	17	37	2344
		65	24		5	2	220
		209	67	66	22	39	2564

Adjourned till 9 o'clock to-morrow morning.

Brother Rogers prayed.

Missionary sermon this evening by brother Thomas Smiley.

WEDNESDAY, OCTOBER 28.

Met pursuant to adjournment. Brother Deniston prayed.

4. Our ministering brethren present, in good standing in their respective churches, were invited to a seat with us.

5. Received communications from the following Associations, viz:

Association.	Messengers.	Letter for 1811,	Minutes.
Warren,		Do.	Do.
Charleston,		Do.	Do.
Warwick,		Do. for 1811 and 1812,	Do.
Delaware,	{ Brother Daniel Dodge, Brother Jethro Johnson, }	Do. for 1812,	Do.
Chemung,	Brother Thomas Smiley,	Do.	Do.
Miami,		Do.	one Do.
New York,	Brother Thomas Brown.		
Baltimore.			
Redstone.			
Savannah River,			Do.
Shaftsbury.			
Stonington.			
Beaver,		Do.	
New Jersey,	{ Brother Henry Smalley, Brother John Boggs, Brother Joseph Sheppard, Brother Burgis Allison, }	Do.	Do.

A letter, dated August 1811, was received from the Beaver Association, soliciting correspondence with us, which was cheerfully assented to.

A letter was also received from the New Jersey Association requesting a correspondence; but a difficulty arising from the name of Mr. John Cooper appearing in the letter as one of their messengers; a committee was appointed to confer with their messengers present, on the subject, who made the following report.

That they, finding those brethren not in possession of any documents to repel the charges that a council of this body, several years ago, found against him, recommend to the Association, and hope their brethren of the New Jersey Association generally will not be displeased at the measure, that his name be not introduced on our minutes with the other delegates.—With which the Association concurred, and the request of the New Jersey Association was with pleasure acceded to.

6. Communications were made by our brother Rogers relative to a glorious work of the Lord that has lately taken place in Bristol in the state of Rhode Island, and which has also been felt in Providence, Harwich and other towns in the New England states. He also read a most encouraging letter from our brother Carey mentioning the circulation of the blessed gospel in India, and especially at Calcutta. He also imparted the cheering intelligence of the addition of 1000 persons and upwards, within a short period, to the Green River Association, Kentucky; and of more than 3000 to the churches in Virginia, in Essex and King William's county, in the course of about 18 months. New Associations, it appears, are forming in New England, Nova Scotia, the Genessee country and almost in every part of America. Brother Holcombe gave an encouraging statement of revivals he had lately heard of, in the southern states—And brother Staughton supplied us with some acceptable communications on the state and prosperity of the churches in England. The Association rejoicing in the enlargement of the Mediator's kingdom, offered their heart-felt and vocal praises to his adorable name.

7. The circular letter written by brother Horatio G. Jones was read, and brethren Holcombe and Dodge were appointed, in conjunction with the author, a committee of revision.

8. Appointed brethren Proudfoot and David Jones, jun. to examine the minutes of the corresponding Associations.

Adjourned till 3 o'clock P. M. Brother Fleeson prayed.

Three o'clock, P. M.

Met pursuant to adjournment. Brother Coles prayed.

9. A letter of dismissal was granted to the church at Upper Freehold, agreeably to their request, to join the New Jersey Association.

10. The committee appointed to examine the minutes of the corresponding Associations, reported, that the Savannah River Association united with other Associations in warning the churches against certain persons, bearing the character of Baptist ministers, as impostors, viz. William Dawes, Jesse Hassel, Ledford Paine, John M'Carey,

William Thomas and John Williams. This Association also take the liberty to unite with their sister Associations in warning the churches against the above named persons.

11. Appointed the following brethren to write to corresponding Associations—To the Warren, brother Swinney—to Charleston, brother Staughton—to Warwick, brother Tomlins—to Delaware, brother David Jones, jun.—to Chemung, brother Holcombe—to Miami, brother Billings—to Baltimore, brother Stratton—to Redstone, brother Cox—to Savannah River, brother Sheppard—to Shaftbury, brother Smiley—to Stonington, brother Mathias—to Beaver, brother H. G. Jones—to New Jersey, brother James.

Sermons this evening in the five Baptist churches.

Adjourned till 10 o'clock to-morrow morning. Brother Montanye prayed.

THURSDAY, OCTOBER 29.

Met pursuant to adjournment. Brother Staughton prayed.

12. Appointed supplies for the distitute church of Brandywine,

Brother David Jones, jun. 4th Lord's day in April.

Brother Horatio G. Jones 4th in May.

Brother John King 1st in June.

Brother Tomlins 1st in December.

13. Brother Benedict of Pawtucket, Rhode Island, having issued proposals for publishing a general history of the Baptist denomination in America, this Association, wishing to give every encouragement to the work, earnestly recommend the subject to the attention of their brethren and others throughout the union.

14. Our brother James Patterson, No. 142 South Fifth street, Philadelphia, is the present agent for the Massachusetts Baptist Missionary Magazine, edited quarterly at Boston by Dr. Baldwin, at the moderate price of 12½ cents single, or 10 cents by the dozen, a work truly valuable.

15. The brethren appointed to frame and digest a plan, &c. as referred to in the 18th article of last year's minutes, respectfully inform the Association that, as each church will probably feel a desire to adopt plans corresponding with their own views and circumstances, they have not been able to fulfil, to their wishes, the services assigned them; they submit to the Association whether the recommendation contained in that article may not be sufficient.

16. The corresponding letters to our sister Associations were read and approved. And the following brethren appointed messengers. To the Delaware, brethren Rogers and H. G. Jones.

Adjourned till 3 o'clock P. M. Brother Allison prayed.

Three o'clock, P. M.

Brother Sheppard prayed.

Continued to appoint messengers to corresponding Associations. To the New Jersey, brethren S. Jones, Rogers, Staughton, Holcombe, Billings, Montanye and White.

17. The circular letter, as reported by the committee, was adopted.

18. Query from the church at Marcus Hook, viz. Could not some plan be adopted by the Association to send one or more evangelical teachers to the many places destitute of a preached gospel? Answer. The Association, for particular reasons, think it proper to refer the subject to the Mission Society.

19. Brother Holcombe is appointed to write the circular letter for the next year.

20. Brother Mathias to preach the introductory sermon, and in case of failure brother Swinney.

21. As the books of the Philadelphia Association were originally given by our English brethren with a view of affording help to our churches in this country when themselves and the country were in a state of infancy, now that the Lord has greatly increased us, and books and information are generally within our reach, we submit it to the churches of this Association and to those lately formed out of us into an Association in New Jersey, whether it would not answer fully the pious designs of the donors, and be on our part a service as grateful to ourselves as profitable to our brethren in the new settlements in the back countries where books are exceedingly scarce; were we to distribute the library among them for their edification. The views of the churches on this subject the Association will be pleased to receive at their next meeting. The former committee appointed on this subject are continued for the purposes originally designed.

22. The Association is to meet on the first Tuesday in October, as formerly, in the meeting house of the first Baptist church in Philadelphia, at 3 o'clock, P. M.; but in case of the prevalence of a malignant fever in the city; at lower Dublin.

Adjourned to meet immediately after divine service.

Brother Holcombe prayed.

Sermons this evening in several of the Baptist churches.

23. The quarterly prayer meeting, the Association affectionately recommended, should be duly attended to, as heretofore.

24. Brethren Rogers and Staughton are appointed to superintend the printing and distribution of the minutes, and in consequence of a statement that the *octavo* form is preferable for many reasons to the *quarto*, they are hereby authorized to make the change.

After an impressive address by the moderator, and an united ascription of praise by the congregation to almighty GOD, the services of the present anniversary were concluded by a solemn prayer.

CIRCULAR LETTER.

The Philadelphia Baptist Association, convened in Philadelphia,
October the 27th, 28th and 29th, 1812,

*To the several Churches thereunto belonging, sendeth Christian
salutation.*

Beloved Brethren,

IN conformity with our usual custom we address you in our associated capacity. Our “solemn assembly” has been interesting, and we humbly trust not without the presence of the God of Israel. Though we have not the satisfaction to announce, as in some years past, the great accession of numbers to the Redeemer’s standard in our bounds; yet we are gratified in proclaiming the uniform zeal for the doctrines of Grace exhibited in our churches. While the “Dragon,” the foe to God and man, *now*, as in ages past, is casting forth a “flood” to inundate the church—we rejoice that the followers of Jesus are active and alert, in counteracting his devices, and in crying to their God to enable them to guard, and defend the towers of Zion. While the christian sojourns on earth he must expect his faith, his hopes, and his motives to be assailed by adversaries who rejoice in his discomfiture, and who turn pale and sicken at his uprightness. Believers in Jesus in every age have had their opponents, because the spirit of this world is contrary to the spirit of Christ. Some time the arms of the civil power, but oftener the delusive and sophistical reasoning of man hath been employed to confound and dismay the *man of God*. Errors long antiquated, and a thousand times confuted, are decked with the robes of truth, and palmed on christians as something *new, unequalled and irrefutable*. Though at the present time in the political and natural world events *new and astonishing* are unfolding to our view, the world of error presents nearly the same aspect it did in ages past; like the cameleon it sometimes changes its hue, yet the minute observer discovers, and identifies it from year to year. Tis true, that the advocates of pernicious sentiments sometimes attempt to argue, and at others to laugh the believer out of his integrity; but all in vain, while he cleaves to Jesus as his *stronghold*. There is no sentiment against which we conceive

it our duty more promptly to warn you at this time, than that which tends to rob our Lord Jesus of supreme divinity, and place him only a small degree superior to Abraham, Moses, or Elijah. Yes, brethren, that loathsome, dangerous and accursed doctrine which was embraced by some in the first century, and fostered in the visionary, sickly mind of Artemon in the second, and which blights, withers and ruins every one it touches like the deadly Upas in Asia, *now* demands a residence among us, *now* vaunts itself and shakes its pestilential plumes in the face of eternal Truth itself. Tis but a few years since, that deism, like the suffocating winds of Africa, carried apparent ruin among men almost from pole to pole. God, however, raised up his standard; the devil stood abashed; truth was victorious; and deism, gasping for life, sues for admittance in other realms. Lucifer, foiled in his schemes, seems now determined on different policy, and instead of open war against divine revelation, is resorting to treachery by seducing apparent friends, and inducing them to dispute the deity of our Lord Jesus, a point settled in the Bible firm as the throne of God. With joy would we apologise for the opponents of this cardinal doctrine, if apology could be found; if they were interdicted the use of the Bible, or were profoundly ignorant, then could we cast the mantle of charity over their ruinous sentiment. But when metaphysical arguments are called in—when ridicule is employed, and when the plainest passages of Scripture are perverted, rejected, transposed, new translated, or explained away, what shall we say? Can we bid such doctrines, and such practices “God speed?”—Nay, “charity,” which casts a veil over so many sins, leaves this uncovered, and compels us to turn from it with abhorrence.

That the Holy Scriptures most decidedly announce and clearly insist on the divinity of Jesus is so manifest, that were it not for the zeal displayed at this time to obscure and destroy this essential truth, your attention would not be called to the subject. If the Bible is worthy of credit on one point, it is equally so on all; and if God has been pleased to inform us that in the God-head there are three persons, co-equal, and co-eternal, what boundless arrogance doth it manifest in finite, ignorant man, to dispute the assertion of God himself, merely because he is not told how three persons are one in essence. Here we may ask, what would the most captious mortal demand to prove that Jesus Christ is truly God? If the same name which is given to the *Great Supreme* will prove it, instances of this we can

firmish. If the same works, the same attributes, and the same worship which belong to Jehovah, will prove the deity of Jesus, this we can manifest. If express declarations are demanded; express, unequivocal declarations can be produced from the Bible. To make good these assertions we invite your attention to a contemplation of the names by which the God of the universe is distinguished, and leave you to judge whether those names are not given to Jesus Christ by the inspired penmen. We may here remark, that the term LORD in the old Testament, when printed in capital letters in our translation is always the name Jehovah in the original. And the word *Jehovah* is a peculiar term, never given to any but the only living and true God. The word Jehovah is in itself necessarily eternal, independent, immutable; self existence. It is the incommunicable name of the Most High; this incommunicable name is given to Jesus Christ in the ensuing passages. Exodus xvii. 7. *They tempted the Lord, (Jehovah in Hebrew) saying, is the Lord among us?* This passage is applied by the apostle Paul to Christ, in Cor. x. 9. *Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.* We also find it thus recorded in Isaiah xlv. 24. *In the Lord (Jehovah) have I righteousness and strength.* This passage is applied to Christ by Paul, Romans v. 8. 2 Cor. v. 21. The same fact appears in Zachariah xii. 10. *They shall look upon me (Jehovah) whom they have pierced;* which is applied to Christ in the New Testament, and was fulfilled when one of the soldiers pierced his side. John xix. 34—37. Rev. i. 7. From these and many other texts it is beyond all doubt, that Christ is called Jehovah; he must therefore be truly and properly God, since this name is incommunicable to any other. Nor can any one who believes in divine revelation deny that Christ is absolutely called God in different parts of holy writ. Thus it is written, Psalms xlv. 6. *Thy throne, O God, is for ever and ever;* which passage is applied to Christ. Heb. i. 8. *But unto the Son he saith, thy throne, O God, is forever and ever.* Isaiah ix. 6. *To us a child is born, to us a son is given; his name shall be called Wonderful, Counsellor, the mighty God.* In the first epistle of John i. 20. we thus read, *this is the true God, and eternal life.* In the gospel of John we also learn, that the *Word* (or Son) was God. The apostle Thomas calls him *My Lord and my God.* Jude proclaims him to be *the only wise God;* and Paul affirms that he is *God, blessed for ever.* What more can be demanded? If there is any

meaning, any truth, or any consistency in the Scriptures, Jesus Christ is God omnipotent.

2. But we have also asserted that the same works which are ascribed to the almighty God, are also ascribed to Jesus Christ. Can any except power omnipotent create? John informs us, 1st ch. 3d ver. *All things were made by him; and without him was not any thing made that was made;*—also in verse 10th, *the world was made by him,* and in Coloss. i. 17. *By him all things consist.*—Here it is declared that he made, and that he upholds the pillars of creation, and that the government of the universe is upon his “shoulder;” by a word also he resuscitated the dead, gave sight to the blind, hearing to the deaf, speech to the dumb, assuaged the howling winds and boisterous waves, and in short performed such astonishing acts that men were filled with amazement, and devils being routed, in their flight, half despairing cried, “*art thou come to torment us before the time.*” Among those acts performed by Jesus we may also name *the forgiveness of sin.* This certainly transcends the powers delegated to the best of men; even Moses never attempted it, and Gabriel himself would shrink with confusion from the presumptuous undertaking. But did Jesus attempt it? Not only did he attempt it but performed it. This interesting, and highly important memoir is recorded, Mark ii. 5. *Son, thy sins be forgiven thee.* Verse 10th. *The Son of man hath power on earth to forgive sins.* We may further ask, whether the ultimate resurrection of all the dead can be performed by any power less than omnipotent. Jesus raised himself from the dead, and thereby manifested his deity—and he it is, if the scriptures are to be credited, who will raise the dead at the *last day.* John v. 28. *The hour is coming, in which all that are in their graves shall hear his voice and come forth.* To judge the world also, certainly is a work which cannot be performed by delegation—’tis the work of God. But what say the Scriptures? *The Father judgeth no man, but hath committed all judgment to the Son.* John v. 22. *We must all stand before the judgment seat of Christ.* 2 Cor. v. 10. and *he shall judge the quick and dead at his appearing.* Thus, brethren, you see the peculiar works of deity, unreservedly, and unequivocally ascribed to Christ; not in figures but in plain language—not in dubious phrases, but so clear that he who runs may read.

3. Those attributes of deity also, which distinguish God’s omnipotence are given repeatedly to Christ in the divine records, attributes

which are incommunicable—attributes which banish the idea of his being “God by office,” as some ingenious men declare. Eternity belongs to God alone. But Christ declares, *I am Alpha and Omega, the beginning and the ending—which is, and which was, and which is to come.* Rev. i. 8. and the prophet Micah informs us that *his goings forth have been from of old, from everlasting.* Micah v. 2. We also learn that his people were chosen in him before the foundations of the world. He who existed from eternity is God; Christ existed from eternity; therefore Christ is God.

* If immutability peculiarly belongs to God, Jesus Christ is God, for of him it is said, Heb. xiii. 8. *Jesus Christ is the same yesterday to day, and for ever. But thou art the same, and thy years fail not.* Psalms cii. 26. compared with Hebrews i. 8. To be every where present no creature can pretend; omnipresence is peculiar to Deity; he who is omnipresent is the mighty God; it is pointedly ascribed to Christ. Jesus promised to be present with his disciples where two or three were gathered together in his name. Matt. xxviii. 20. and also that he would be with his ministers to the end of the world. *Lo I am with you always to the end of the world.* This by no means can design his corporeal presence, as man he could not be every where; but as God, “Lo I am with you” animates the christian, fires his zeal, and induces him to redouble his diligence.

Again, permit us to remark that he who knows all things is God; Jesus Christ searches the heart, tries the reins, knows every thought, and deed of man; and therefore is God. Hear his own testimony on this subject. *I am he which searcheth the reins and the hearts, and I will give to every one of you according to your works.* Rev. ii. 23. Hear also the opinion of Peter. *Lord, thou knowest all things; thou knowest that I love thee.* Matthew attests the same point, and assures us *that Jesus knew the thoughts of men.* And John gives direct proof on the subject. *Jesus knew all men, and needed not that any should testify of men for he knew what was in man.* If therefore the Scriptures are written under the guidance of the Divine Spirit, and emanate from the fountain of eternal truth, those Scriptures in instances unnumbered bear witness to the Deity of the Lord Jesus.

4. 'Tis agreed that he who is the object of religious worship is God. Angels refuse the least appearance of homage from man, and man must be intoxicated with pride, ambition or madness if he

demands or accepts it. But Jesus received the religious homage of his followers—nay all the angels which surround the eternal throne of glory are commanded to worship him. Hebrew i. 6. Twenty times in the Scriptures “ grace, mercy, and peace” are implored of Christ together with the Father, and the Spirit. Baptism is doubtless an act of worship, and yet it is commanded that we perform it in his name. Stephen worshipped him in his last moments—crying *Lord Jesus receive my spirit*. The wise men of whom we hear, Matt. ii. 11. performed not only the part of wise, but of good men—they worshipped Jesus; their example was followed by the rulers of the synagogue, Matt. v. 8. by women of Canaan, Matt xv. 25 by the disciples in general, Matt. xxv. 5. by Paul, *for this I besought the Lord thrice that it might depart from me; and the whole host of heaven worship him that sitteth on the throne, and the Lamb for ever and ever*. Pursuant to these commands and examples, christians in the first centuries acted; they regarded the Deity of Jesus as the foundation of their hopes, and for worshipping him thousands of them perished at the stake. Pliny, who was appointed governor of Bythinia by the emperor Trajan, in the year one hundred and three, examined and punished several christians for refusing to worship idols. In a letter to the emperor, he says, they acknowledge the whole of their guilt, and that their guilt consisted in meeting together on a certain day before it was light, and addressed themselves to Christ as to some God. With these irresistible facts before you, brethren, can you doubt that Jesus is God over all? Can you refuse to commit your souls into his hands in a departing hour? Can you listen with patience to the sentiment which veils your hopes with mourning, and robs the precious Saviour of his glory?

5. If express scripture declarations are demanded to prove the point in hand, we have cited them; but will also now lay before you in order the words of Jesus himself, and of the most prominent writers and speakers in the New Testament. Jesus thus speaks of himself, *I and my Father are one. If ye had known me, ye would have known the Father also; and from henceforth ye have known him, and seen him. Before Abraham was I am. All things that the Father hath are mine. The Father judgeth no man but hath committed all judgment to the Son*. Matthew authenticates the position. *Behold a virgin shall be with child, and shall bring forth a son, and they shall call his name Emanuel—God with us*. John, whose epistle was written expressly to

declare the deity of Jesus, enters without preface on the subject, and informs us that *In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not any thing made that was made. And the Word was made flesh and dwelt among us.* Peter casts in his mite and gives good evidence to support the point. *Lord, thou knowest all things. Jesus Christ he is Lord of all.* John the divine also presents honourable testimony. *There are three that bear record in heaven, the Father, the Word, and the Holy Spirit; and these three are one.* He is Lord of lords, and King of kings.* Nor did Paul omit the important truth. He says, *Christ came who is over all God blessed for ever—and that he is the express image of the invisible God.*

If the foregoing passages do not convince every unbiassed mind of the proper deity of Jesus, we conceive if one arose from the dead with the message he could not effect it. But, brethren, this truth we know is precious to you. When in your Bibles you find the promise of eternal life to every believer, remembering it is God the Saviour who promises, and that he *can perform*, can you refrain from joining with the pious Young in saying:

“Here is firm footing; here is solid rock;
This can support us; all is sea besides,
Sinks under us, bestorms, and then devours.”

To honour the Son as the Father, is the duty of every one who is born of the Spirit; but to develop the mysterious, hypostatical union transcends created powers, and to attempt it betrays weakness and arrogance; when revelation refuses to afford us light it is not our duty to look. On christians it is incumbent to love and adore the blessed Jesus; nor dispute the sacred records which pronounce him “God blessed for ever.” While you thus regard him you have full assurance that the gates of hell shall never prevail against you. Winds may howl, storms may lout, heaven, earth and hell in wild commotion reverberate the convulsive groans of expiring nature; as followers of the Lamb, your names stand on record in the holy

* If any doubt the authenticity of the above passage we refer them to Gill, on this text.

archives of the King of kings and Lord of lords, to whom you are permitted to say,

“ Yes, thou art precious to my soul,
My transport, and my trust.”

Brethren, it is our earnest prayer that you may be confirmed in *this* truth; that you may grow in grace, and that you may in that hour “ when consternation turns the good man pale,” be found numbered among the jewels of Zion’s King.

By order of the Association,

JOSEPH MATHIAS, *Moderator*;

SILAS HOUGH, *Clerk*.

The Ministers of this, the New Jersey, and the Delaware Baptist Associations will receive subscriptions for brother Benedict's proposed history, referred to in minute 13, page 6.
