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Minutes . . . in Philadelphia, October 5th, 6th, and
7th, 1813.

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MINUTES

OF THE

PHILADELPHIA BAPTIST ASSOCIATION,

HELD, BY APPOINTMENT, IN PHILADELPHIA,

October 5th, 6th, and 7th, 1813.

TUESDAY, OCTOBER 5.

1. AT 3 o'clock, P. M. Brother **MATHIAS** preached the Introductory Sermon, from 2 Corinthians iv. 7. "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."

2. After sermon, business was opened by prayer by brother **MATHIAS**, when brother **SILAS HOUGH** was chosen moderator, and brother **HORATIO G. JONES**, 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, ALEX. DENNISON, DAVID BATEMAN, <i>John Booser,</i> Thomas Holmes, Theophilus Harris, William Magee, Abednego Whitton, Jesse Dungan.	3	2			5	178
Middletown,	BENJAMIN BENNET.*	4				3	127
Great Valley,	DAVID JONES,* Jonathan Philips, Daniel Abrahams.	1		1		2	88
Brandywine,	—————, <i>Charles Moore,†</i> Robert M'Coy.					1	64
		8.	2	1		11	457

* Since the rising of the Association brother Moore has been regularly ordained

Churches.	Ministers and Messengers.	Baptized.	Received by letter.	Dismissed by letter.	Excluded.	Deceased.	Total.
	Brought forward	8	2	1		11	457
Montgomery,	{ SILAS HOUGH, Charles Humphrey, Joseph Lunn.			3		2	68
	{ HENRY HOLCOMBE, WILLIAM ROGERS, DANIEL JAMES, <i>Benjamin Coles,</i> George Ingels, John M'Cleod, Joseph Keen, Hugh Gourley, Benjamin Thaw, Jared Sexton, Levi Garret, William Maulder, Joseph S. Waters, George Smith, William Britton.	16	20	6	2	3	405
Philadelphia 1st Church,	{ THO. B. MONTANYE, John Shelmire, George S. Shelmire, Joshua Jones.	2	1	2		1	159
New-Britain,	{ _____, Ephraim Thomas, Benjamin James, Erasmus Thomas.	3		1		1	85
Vincent,	{ _____, Levi John.		1	2			53
Hilltown,	{ JOSEPH MATHIAS, John Mathias, Ashbel Jones, Thomas Lunn. [Rest. 1	1	1		1	4	108
Marcus Hook,	{ _____, Joseph Walker.	2	3			1	36
Roxbury,	{ THOMAS FLEESON, Anthony Levering, Cornelius Holgate, Thomas Levering.	1		1			55
Shemokin,	{ J. WOOLVERTON,* Henry Clark.		1	1	3		84
† Dover,	{ _____,						18
		33	29	17	6	23	1528

Churches.	Ministers and Messengers.	Baptized.	Received by letter.	Dismissed by letter.	Excluded.	Deceased.	Total.
	Brought forward	33	29	17	6	23	1528
Philadelphia 2d Church,	WILLIAM WHITE, JOHN HEWSON, RICH. PROUDFOOT, <i>Isaiah Stratton,</i> <i>George Patterson,</i> <i>James Clark,*</i> Isaac Jounson, Thomas Timmings, Philip Halzel, Nicholas Le Hury, James Wiley, Wm. Ashton, John Collard, Joseph Thomas, Levi Garrish. [Rest. 1	20	8	7	2	7	363
Blockley,	DANIEL J. SWINNEY. Amos Penager, George C. Lentner, John Davis.		2			1	36
† Squan,							41
Frankford,	DAVID JONES, Thomas Gilbert, Richard Evans, John Chipman, John Rorer.	2	1	1			33
Merion,	HORATIO G. JONES, Peter Gilchrist, George F. Curwen, William Evans, William Winfong.	6		1	1		39
Philadelphia 3d Church,	JOHN P. PECKWORTH <i>John Coxe,</i> Richard Vanblunk, Charles Little, Robert Davison, Thomas W. Whithead, John Addison, John M. Leod, jun.	16	3	4		1	126
1st African Church,	JOHN KING, John Harris, Edward Simmons, Henry Simmons, Samuel Johnson, Robert Randall.	8	1		4	3	61
		85	41	30	13	35	2227

Churches.	Ministers and Messengers.	Baptized.	Received by letter.	Dismissed by letter.	Excluded.	Deceased.	Total.
	Brought forward	85	44	30	13	33	2227
Hephzibah,	William Griffith, William Stewart.			1			81
Lower Providence,	Benjamin Davis, Archibald Cauffman.	7	1				25
Sansom Street, Philadelphia,	WM. STAUGHTON, THOMAS BILLINGS, JAMES PATTERSON, <i>James Tomlins,*</i> George Mustin, John Bradley, Philip Jones, William H. Richards, John Owen, Joseph Cumpton.	34	9	6	1	2	254
		126	54	37	14	37	2587

Adjourned till 9 o'clock to-morrow morning.

Brother Rogers prayed.

Missionary sermon this evening by brother Holcombe.

WEDNESDAY, OCTOBER 6.

Met pursuant to adjournment. Brother Peckworth prayed.

4. Our brother Luther Rice, a Missionary lately from India, was affectionately invited to a seat with us, as were also the ministering brethren present from different Associations.

5. Received communications from the following Associations:

Associations.	Messengers.	Letter,	Minutes,	
Warren,		Letter,	Minutes,	1813
Charleston,		ditto,	ditto,	1812
Warwick,		ditto,	ditto,	1813
Delaware,	Brother Dodge,	ditto,	ditto,	1813
Chemung.				
Miami.				
New York.				
Baltimore,	Brother George Grice,	ditto,	ditto,	1812
Redstone,		ditto,		1812
Savannah River,		ditto,	ditto,	1812
Shaftsbury.				
Stonington,		ditto,	ditto,	1812

Associations.	Messengers.	Minutes,	1815
Beaver,	Brother West,		
New Jersey,	{ Brother Burgiss Allison, Brother Daniel Sheppard, Brother John P. Cooper, }	Letter,	ditto, 1813
Boston,		ditto,	ditto, 1813

5. Brother Rice, from India, being affectionately requested by the Association to give such intelligence as he possessed concerning the progress of the Redeemer's kingdom in the East, communicated very acceptable and pleasing information that numbers of heathen *now* hear the gospel and chaunt the Saviour's praise.—and that the holy Scriptures are translating into eighteen different languages of Asia. Brother Rogers also communicated pleasing information concerning the outpouring of the Spirit of God in North Carolina—with which communications the Association was much gratified, and offered up a song of praise to almighty God.

6. The Circular Letter, written by brother Holcombe, was read, and brethren Rogers and Allison, with the author, were appointed a committee of revision.

7. Appointed brethren David Jones and Benjamin Coles, to examine the minutes of corresponding Associations, and report to this body such items as may concern us.

8. Brother Staughton, was appointed to write a Corresponding Letter to the different Associations, to be printed with the minutes.

Adjourned till 3 o'clock. Brother S. Jones prayed.

Three o'clock, P. M.

Met pursuant to adjournment. Brother Allison prayed.

9. Appointed the following brethren messengers to corresponding Associations:

To Warwick, brethren Montanye and Mathias.

To Delaware, brethren Staughton, Booser and White.

To Baltimore, brother Bateman.

To New Jersey, brethren White and Mathias.

To Warren, brother Rogers.

To Boston, brother Rogers.

To New York, brethren Rogers and Holcombe.

10. The committee to whom was referred the examination of the letters of distant Associations, reported that nothing appeared on their minutes which materially concerned this body.

11. The Circular Letter was reviewed by the committee, returned without amendment, and adopted.

Adjourned till eleven o'clock to-morrow morning. Brother White prayed.

Preaching this evening in the five Baptist meeting houses in the city.

THURSDAY, OCTOBER 7.

Met pursuant to adjournment. Brother Staughton prayed.

12. The Corresponding Letter, written by brother Staughton, was produced and approved.

13. It was agreed that brethren Staughton, Holcombe, Montanye, Allison and Sheppard, be a committee to distribute the books of the Association among such churches as they see proper.

14. It was agreed that the Association should meet on the first Tuesday of October 1814, at Lower Dublin, at three o'clock.

Adjourned till half past three o'clock. Brother Grice prayed.

Three o'clock, P. M.

Met pursuant to adjournment. Brother Dodge prayed.

15. The Association take the liberty of informing the churches that brother Benedict's History of the Baptists has been prevented from being finished by the first of September last, as was expected; about five hundred and fifty pages of the work are now printed, and it will go on rapidly till completed. Five thousand copies are in the press, upwards of four thousand of which are engaged, and it is hoped the society in general will supply themselves with this truly interesting publication.

16. Brother Swinney is appointed to preach the Introductory Sermon the ensuing year, and in case of failure brother Peckworth.

17. Brother White is appointed to write the Circular Letter the next year.

18. This Association has heard with pleasure of the change of sentiment in brother Rice and brother Judson and wife, relative to the ordinance of Christian baptism and of their union with this denomination. As these worthy persons are still desirous of pursuing their missionary career, this Association, feeling the obligations of the American Baptists to give them support, recommend the formation of a society of a similar kind with those already formed in New England, to be denominated "The Philadelphia Baptist Society for Foreign Missions." They moreover recommend that brethren Holcombe, Staughton, Rogers, Samuel Jones, H. G. Jones, T. B. Montanye, J. Mathias, J. P. Peckworth, Joseph Maylin, W. Magee, and G. Ingels, be a committee to devise a plan of such a society, to submit said plan to the churches and the public for signatures and to give it full effect. This Association will be happy to hear of similar societies arising into existence in different parts of our vicinity and the union at large.

19. Brother S. C. Ustick, Burlington, presented proposals for publishing "The Calvinistic and Socinian Systems examined and compared as to their moral tendency," by Dr. Fuller. This Association cordially recommend this work to the patronage of the churches.

20. This Association is pleased to hear that brother Ustick intends publishing the Baptist Catechism, with Notes by the late Benjamin Bedcome, of England; they cordially approve and recommend the work to the churches.

21. Brethren Staughton and White were appointed a committee to superintend the printing and distribution of the minutes.

Adjourned to meet immediately after divine worship. Brother H. G. Jones prayed.

After service proceeded to business.

Read and revised the minutes.

Closed with prayer by the moderator.

CIRCULAR LETTER.

The Philadelphia Baptist Association, held in the meeting-house of the First Baptist Church in this city, the fifth, sixth and seventh days of October, 1813,

To the Churches they have the honour to represent, wish grace, mercy and peace.

Beloved Brethren,

As the subject of this letter, permit us to invite your attention to the principle of **NON-RESISTANCE**. Numbers, with whom we desire to be one in sentiment, as well as in affection, considering it to be Scriptural, very consistently aver, that they will see their families slain, their dwellings laid in ruins, their country subjugated, and a million of lives, including their own, sacrificed, rather than violate it. In a word they declare to the world, that, according to their views, no provocations, insults, or injuries, whatever, can justify the shedding of human blood in our defence. And if their idea of the genuine sense of Scripture, in reference to the principle in question, be correct, their zealous adherence to it, with all its consequences, is highly laudable, and justly claims our unhesitating imitation.

It is, without doubt, better to lose a hand, an eye, or the whole world, than our own souls. A maxim, with all consistent Christians, is, that we should endure the greatest sufferings of which we are capable, in preference to incurring, by committing the least known, and deliberate sin, the awful displeasure of God. Nothing less than a rigid adherence to this most important of maxims could have advanced the interests of religion to their present state. But while we consider it our duty, interest, and glory, to abide, at every risk, by the decisions of revealed truth, we are humbly of opinion they are not in favour of non-resistance. Accompany us, however, to the word of God, as law and evidence, and we may soon decide the controversy. We all admit, that those who speak not according to this word are in darkness. On the light of nature, or our own contradictory impressions, we can place no rational dependence. Individuals, and councils, at different times, and on various occasions, have involved themselves in the grossest inconsistencies:

Diversified, and opposite as our opinions are, the way of every man, all things considered, is right in his own eyes, or he would not, as he does, advocate and pursue it. If ever we unite, as at some time we certainly shall, according to our Lord's intercessory prayer, it must be on biblical grounds. And we, mutually, agree, not only to take Scripture alone, but all Scripture, as given by inspiration of God, to enlighten, direct, and unite us.

We are sure that the Old and New Testaments, being productions of the same unerring and immutable Spirit, must speak a consistent language. And we agree, without the slightest shade of difference, that taken in their collective and true sense, they require of every man, supreme love to God, and, as one of the precious fruits of it, since re love to all his fellow-creatures. With the same unanimity, it is admitted, that the examples of Jesus Christ, and his apostles, lead us to live peaceably, "*if it be possible,*" with all men; to be affable and courteous in our manners, in honour preferring one another; to be meek, patient, and forgiving in our tempers, doing nothing through strife or vain-glory, nor avenging ourselves, but leaving vengeance to God. The whole Bible abounds with examples, precepts, and exhortations, at once enjoining, and enforcing these and similar duties. And it is evident that if all men would conscientiously submit to the divine law, it would abolish their contentions. The same effect would be produced, were they cordially to agree either to resist, or not to resist, aggression: but their union, for either of these purposes, is out of the question. We must regulate our conduct in reference to things, not according to what they should be, but by their actual state. It is said, and truly, that in what respects our duty, we should never wait for the concurrence of others; but to infer from this circumstance that we should not resist, however treated, would be begging the question at issue. Whether we ought, in some cases, to resist, or, always to submit, is what we have, yet, by Scripture to determine.

Christianity, it is allowed, on all hands, is a system of peace; and we, with pleasure, add, so was Judaism. But though all divine economies are pacific and benign in their natures, and tendencies, the subjects of moral government being, as such, necessarily free agents, and fallible, transgression among them, in their best state, was possible, and with respect to God certain, as the provision he made, long before it existed, to counteract, and over-rule it, for his own glory, clearly demonstrates. Had we been consulted on the constitution of things, in regard to moral evil, we should have probably, given our voice for the prevention of its existence; but he who stood in no need of our counsel, determined otherwise. And as some think *universal*, more congenial with mercy, than *limited* salvation, so we, perhaps, should have thought that putting a period to sin and misery, in the course of one thousand years after their existence, would be, at least, five times more honourable to divine mercy than to permit their reign over many millions of our race, until the present period; but, though this mercy is infinite, sin and misery still continue, and are triumphant among us. We should, in all probability, have concluded, prior to experience, that a scheme of happiness, the offspring of an infinitely intelligent, and benevolent mind, would

exclude the possibility of animosity and contention; but, we see that God was pleased to adopt a system, and certainly a system of happiness, eventually to involve discordant and contending powers. His glorious arrangements were all made, as revelation evinces, in anticipation of abounding evils, as the results of apostacy and rebellion among his intelligent creatures. And, we know that the divine law was, accordingly, transgressed; and, first by angels. This awful event produced a new state of things. The transgressors became outrageously hostile against their Creator, and their former associates. Previously to aggression there was neither need, nor possibility of resistance. But when rebellious, malignant, and mighty spirits, arrayed themselves against the Prince of Peace, and all his loyal hosts, the important question before us was first agitated, and, happily for us, received a solution from which we hope never to be the appellants. One of two things was necessary. Either the principle of *non-resistance* must go into operation, or the Dragon and his angels must be resisted in their ambitious machinations. Two evils of vast, but different magnitudes, presented themselves to the celestial court, and a choice of one, divine Prudence being judge, was unavoidable;—partial and terminable, or universal and endless war! To resist was to commence hostilities which might continue six thousand years, and involve all the allies, who, in the progress of the contest, should engage with the principals; but without resistance, the government of all worlds must have suffered prostration, and malevolent passions might have tyrannized over the universe to eternity. Under these circumstances, infinite wisdom, influenced as it always is, by equal benevolence, adopted the energetic principle of *resistance*. “And there was” a just, necessary, and glorious “war in heaven. Michael, and his angels, fought against the Dragon; and the Dragon fought, and his angels, and prevailed not;” but were hurled into unfathomable abysses; “neither was their place found any more in heaven.” In this situation was the spiritual world, when, soon after the creation of the human family, the unwary parents of it were brought under Satanic influence, and in the delusive hope of promotion, enlisted themselves, and all their posterity, under the infernal banner, as auxiliaries in this offensive and detestable war against the Prince of Peace. But he had, previously, secured a peculiar interest in a number sufficient to compose an exceeding great army, of those who had been thus seduced from their allegiance to his throne. Hence he published laws for the government of his subjects, on their espousing his cause, and to maintain his just claims to the services of those who persisted in their rebellion. By a voice from heaven, sounding to the ends of the earth, he said, “Unto you, O men, I call; and my voice is to the sons of man. O ye simple, understand wisdom; and ye fools, be of an understanding heart. I am the Lord. Whoso sheddeth man’s blood, by man shall his blood be shed. At the hand of man will I require the life of man.” The sovereign no sooner uttered his voice than it was perceived, that all men were addressed, as under his jurisdiction. Indeed, on the contrary supposition, they could not all have been, as we know they were *sinners*; “for where there is no law, there is no transgression.” And it

pages tightly bound

was evident, to every one, that he made an essential difference betwixt shedding man's blood in aggression, and shedding that of the aggressor, and murderer, as the punishment due to his flagitious crime. The shedding of blood in the first instance, is strictly forbidden; but when, notwithstanding, it is shed, the shedding of the murderer's is expressly enjoined by the highest authority. And, in order to prevent the partial, precipitate, and revengeful proceedings of individuals, judging in their own cases, and taking the execution of justice, according to their views of it, into their own hands, the Prince graciously instituted *civil government*, with its proper officers and supports, as his ordinance, to be a terror to evil-doers, in bringing them to suffer the condign punishments due to their respective offences. And as the family of man increased, became turbulent, and filled the earth with violence, though divine judgments swept away, and consumed many, others joining hand in hand, determined on systematic opposition to the established laws. Thefts, robberies, murders, and other deeds which, from their enormity, must be nameless, were multiplied, and their worse than brutal perpetrators, not only refused to answer to legal charges, but laughed to scorn, insulted, abused, and, in numerous instances, slew those who summoned them to appear before courts of justice. Now the question which had been decided above, in favor of *resistance*, rose on earth, out of these alarming circumstances. The anxious inquiry, among the reflecting, and orderly part of the community, was, shall we endeavour to support the constituted authorities, or shall we submit to the mobocracy of terrorists. They have virtually declared, and are ruinously waging war, against all order, and the fundamental principles of society; and what shall we do? Shall we repel the rising storm while we may, by coercion, or bow our heads to the inundation of anarchical billows? What can our officers, the ministers of God, ordained for our good, achieve by their solitary swords? Without our aid, instead of being the terror, they must become the sport, if not the victims of lawless violence. It is, indeed, an awful thing to shed blood; but blood will flow, whether we support, or abandon our rights. It must flow for a *while*, if we maintain government; and we see it flows, and will continue to flow, until restrained by civil authority. After all, Emmanuel was consulted, as to the method which should be pursued, and he was pleased to decide for men, as he had decided for angels. The principle of *non-resistance* was found on earth, as it had been in heaven, incompatible with the state of intelligent creatures under the pressure of hostile attacks. The Prince declared his determination to have civil government supported, by the instrumentality of his servants, under every dispensation of his grace, until there should be no refractory characters to require its operation. Accordingly he commissioned several of his worthies, men of renown, Abraham, Moses, Joshua, Gideon, David, and others, to arm, and march, with their well-disciplined bands, against the savage sons of murder and rapine who composed the armies of the aliens. And those illustrious captains were strengthened by the Lord of hosts, who, in some instances, issued their orders, and inspired them with every qualification for

battle. Indeed, he occasionally employed thunder and hail-stones; and supernaturally regulated the movements of the heavenly bodies, to secure their victories. And the happy fruits of these were whole ages of peace and tranquility. Fields were sown and reaped, vineyards yielded abundant increase, the hills and vallies were covered with flocks and herds, the granaries overflowed, commodities were exchanged with mutual advantage, intercourse by land and water was safe and agreeable, individuals and families enjoyed with their rich abundance, conscious security; schools and places of worship rose and flourished, and *civil government* was cheerfully supported as the divinely instituted source, and guardian of all these blessings. And after the change of dispensations, it remained unimpaired in its energies, and honoured with divine patronage. The moral law, resulting from the natures and relations of intelligent creatures, is common to all times and places, and no less immutable than the God whose image it reflects. And as in heaven, and under the legal economy, he sanctioned, as we have seen, hostile *resistance*, we may fairly infer, that it consists with rectitude and benevolence. But let us come to the New Testament. Here we see the laws of God natural and revealed, shine forth in their pacific, and benign tendencies, with increased radiance. Their united language, "Peace on earth, and good will to men," is proclaimed by the heavenly hosts; and the PRINCE of Peace, himself, appears in our humble nature, the brightest model of every grace and virtue. With his chosen people, the special gift of his Father, he received the heathens for an inheritance, and the uttermost parts of the earth for a possession. Invested with all power in heaven and on earth, he promotes, by all things, the interests of his peculiar charge. We have seen him reigning, as King in Zion, the life of the Jewish theocracy, and now we behold him with undiminished authority, and glory, inspiring his evangelists and apostles, with wisdom, zeal, and courage, asserting his power over all nature, and publishing laws and maxims for the regulation of human affairs, until time shall be no more. His gospel, and sacred ordinances, are no longer confined to the Jews, but sent into all the world; and *civil government*, as necessary now, as in former ages, is still, and in all lands, to be respected and supported, by his followers, as one of his permanent ordinances. Hence, John the Baptist, the intrepid herald of his royal Master, who was capable of reproving kings, condescended to instruct soldiers. When, with many others, they came to him, as a teacher sent from God, saying, "What shall we do?" his appropriate reply was, "Do violence to no man, neither accuse any falsely, and be content with your wages." But did he encourage them to receive the wages of *unrighteousness*? Could a man of God say, receive the *wages*, but you ought not to discharge the *duties*, of soldiers? Could he, even as an honest man, have said to soldiers, receive, and be *content*, with your wages, had he considered their profession, in itself, contrary to the divine law, and, consequently, incompatible with every principle of justice? Impossible. If war, under every circumstance, be inconsistent with the word of God, soldiers, as such, are many degrees worse than common robbers. But

had *robbers*, come, undisguised, to the stern Baptist for advice, what can we suppose he would have said to them less than, "Desist from your villainies, and labour with your hands?" The reverse is his friendly, and *benevolent* address to soldiers; "Be *content* with your *wages*, attempting no addition to them, by false accusation, or any act of violence." In a word, must we not withdraw the right hand of fellowship from *John*, or extend it to devout *soldiers*? One of this description, you will recollect, had the honour to wait *continually*, on his pious Captain, *Cornelius*.

Another circumstance, equally adverse to the principle of *non-resistance*, is that of Peter's wearing a sword in the presence of his divine Master. Surely this humble man, who had just renounced the occupation of a fisherman, did not wear it for ornament. And as a peaceable man, and a minister of Christ, he could not have worn it for any *offensive* purpose. In wearing it, he must, however, as a rational being, have had some motive. This we know, that a certain man in travelling from Jerusalem, to Jericho, as Peter at times did, fell among thieves, who left him covered with wounds. It seems probable, therefore, that Peter wore his sword for *defence*.

And had this been improper, he who said to him, for an unadvised *expression*, "Get thee behind me, Satan," would not have permitted it. But for what purpose he made a sword an appendage of his dress, we shall presently see. He was one who was with his LORD when he was apprehended, by armed men, under the unwarranted pretence that he was an enemy to Cæsar. Now let us observe the conduct of Peter. Seeing, as we may reasonably suppose, an insolent conduct towards his beloved Leader, in Malchus, and coming in contact with him, he drew his sword, and in directing a blow at his *head*, cut off an *ear*.

This was a fair occasion for our Lord to instruct us by remarks on the sword, and he kindly improved it. After restoring the ear of the maimed man, by miracle, he gently reprov'd Peter for the unseasonable use of his sword observing that those who take, are forward, or *first*, to take the sword, shall perish by it. Thus he, evidently, discountenances the taking of *offensive*, but by no means condemns the use of *defensive* weapons. And, what is perfectly consistent with this construction upon his words, he did not command his servant to throw away, or otherwise *dispose of*, his sword, but to "return it to its scabbard."

To these striking passages of holy writ, which it seems, to us, impossible to reconcile to the principle we oppose, permit us to add a well known circumstance, concluding against it, with a clearness and force which, we are persuaded you will find irresistible. It is this:—Jesus Christ, who, with authority, said, "Render unto Cæsar, the things that are Cæsar's," as an example for us, paid tribute to the Roman government, and not only commanded others to do likewise, but treated it with uniform respect and delicacy.

And, accordingly, after his ascension, and the plenteous effusion of the Spirit, his inspired apostle, Paul, spoke the same language on civil power. He explained the cause, and reasonableness of our paying taxes, and represented civil officers, as ministers of God, who bear not the sword in vain, but are a terror to evil-doers.

In fine, to concentrate and conclude our evidence against the principle of *non-resistance*, when our Lord Jesus Christ gave his decided and unequivocal approbation of *civil government*, he *virtually sanctioned* the use of the sword, as he knew, and as we all know, that without it civil government cannot exist. This is just as evident, as that a person, parting with us for a number of years, and recommending attention to our health, allows, and *sanctions*, the use of food and medicine. So that those who do not perceive the sword to be as essential to civil government, as food is to animal life, must sustain an entire loss of their time and labour, in all rational discussions.

And as the sword and civil government are inseparable, consistency requires, that we should reject both, or neither of these evils. Evils, indeed, from their abuse, they are, and of no inconsiderable magnitude; but without them, you must be deeply sensible, inconceivably greater would overwhelm us.

Closing the argumentative part of our address, we beseech you to suffer the word of exhortation. Consider that those, alone, who are unacquainted with the worth of truth, and its mighty force in the regulation of human affairs, make light of it. The important object of our divine Mediator and Intercessor, is to make his people one in spirit and sentiment, even as he and the Father are one. Unity, therefore, has always been, very consistently, urged, as essential to order, peace and prosperity. And though blind and bigoted persecutors have shed rivers of blood with the absurd design of uniting the world in their respective tenets, it should not hinder us from seeking and praying for unity, as the result of a free reciprocation of our ideas, in the spirit of meekness, on all the points which divide us. Benevolence itself, contends earnestly for the faith once delivered to the saints. No religious errors ought to be spared, much less *fostered*, by unscriptural compromises. Nothing is more reprehensible than the indolence, or cowardice, which, under the imposing garb of *charity*, leaves men undisturbed in their errors, and even damnable heresies, without one generous effort to shed light on their dark and ruinous ways, that their feet may be turned to God's testimonies. No enlightened and reflecting person will say, that faith has no, or *little*, connexion with practice. The contrary is as evident, as that a fig-tree cannot bear olive-berries, or a vine figs. A man out of the treasure of his heart, whether it be influenced by good, or evil principles, will bring forth congruous things. As branches issue from the mother-vine, and streams, whether fresh or salt, from their respective fountains, so all erroneous and destructive practices are the effects of corresponding mental impressions. And vain are all attempts to reform the manners of men until revealed truth obtains an entrance into their understandings. While they say, in their hearts, that God is a cypher, or all mercy; that Jesus Christ is a man, or, at most, some other mere creature; that the Holy Spirit in his personality, and regenerating operations, is a chimera; that the Bible is fabulous, or inferior to the light within us; that this world is the only, or chief good; and that its maxims are the soundest wisdom; it is impossible, on the principles of moral government, to conform their lives to rectitude. Finally,

brethren, be perfect, to the greatest attainable degree, in doctrines, in ordinances, in good works, in discipline, and every grace, carefully regulating your tempers, conversation, prayers and thanksgivings by the word of God. We live in troublous times, but we may be at peace among ourselves. A conduct consistent with our profession, as Christians, can give no just occasion for offence. Moving within the circle, and under the direction, of revealed truths, we shall be followers of God, as a dear children, and shed around us its inviting radiance, as the light of life. And, we repeat, "If it be possible, as much as lieth in you, live peaceably with all men. Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God. Whosoever, therefore, resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation: for rulers are not a terror to good works but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake.

Referring you to our minutes, and to your messengers, for information respecting the occurrences, and communications, which have distinguished our present session, and requesting you to remember us, always, in your prayers, we remain, beloved brethren, yours in the inviolable bonds of the gospel,

SILAS HOUGH, *Moderator.*
H. G. JONES, *Clerk.*

CORRESPONDING LETTER.

The Philadelphia Baptist Association, met October 5th, 1813,

To their sister Associations with whom they are accustomed to correspond; particularly, the Warren, Charleston, Warwick, Delaware, Chemung, Miami, New York, Baltimore, Redstone, Savannah River, Shaftsbury, Stonington, Beaver, New Jersey, Boston, &c. wish grace, mercy and peace from God our Father and the Lord Jesus Christ.

IT has been our custom, beloved brethren, to address you in written epistles. We have this year resolved on a printed corresponding letter, principally because the associations with whom we maintain intercourse in the Lord, have become so numerous, that writing and reviewing individual letters to each occupies more time than our delegates find it in their power to secure. The demands, too, of the Mission Society we have established, and whose meeting immediately succeeds the rising of our body, are many and importunate. We rejoice in assuring you that our affection continues undiminished, and

though in our assumed mode of address we deviate from our long-established usage, we persuade ourselves that to you it will be the less unacceptable, as we merely tread in a path which your majority before us has opened.

To assemble for the promotion of brotherly affection and for the healing of divisions that might invade and suppress it; for consulting the general welfare of the churches and seeking the advance of the glory of Christ in our vicinities and throughout the world, are purposes of the first importance, and fully embraced in the character of an association of protestant, independent, baptist churches. The idea is to our hearts delightful that though from most of you we are separated from fifty to nearly a thousand miles, our views of evangelical doctrine, of the government of the churches and of the common interests of the kingdom of the Messiah are *one*. Thousands of you we have never seen, and perhaps on earth shall never see, but having received one spirit we are travelling towards one common, celestial home, where we hope to unite in everlasting hosannas to him that loved us and washed us from our sins in his own blood.

The effusions of the holy Spirit upon some of your bodies and the sacred peace which appears to spread among you all, excite in our bosoms the liveliest joy. Go on, dear brethren, and sing as you labour and suffer, "The Lord of hosts is with us, the God of Jacob is our refuge."

Our churches are generally in peace among themselves; to a few additions have been considerable. The letters we have received at this session breathe fervent desires after the triumphs of the gospel. Some of the churches, while looking around in the interval of their prayers, conceive they can distinctly see the cloud, the size of a man's hand, and hear a sound like the coming of abundance of rain. May their pious expectations be most amply fulfilled.

Permit us to suggest to your minds the desirableness of meeting each other by delegates as much as practicable. By these means, we more intimately unite the links in the chain of gospel friendship.

To the great Head of the church we most affectionately commend you, and are your brethren in the Lord,

SILAS HOUGH, *Moderator*.

H. G. JONES, *Clerk*.

The Committee, mentioned in the eighteenth article of the preceding minutes, are requested to convene the first Wednesday in November, at the meeting house of the First Baptist Church in Philadelphia, at three o'clock in the afternoon. Punctuality is expected.

DENNIS HEARTT, PRINTER,
Marshall's Alley