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Baptists. Pennsylvania. Philadelphia Association, 1790.  
Minutes of the ... Association. Held at New York, Oct-  
ober ... 1790.

[ New York, 1790. ] 13, [ 2 ] pp.

AAS copy.

# M I N U T E S

## O F T H E

### P H I L A D E L P H I A

# B A P T I S T A S S O C I A T I O N .

*Held at New-York, October 5th, 6th, and 7th, 1790.*

T U E S D A Y , O C T . 5 , 1 7 9 0 .

1. **A**T 3 o'clock, P. M. Dr. SAMUEL JONES delivered the introductory sermon from John. vii. 17. "If any man will do his will, he shall know of the doctrine, whether it be of God."
2. After worship proceeded to business:—Dr. JAMES MANNING was chosen Moderator, and brother WILLIAM VAN HORNE, Clerk.
3. Letters from the Churches were read.

*N. B.* Ministers names in *Capitals*. Licenced preachers in *Italics*. Those to whose names an \* is affixed, were not present. From Churches marked thus † we received no letter. Dashes denote no settled minister.

<i>Churches.</i>	<i>Messengers.</i>	<i>Bap. Received by Letter</i>	<i>Dismissed by Letter</i>	<i>Refus'd</i>	<i>Excom.</i>	<i>Decons.</i>	<i>Number</i>
Lower-Dublin,	SAMUEL JONES.	1	1	—	—	—	67
Middletown,	SAMUEL MORGAN.	8	1	—	—	3	140
Piscatawa,	{ REUNE RUNYON, <i>Henry Smalley.</i>	1	1	—	—	1	148
Cohansey,	{ Providence Ludlam.	23	—	—	—	4	109
† Welsh Tract,	JOHN BOGGS *	—	—	—	—	—	104
Great Valley,	—	—	—	1	—	4	88
Cape May,	JOHN STANCLIFF.*	4	1	—	5	2	61
Hepewell,	{ OLIVER HART, <i>James Ewen,</i> <i>James Hunt.</i>	3	4	5	—	1	165
Brandywine,	ABEL GRIFFITHS,	7	1	2	—	—	47
Montgomery,	—	—	—	3	—	—	25
† Tulpehocken,	—	—	—	—	—	—	—
† Kingwood,	—	—	—	—	—	—	180
Haight's Town,	{ PETER WILSON. <i>Alexander McGowan,</i> <i>Peter Joba.</i>	18	3	7	—	1	248
Southampton,	{ DAVID JONES, <i>Benjamin Bennet.</i>	1	—	1	—	—	53

Carried over, 66 18 19 1 8 20 1529

*John Manning*

*John Manning*

Churches.	Messengers.	Exp. Inc.	Rec. by Letter	Dismissed by Letter	Referred	Exam.	Dec.	No.
	Brought Forward,	66	12	19	1	8	20	1529
Philadelphia,	{ THOMAS USTICK, Samuel Davies, jun.*	5	2	6	1	1	—	105
Scotch Plains,	{ WILLIAM VAN HORNE Jacob Fire Rando. J. B., Marmaduke Barc., Joseph Drake.	4	2	4	—	1	2	136
Oyster-Bay,	_____	—	—	—	—	—	—	25
Morris Town,	{ _____ Michael Parce.	10	—	2	—	—	—	91
Knowlton,	DANIEL VAUGHAN.*	2	—	—	—	2	—	43
† Hartford,	JOHN DAVIES.*	—	—	—	—	—	—	120
† New Britain,	JOSHUA JONES.*	—	—	—	—	—	—	21
Salem,	_____	26	—	—	—	—	—	59
Wantage, late } Newtown. }	SILAS SOUTHWORTH.*	8	1	2	—	2	1	64
† Dividing Creek,	_____	—	—	—	—	—	—	41
	{ BENJAMIN FOSTER, Samuel Dodge, Abraham Cannon,							
1st New York,	{ William Norris, Ezekiel Robins, John Bedient.	22	—	21	—	2	3	193
New Mills,	_____	5	—	14	—	—	2	89
† Konoctoway, Coram,	JOSEPH POWEL.*	—	—	—	—	—	—	30
Upper Freehold,	{ JOSEPH STEPHEN, Edward Taylor.	17	2	1	—	—	1	74
† Mount Bethel,	ARNER SUTTON.*	—	—	—	—	—	—	101
	{ THOMAS MONIANYE, John M. Foght, Abijah Whitney, Thomas D. Madam.	8	3	3	1	5	2	194
Warwick,	_____							
Lions Farms,	{ Aaron Ball, Michael Law.	—	1	—	—	—	—	16
† Philips Patent, Pitts-Grove,	_____	—	—	—	—	—	—	—
† Manahawkin, Vincent,	_____	—	—	—	—	—	—	—
† Tuckahoe,	ISAAC BUNNEL.*	1	—	—	—	—	2	22
	_____	—	—	—	—	—	—	—
2d New York,	{ Francis Van Dyke, Joseph Stout.	3	18	—	—	—	—	32
Stamford,	{ EBENEZER FERRIS, Eijth Hunter.	5	—	2	—	—	—	72

Carried over,

179 | 41 | 82 | 1 | 3 | 21 | 33 | 2986

Churches.	Messengers.	Bap used	Rec by Letter	Dismissed by Letter	Reservd	Excom.	Doc.	No.
	Brought Forward,	179	41	82	3	21	33	2986
King Street,	Benjamin Sutton.	33	5	16	—	3	2	36
† Cow-M. ch.	THOMAS FLEESON.	—	—	—	—	—	—	23
London Tract,	J. Mc LAUGHLIN*	1	—	—	—	—	1	34
Hill Town,	DAVID JANE.	12	1	10	—	—	2	99
Lower Smithfield,	LEWIS RICHARDS.*	—	2	2	—	1	2	26
Baltimore,	JOHN PATTON.*	3	4	—	—	1	1	53
† Duck-Creek,	THOMAS AINGER.*	—	—	—	—	—	—	63
Wilmington,		—	—	3	—	1	1	45
Canoe Brook,		27	1	1	—	1	—	62
Jacobs-Town,	BURGISS ALLISON,	1	—	3	—	—	—	60
	William Snowden							
Staten-Island,	ELKANAH HOLMES,							
	Anthony Fountain,							
	Nicholas Cox.							28
† Pitt's-Town,	JAMES FINN.*							28
Marcus-Hook,	ELIHAZ DAZEY.*							18
Roxbury.	Curtis Gilbert.	4	2	1	—	—	—	39
Falls Township.		4	—	—	—	—	—	17
Total,		1264	156	1117	15	28	142	13567

4 Letters from corresponding Associations were read, viz Charstown, Warren, Ketoston, Shaftsbury, and Vermont — Also, a letter from an Association lately formed at Danbury, in the State of Connecticut, desiring union and correspondence with us, was read. After the usual enquiries respecting their doctrine and practice, their request was agreed to, and their Messenger, Elder ADAM HAMILTON, received

Adjourned to Nine o'Clock, to Morrow morning.

WEDNESDAY, Oct 6. Met pursuant to adjournment.

In answer to the query from the Church at the Scotch Plains, "Whether a Minister who has been excommunicated, and in process of time is restored again, has a right on said restoration to preach the go'spel?" We advise, that with his restoration to membership, before he exercises the functions of the ministry, he be expressly approbated therein by the Church, and we think it expedient that it be with the advice of sister Churches.

Resolved, that in answer to requests from the Churches at Cape May and Pitts Grove, Brethren Samuel Jones, Samuel Morgan, William Van Horne, and Ezekiel Robins, be a committee to prepare a letter to them on the subject of their difficulties.

Adjourned to Three o'clock, P. M.

Met pursuant to adjournment.

As it appears expedient that Mr. Silas Walton shou'd continue another year under the tuition of Dr. Jones; and as Mr. Carter, of Virginia, has generously engaged five pounds towards his assistance, it is agreed, that we will be accountable for twenty pounds in addition thereto, said Walton giving a bond for refunding said twenty pounds in seven years, without interest; and it is recommended to the

Churches to promote subscriptions or collections, the ensuing year, to raise said sum, and make additions to our fund, and transmit the same to our next Association.

Voted, that brother S. Jones, brother Hart, and brother Allison, be, and they are hereby appointed a committee to revise the materials for a history of the Baptist Churches in the State of New-Jersey, collected by Brother Morgan Edwards.

Letters to the corresponding Associations, ordered to be prepared by to-morrow afternoon as follows Brother Earl to that of the Warren, Brother Utlick to the Charlestown. Brother D. Jones to Ketcot, Brother Fecson to Shaftsbury, Brother Runyon to Vermont, & Brother Smalley to that of Danbury.

Adjourned to Nine o'Clock to-morrow morning.

Sermon this evening by Elder Adam Hamilton, from Heb. xii. 1. 2. "Wherefore seeing we also are compassed about with so great a cloud of witnesses," &c. &c.



T H U R S D A Y, Oct. 7. Met pursuant to adjournment.

A Letter written by Dr. Jones, opposed to univer'al Salvation, being read, and esteemed very reasonable at this juncture, it was adopted as the Circular Letter for the present year, in lieu of that prepared by Brother Foster, agreeably to appointment: which was also read, generally approved and tho' not revised, was nevertheless agreed to be printed.

Resolved, that it be a standing rule of this Association, that the circular letter be produced early in the sessions, and being read, a committee shall be appointed to examine, and if necessary correct it.

On the receipt of a letter from Mr. Isaac Collins, printer, of Trenton, respecting Subscriptions for his bible, we earnestly recommend to our Churches, to promote the subscriptions, which are amongst them. Our committee appointed last year to inspect this work, inform us it is executed as far as the book of Job, and that with the greatest accuracy. Returns of the subscriptions, and the money paid on subscribing, may be made to the Rev. Mr Foster of New York, Rev. Mr. Allison of Bordentown, and the Rev. Mr. Utlick of Philadelphia.

CASH paid agreeably to the recommendation of last Association for a Fund &c. is as follows,

	£.	s.	d.
Lower Dublin,	4	7	9
Piscataway,	1	2	0
Cohansey	1	2	6
Hopewell	2	11	0
Brandywine,	0	9	4
Hights Town	3	0	0
Philadelphia,	3	1	3
Scotch Plains	2	15	6
New-York	8	1	8
Baltimore	9	7	6
<i>Pennsylvania Currency</i> £. 35			
			18 7

Adjourned to three o'clock, P. M.

Met, pursuant to adjournment.

The subject of forming a new Association to be held at New-York, being considered, it did not appear, there were a sufficient number of churches desired dismission for that purpose.

In answer to a query from the church at Stamford, accompanied with a number of quotations from certain authors, holding what is called the new system of divinity "whether we hold them as scripture truths, and whether such persons as hold them, and endeavour to promote them are to be held in fellowship in a gospel church." We reply, that we apprehend danger, least by these fine spun theories, and the consequences which are drawn from them by some, the great doctrines of the imputation of Adam's sin; Christ's proper atonement; imputed righteousness, &c. Should be totally set aside, or at least, the glory of them sullied. We therefore advise, that great care should be taken, to guard against innovations not calculated to edify the body of Christ. But that the individual churches must judge for themselves, when any of their members, so far deviate from that system of doctrine, held by the churches of this association, as to require their exclusion.

This association lament, they have occasion again, to call the attention of that part of Zion we represent, to another awful instance of departure from the faith, once delivered unto the saints. Mr. Nicholas Cox, late a brother in the ministry, having espoused, and artfully, as well as strenuously endeavoured, to propagate the fatal notion of the universal restoration of bad men and devils from hell. As such, we caution our churches, those of our sister associations, and christian brethren of every denomination, to be aware of him.

The request of the churches, at Stamford, Warwick, first and second of New-York, King Street, and Staten Island, for permission to join other associations, if it should be found more convenient, was granted.

SUPPLIES for DESTITUTE CHURCHES.

SALEM.	4th.	Lord's day	in May,	Brother	Wilson.
PITTS GROVE.				————	Wilson.
LYON'S FARMS.	2d.	do.	in October	————	Bennet.
	4th.	do.	in do.	————	Earle.
	2d	do.	in November,	————	Jane
	3d	do.	in January,	————	Runyon.
	2d	do.	in May,	————	Fitz, Randolph.
	do	5 o'clock P. M.	do.	————	Mc. Gowan.
2d. NEW-YORK.	2d	Lord's day	in October,	Brother	Manning.
	3d	do.	do.	————	Van Horae.
	2d	do.	November,	————	Cole.
	3d	do.	in do.	————	Fitz Randolph.
	4th	do.	in do.	————	Earle.
	2d	do.	in January,	————	Montanye.
	2d	do.	in April,	————	Fitz Rando'ph.
	4th	do.	in do.	————	Runyon.
	2d	do.	in May,	————	Ferres.
	2d	do.	in June.	————	Montanye.
	4d	do.	in September,	————	Hamilton.
STATEN ISLAND	3d	Lord's day	in October,	Brother	Fitz Rando'ph.
	3d	do.	in November,	————	Earle.
	3d	do.	in April,	————	Runyon.
	1d	do.	in May,	————	Morgan.
	2d	do.	in do.	————	Mc Gowan.

Letters to the corresponding associations according to order of yesterday were brought in, read &c. and approved. Dr. Manning appointed Messenger to the Warren association. Elder Hamilton to Shaftsbury, and Elder Ferris to Danbury.

This Association sincerely regret the failure of an appointment, the last year, to address the PRESIDENT of the United States; but deem it at present out of season.

Association to be held, first Tuesday in October next, in Philadelphia.

Brother William Van Horne is appointed to write the Circular Letter for next year.

Brother Oiver Hart is appointed to preach the association sermon next year, and in case of failure Brother William Van Horne is requested to be prepared.

Brother William Van Horne is requested to superintend the printing the minutes, and forward them to the churches and Associations.

Sermon this evening by brother Thomas Fleeason, from Rev. iii. 4. *Thou hast a few names even in Sardis, which have not defiled their garments; and they shall walk with me in white, for they are worthy.*



## C I R C U L A R L E T T E R.

The ELDERS and MESSENGERS of the several Churches met in Association, in the City of New York, October 5, A. D. 1790—

*To the several Churches in union with this Association, send, GREETING.*

DEARLY BELOVED.

WE are happy, at the close of our annual Meeting, that we can say, it was agreeable and comfortable through the whole. We had refreshing news from several Churches in our connection; as well as from the Associations, that correspond with us. It is matter of joy, and calls for acknowledgement and giving thanks, that peace and good order so generally prevail, and that the work of the Lord is carried on with power in many places. We have however to lament, that there are some appearances, in two or three of our churches, of the Leprocy of universal Salvation which, perhaps, the Lord may permit to spread, that they, which are approved may be made manifest. But, when we see such an Achan, such a troubler of Israel in the camp, we may well suspect the Lord has a controversy with us. It behoves us, then, to humble ourselves, to implore the Divine Mercy, and to do our endeavour to prevent the spreading of so dangerous a Plague. To this end we have concluded to address you at this time on the aforesaid subject.

The notion of universal salvation, as now propagated, is explained two ways, Some of them say, that there is no Hell, or if there be, that there shall not any of the human race be sent there. but that all good and bad, shall be taken to heaven together. Others say, that tho' there be a place of future punishment, and tho' some of the human race are sent thither for a time, yet that they all finally shall be released, and brought safe to heaven.

We doubt not dear brethren, but it will seem strange to such of you, as may not have heard these things before, that any, who pretend to be the Ministers of Christ, should advance such dangerous notions. Yet so it is. He who in the beginning gave Divine revelation the lye, when he said to the woman, "Ye shall not surely die," has ever since been going about like a roaring Lion, seeking whom he may devour; and endeavouring by various means to deceive and lull asleep; and among others, by endeavouring to evade the force of Divine Truth,

As for the fall of these notions, namely, that not any of the human race are ever sent to a place of future punishment, but that all, good and bad, are taken to Heaven, we shall say but little to it, not only because we have no room, but also because we deem it unnecessary. The Scripture on the one hand, is so express, particular and positive, and on the other, the methods they take to evade these Scriptures are so disingenuous, and their endeavours to accommodate other Scriptures to their own views so trifling, that it is hard for any one to believe, that they believe themselves, or that they can be serious and in earnest.

When the scriptures positively, and without equivocation say, the wicked shall be turned into Hell, and all the nations that forget God. Pl. ix. 17. *That the whole body should be cast into hell.* Matt. v. 29. *To be cast into hell fire.* Matt. xviii. 9. *How can ye escape the damnation of hell.* Matt. xxiii. 33. *To be cast into hell.* Mark. ix 45. 47. *And in hell he lift up his eyes being in torment.* Luke xvi. 23. Besides a number of other places, what need we more; not to mention the dissolute manners, which might be expected to attend, and which actually have been the consequences of so licentious a tenet, as that of which we are speaking.

The other way of explaining this notion, namely, that, tho' some of the human race are sent to a place of future punishment for a time, yet that they shall all finally be released, and brought safe to Heaven, this merits more attention, because it is more plausible, tho' not more true.

Here we shall attend to three or four considerations.

- 1 That the Scripture is express against it.
- 2 That there are no Scriptures for it.
- 3 That there can be none, since it would be like'y to do much hurt, but could do no good.
- 4 And lastly, that if the notion was in some degree likely to be true, yet that it would be safest to reject it.

The Scripture expressly says that future punishment will be for ever. 2. Peter, ii 17. Jude 13. for ever and ever Rev. xx. 10. 14. 11. 19 3.

And we read of

— Eternal damnation, Mark iii. 29.

Eternal Judgement, Hebrews vi. 2.

Eternal Fire, Jude vii.

Everlasting Fire, Matthew xxv. 41 18. 8.

Everlasting punishment, Matthew xxv. 26.

“And of one sin that it shall not be forgiven, neither in this world, neither in the world to come.” Mat. xii. 32. In this absolute manner is expressed the endless duration of the awful denunciations of the wrath of God; and to cut off all pretence of every possible evasion, there are three things remarkable.

1 That the eternal duration of the punishment of the wicked, is expressed in the very same words as eternal duration in general, Dan. ii. 20.

2 In the very same words also whereby the eternal duration of the happiness of the Righteous is expressed, Dan. xii. 2. Rev. xxii. 5. John iii. 16. Matt. xxv. 26.

3 Nay, in the very same words whereby the eternal duration of God himself is expressed Gen. xxi 33. Pl. xc. 2. Dan. vii 27. Lam. v. 19. Deut. xxxii. 40.

Since the awful subject before us is so clearly revealed in the word of God, it may seem trifling to undertake to shew that there is no scripture in favour of a release from future punishment, as if it might be possible for scripture to say and unsay, to speak for and against the same thing. Nevertheless, it may be of use to mention the principle scriptures that are pretended to hold forth a redemption from Hell, in order to shew, that beside the foregoing reason, there are generally reasons sufficient, rising out of the texts themselves and contexts, to shew that they mean no such thing as they are brought to prove. Thus, for instance, the all men in 1st. Tim. ii. 4. can never mean every individual of the human race, for there are some who were before or-



dained unto condemnation and are vessels of wrath fitted for destruction. Jud. 4. Rom. ix. 22. but rather all sorts of men as ver. 1st Kings and peasants, rich and poor, bond and free, male and female, young and old; and who are therefore to be prayed for: nor can 2d. Pet. iii. 9. admit of such an interpretation, for this means, not any of the *us* mentioned before, or the *beloved* in the 1st. ver. nor 1 John. ii. 2. which means that the benefits of Christ were not to be confined to the Jews only, but to be extended to the Gentiles also: nor Rom. v. 18. for here the first and second Adams, and their respective offspring. are put in opposition, shewing that as the offspring of the one was lost by his sin, the offspring of the other shall be saved by his grace; the one offspring condemned for one offence, the other saved from many; nor Col. i. 20. for *all* here must be understood in a limited sense; for it cannot include Angels in heaven, who could not be reconciled to God, since they never had been in a state of irreconciliation; all the elect of God then are meant, who are spoken of as reconciled by the blood of the Cross. Nor Eph. i. 10 which only says, that all *in* Christ shall be brought together, but not those, who never were in him, and die in their sins; nor 1st. Cor xv. 22. for this speaks of the resurrection of the body from natural death, not of a resurrection from spiritual death; nor Rom. xi. 32. which speaks of having mercy on all, that is, on all that believe, as in the parallel place Gal. iii. 22. Nor Zech ix. 11. for these are the words of Christ to the Jewish church. comforting them in the prospect of the favour, that should be shewn them by Cyrus, and comparing their distressed situation in the babylonish Captivity, to the situation of one in a pit, wherein was no water, and it is said this deliverance should be wrought in virtue of the Covenant made in their behalf, which is therefore called *their* Covenant. Nor Rev. xx. 13. for this speaks of gathering them from all quarters to the general Judgment, who in the next verse are said to be cast into the lake of fire. Nor Heb. xii. 13. for here all the saved are said to be the *first-born*, to denote their excellency, high privileges, right of priesthood, and large inheritance. Nor James i. 18. for the *first fruits* here means all the saved, as in the last, who are separated and distinguished by grace from others, as the first fruit was wont to be from the crop, and consecrated to God as that was. Nor 1. Cor. xv. 25. 28. and Phil. ii. 10. Rev. v. 13. for these are only expressive of the universal dominion of Christ, and of homage and adoration paid him on that account. Nor Ezek. xvi. 53, 55. for, first, if Sodom was to be restored, it must be to its former state, which was a very bad one. Secondly, if restored should be understood in an improper sense, then, by Sodom may be understood the gentile nations, who were like unto Sodom in practice Deut, xxxii. 32. Is. i. 10. Jer. xxiii. 14. Rev. xi. 8. and Israel by Samaria who shall be restored when all the Jews, with thefulness of the gentiles shall be brought in at the time of the latter day glory. Or thirdly, that when Sodom and Samaria should return to their former state, then the Jews should to theirs, as much as to say, they never should, as they never were. For tho many of them returned from the babylonish captivity, yet they were never restored to their former state and glory. And besides, it is expressly said, with respect to Sodom and Gomorrah, and the Cities about them, that they are set forth for an example, suffering the vengeance of eternal fire Jude 7.

Thus Brethren, we have cited the principal passages brought in support of this wild notion of universal Salvation, and you see how little they are to the purpose. Thus it is that people in a strait will catch at any thing.

Further, it is not only manifest, that there is no text to support such a notion. but that there cannot be such a Text. It cannot be, that the divine Being has published any thing, that would be not only contrary to those plain Texts, that speak positively of the eternal duration of future punishment, but that it would also be perfectly useless, and at the same time dangerous. If the wicked were ever to be released from hell, time enough to let them know it, after they get there, and not before, to encourage them in sin. To give them, so much as a hint of it in this life, would be exactly the same as if the divine Being, when he prohibited the use of the forbidden Tree, had told Adam, that if he should eat of that Tree, he would contrive a way for his escape, of which we know that not the least

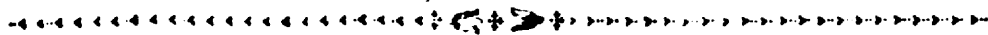
... was given before the fall, and indeed than which nothing could be more unworthy the divine being. So that if there was any passage within the lids of the bible, that gave information of a rescue from Hell, we might be sure, such a Text could never be the word of God.

We only add, that if the notion of restoration from Hell was in some degree probable, which it is not, yet it would be much safest to reject it altogether. For if those, who place dependance on it, should at last find themselves mistaken, awful will be the disappointment. On the other hand, those who place no dependance on it, but seek to avoid future punishment, by placing their dependance on a better hope, if they should be mistaken, they will nevertheless share equal benefit with others.

Let us therefore carefully avoid a notion so unscriptural, so useless, and at the same time so dangerous. But, beloved, of you we hope better things, than we thus speak. We do not apprehend much danger, but judged it reasonable, and that it might be of use, to give a word of caution.

Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory, and majesty, dominion and power, both now and ever Amen.

*N. B. The Clerk takes the liberty of informing those who wish to see the subject discussed more at large, that they will find their attention amply rewarded by reading Edwards against Chauncy.*



## LETTER BY BROTHER FOSTER

*The MESSENGERS, to the CHURCHES, of the BAPTIST PHILADELPHIA ASSOCIATION, send CHRISTIAN SALUTATION.*

BELOVED BRETHREN,

**W**E rejoice that the Father of mercies has permitted us once more, to meet in order that we might unitedly pursue the promotion of that cause which we believe is unspeakably precious to the dear churches we have the honor to represent. But the success of our feeble efforts to advance the important object in view depends wholly on the blessing of him who worketh all things after the counsel of his own will. To him therefore we humbly commit the concerns of Zion in general and the transactions of this our meeting in particular; fervently beseeching him that of his abundant grace and mercy he would grant our labor may not be in vain in the Lord!

**NOTWITHSTANDING** the darkness and delusions of a sinful world, and the various imperfections of God's people in the present state, blessed be God! we are united in the leading and essential truths of divine revelation. And therefore, on these important and glorious subjects, we can address you with greater freedom and pleasure. You will permit us this year to call your attention to the subject of good works, treated of in the sixteenth chapter of our excellent confession of Faith.

Works may be said to be good either in a na-

tural, or in a moral, or spiritual sense. The action or influence of the sun on the earth is good, as useful, and an important natural blessing. The movements of a machine may be denominated such on account of the purposes of convenience and profit answered by them. But the actions which are under consideration are good, not merely on account of natural advantages in their tendency, or of which they may be the occasion, but on account of their being right in a spiritual sense, and proper to be performed by creatures possessed of rational and immortal souls; and who are the subjects of obligations to God and created intelligences in the moral world which can never be dissolved; and who enjoy the means of information respecting their duty and their everlasting welfare; and who must give an account of the deeds done in the body whether they be good or whether they be evil.

ACTIONS which are good in this sense are such as are agreeable to the will of God revealed in his word. The action performed, the temper exercised, and the motives by which men are actuated in conduct of this nature are required by God in the holy scriptures.

The thing done may answer to the letter of

the requisition, or be what is expressed in the command ; but the action may not be pleasing in the sight of God on account of a deficiency in temper, motive, or design. The action as good must be intended, the authority of him who enjoins the action must be respected, and the end proposed by infinite WISDOM and GOODNESS must be presumed, or there will not be a compliance with the spirit of the command.

An intelligent creature may not only comply with a divine precept so far as it respects what is external, but do that which is highly beneficial and yet there may be a material deficiency in the action. Good may be done in a natural respect, and the action notwithstanding may not be good in a spiritual respect, though performed by one possessed of rational powers of mind. "Though I bestow all my goods to feed the poor; And though I give my body to be burned, and have not charity, (that is true love to God and man) it profiteth me nothing." 1 Cor. xiii. 3.

Good works are the performances of those who are good. Goodness must first exist, in some measure, in the state of the soul before it can be expressed in life and conversation. Persons wholly under the dominion of sin, as is the case with all the unconverted, are totally incapacitated on account of the fixed opposition of their minds to the truth, to perform actions right and pleasing in the sight of God. As the tree must be made good before the fruit will be good; so the nature of man must be renewed by divine grace in order that the fruit may be unto holiness, and the end everlasting life. To suppose that one under the influence of a carnal mind, and in a state of unbelief may, while he continues in this state, perform actions truly good is to suppose what is unreasonable in itself, and expressly contradicted by the word of truth, which informs us that they who are in the flesh cannot please God; and that without faith it is impossible to please him.

Jehovah is the great and all important object in the performance of good works. The christi- an directs and finishes his course under the influence of an approving and pleasing belief of what God is, and what he has done. The high estimation that his soul possesses of the excellencies and glories of the Deity, in his attributes, works and designs, is expressed in every work of faith, and in all his labor of love. The life that he lives of the flesh, he lives by faith in the Son of God;

by whose gospel he is effectually taught to denounce ungodliness and every worldly lust, and to live soberly, righteously, and godly in this present world. The beauties of the divine character exhibited in the great atonement, and impressed on the believer's mind, lay him under a willing constraint to shun the paths of vice, and to be found in the ways of justice, mercy, and truth. Though in the performance of good works, he is not wholly divested of a regard to self, yet he is not merely influenced by a selfish gratitude arising from reflections on the reception of past favor, by fond expectations of future enjoyments, or by a slavish fear of approaching wrath: but mainly by the noble principle of love to the blessed God on account of his spotless purity, and the unchanging holiness of his nature. Is the Christian attending to the civil affairs of life, engaged in the sacred duties of devotion, or employed in acts of beneficence and compassion, he does all to the glory of God. The believer, as far as his actions answer to the will of Heaven directs his attention to the greatest possible good, as he pursues the Divine glory; and in subordination to this, his own happiness in connection with the good of others. But, alas! when we review the best actions of our lives, we find a sad deficiency in these respects in the performance and after attending to the most unspotted characters in the Christian world, we must undoubtedly conclude there is none who doeth good and sinneth not.

Good works are by no means the foundation of our acceptance or justification in the sight of God. Nothing that we ever have done, and nothing possible for us ever to perform, will have the least concern or weight in the important affair of our acquittal from guilt, and acceptance as righteous before the tribunal of a holy God. Nothing on earth or in heaven can be found to answer this glorious purpose but the finished righteousness, and the atoning death of the great Immanuel. God with us.

It is equally true, and may as evidently be deduced from the word of truth, that foreseen good works are not the cause of our election to salvation. One end of our election was to bring us to the love and practice of holiness: and therefore good works, or holiness of life, could not have been the reason of the eternal purpose to recover us to the divine image and favor. The purpose of election stands not of works, but of

him who calleth. Rom. ix. 11. All the graces of the Spirit, and all our acts of true religion and virtue are to be considered as effects of the unconditional and eternal counsel of God in Christ.

AND permit us, dear brethren, further to add that the same reasons, in effect, forbid as to suppose that good works are the condition of our regeneration or of our being called out of darkness into marvellous light. If we are so happy as to be the subjects of this glorious change, not a tribute of praise is to be ascribed to ourselves; but all the glory is to be given to God, "who hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began" 2 Tim. i. 9.

NOTWITHSTANDING our salvation is not by works of righteousness which we have done, nor our regeneration and effectual calling on account of any previous goodness of temper or conduct in us: yet we are to consider that those who are renewed are the subjects of an alteration in the state of their minds from sin to holiness: and that this moral change will be attended, as opportunity may be given for action, with holiness of life and conversation. A renewed mind includes a temper of love to the moral character of Jehovah. And as the divine law, or the moral rule given by God to his creature man, is with propriety considered as a transcript of this character, there will be the same freedom in the Christian to yield subjection to this holy law, in its sacred and various injunctions, as to love the divine image, or to be truly pleased with the beauties of holiness in the face of Jesus Christ. Those, who, by divine grace imbibe the genuine spirit of christianity, will pay a sacred respect to all God's holy commands.

IT becomes the disciples of Jesus not merely to avoid the neglect of the express precepts of their divine Lord; but to be ready to every good work. Though they cannot be profitable to their Maker, or add to his essential glories; yet they may and ought to be profitable to themselves, and a blessing to their fellow creatures. He, who regardless of his own improvements in the divine life, and unconcerned about the good of others, seeks only to shun the reproofs of conscience, gives us reason to doubt his acquaintance with true religion.

We are not only to engage, but to persevere in

the performance of good works. Those who have never experienced a real and genuine work of God upon their souls, may, from selfish motives, perform the externals of duty for a while: but when the floods come, and the winds of temptation blow and beat on the house, then it appears to have had its foundation in the sand. But as true believers have the seed of God abiding in them, they are those who by perseverance in the ways of righteousness and truth will renew their strength, brave every storm, and baffle every hostile attempt, till they finish their heavenly course with complete and eternal joy.

DEARLY beloved, let us urge the importance of good works, and endeavour to excite you to a faithful and diligent performance of them from the following considerations.

REMEMBER they are the duties you owe to God—to that Being who is infinitely great and infinitely good; the Creator and Preserver of all things, the Former of your bodies, and the Father of your spirits; and who stands in a relation to you which no alteration of circumstances in time or through eternity can possibly dissolve.

CONSIDER that in this way you will be the followers of God as dear children. Your heavenly Father is universal, unremitted, and eternal in the operations of his goodness. He acts for the noblest end, as he has made all things for himself. His works are done in righteousness and truth. Without upbraiding, and in a rich profusion he bestows the blessings of his providence, and gives the enjoyments of his grace. And you are directed by the great Head of the Church to abound in works of goodness and love, "that ye may be the children of your Father who is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Matt. v. 45.

WHAT a powerful motive to excite you to the performance of good works is the conduct of Him who was made flesh and dwelt among us! He went about doing good, attending to the business of his Father, and improving in the best manner the golden moments of time. "I must work," says he, "the works of him that sent me while it is day: the night cometh when no man can work." John ix. 4. And is it possible that those who love his person, possess his temper, feel the power of his divine religion, and have enlisted under him as the Captain of their salvation, should

ever live uninfluenced by so bright and perfect an example, or fail to follow him whithersoever he goeth!

How much to induce us to works of virtue, piety and mercy, from reflections on the unmerited and unbounded goodness of God towards us! How great the designs of God's love in the covenant of redemption, made by the eternal Three in One before the foundation of the world! How wonderful his mercy in the gift of his dear Son as the infinite price of our release from eternal ruin! How astonishing his compassion in saving us from sin and hell, and giving us a title to a crown of immortal glory! And can the objects of eternal love, and the subjects of such marvellous grace be indifferent to the service of the great Benefactor of their perishing and sinful souls! Has God done such great things for us, and shall we fail to do the little we can do for him? Has he in fact done all things for us, and is not something to be done by us, in a way in which he will consider it as done unto himself? Would not a thousand lives spent in his service, and a thousand deaths suffered in his cause, be but a small testimony of gratitude and love for his undeserved and matchless grace in the eternal salvation of one poor sinner, bound to unutterable woe?

Is it not the habitual desire, and the fervent wish of your souls to recommend the religion of Jesus, and to promote the declarative glory of God? In this way they will be effected; by such a line of conduct you will find an answer to the devout exercises of your own minds. "Let your light so shine before men that they may see your good works, and glorify your Father who is in heaven." Mat. v. 16.

To these things, dear brethren, you will attend if you are in the pursuit of real advantage, of substantial good to yourselves. For in keeping God's commands there is great reward. A cheerful compliance with the divine will, a tender regard to the dictates of conscience and the voice of reason, and the performance of whatever may promote and honor religion, and conduce to make ourselves and others happy, in time and through eternity, will be attended with that peace and comfort which the world never did, and never can give. As you would wish to enjoy the blessings of God's kingdom, seek ever to be found in these paths of wisdom. For her ways are ways of pleasantness, and all her

paths are peace. He who walketh uprightly walketh safely. The more diligent you are in works of piety and mercy, the greater reason you have to expect that God will confirm your minds in the truth, support you in the day of trial, increase your graces, establish your hopes, and in the end render your conquest and triumph complete over all your spiritual and powerful enemies. Then, on the brink of death, and the invisible world brought near to view, in the exulting language of a Paul, each one of you may say, "I have fought a good fight I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness which the Lord the righteous Judge shall give me at that day." 2 Tim. iv. 7, 8.

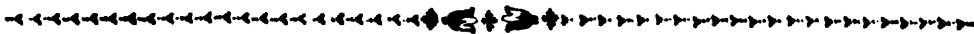
WHEN addressing the churches of Jesus Christ on the duties of their holy profession, we trust, beloved, you will not be offended if we conclude the subject by exhorting you to the performance of them in a few particulars. If the works of christian churches be not found perfect before God; but be attended to with partiality and sloth, how does the enemy blaspheme, and how deepy wounded is the blessed Jesus in the house of his friends!—you expect that your ministers, and undoubtedly you may with propriety, will be diligent in every good work which belongs to their pastoral office, and concerns your spiritual and eternal welfare. If they should be found negligent and unfaithful, how great their guilt, and how dreadful their doom when the blood of immortal souls shall be required of them by their angry Judge! It certainly much concerns them well to improve their time, to study to show themselves approved, workmen who need not to be ashamed before God, angels and men, when the books shall be opened, and the judgment fixed. They are to watch for souls as those who must give an account. But in return, you must consider it as your incumbent duty to strengthen their hands for this good work, by affording them a competent supply of the necessaries and conveniences of life. For if they have sown unto you spiritual things, is it a great thing if they should reap your carnal things? And has not your dear Lord ordained that they who preach the gospel should live of the gospel? And can it be said that you have diligently followed every good work, if you suffer your ministers to live in indigence, and their

minds to be perplexed, for want of those enjoyments of which God has granted you a rich supply? Provide houses decent and convenient for the public worship of God. Is it fit for the servants of the most High to dwell in their ceiled houses, and to let the house where his honour dwells, and where his adorable Majesty is addressed, for to lie waste? Pay proper attention to the poor; but especially endeavour to relieve the wants of your needy brethren and sisters. It is more blessed to give than to receive; for they who give to the poor, lend unto the Lord. Encourage family government and order, and make your habitations houses of prayer. Let not the duties of the closet be neglected: but in those pla-

ces of retirement be stately found, in order to pray to your heav'nly Father in secret; and your Father, who seeth in secret, will reward you openly. Forsake not the assembling of yourselves together, as the manner of some is: but continue in the apostles doctrine, in fellowship, in breaking of bread and in prayers. Let proper discipline be attended to, and supported: let the respective members keep their places, and highly respect the authority of Christ in the churches. Be at peace among yourselves; warn them that are unruly; comfort the feeble minded; support the weak; and be patient to all men. And blessed indeed is that servant whom his Lord, when he cometh, shall find so doing!



**SUBSCRIPTIONS** for the *Baptist Annual Register*, published by Rev. JOHN RIPPON of *Southwark, London*, will be received by Rev. Messrs. Dr. MANNING, of *Providence*—FOSTER of *New-York*—ALLISON of *Bordentown*—Dr. ROGERS & USTIC, of *Philadelphia*—RICHARDS, of *Baltimore*, and FURMAN, of *Charlestown, South-Carolina*. The price of this work, it is supposed, will not exceed a *Quarter of a Dollar*, and it is hoped will be very entertaining and useful, as it contains the *English Association Letters*—*Extracts from the American Association Minutes*—*And Advertisements of New Books and Pamphlets*,—*And biographical accounts of eminent PERSONS in our Churches.*



✠ A few dozen Copies of the Minutes may be had of the Printer, WILLIAM DURELL, No. 198, *Queen Street, New-York.*

*A View of the BAPTIST ASSOCIATIONS, &c. in the UNITED STATES of AMERICA, and VERMONT.*

	<i>Associations.</i>	<i>States in which they Meet.</i>	<i>Times of Meeting.</i>	<i>Min- isters.</i>	<i>Church- es.</i>	<i>Mem- bers.</i>
1	Bowdoinham.	Massachusetts	September.	8	8	500
2	New Hampshire.	New-Hampshire.	2d Wednesday in June.	7	8	500
3	Woodstock.	New Hampshire and Vermont.	4th Wednesday in Sept.	14	24	950
4	Vermont.	Vermont.	1st Wednesday in Oct.	6	11	500
5	Warren.	Massachusetts.	Tuesday after 1st Wedn. in Sept.	25	41	3400
6	Rhode Island.	Rhode Island and Massachusetts.	2d Friday in Sept.	15	12	500
7	Groton.	Connecticut.	2d Friday in June.	8	11	1500
8	Stonington.	Rhode Island and Connecticut.	3d Tuesday in Oct.	10	13	1000
9	Danbury.	Connecticut.	4th Wednesday in Sept.	14	15	870
10	Shaftsbury.	Massachusetts and New-York.	1st Wednesday in June.	10	22	1500
11	Philadelphia.	Pennsylvania.	1st Tuesday in Oct.	49	56	4100
12	Redbone.	Pennsylvania.	3d Saturday in Oct.	9	11	600
13	Salisbury	Maryland and Virginia.	3d Saturday in Aug. and Oct.	6	14	1400
14	Ketockton.	Virginia.	2d Friday in Aug.	10	12	650
15	Chappawamfield.	do.	2d Wednesday in Sept.	7	14	850
16	Orange district.	do.	2d Friday in Oct.	22	32	4500
17	Dover do.	do.	1st Friday in May and Oct.	36	26	5100
18	Lower do. and Ke- hukey	do. N. C.	4th Saturday in May & 2d in Oct.	45	51	5500
19	Middle do.	do.	1st Saturday in May and Oct.	24	21	3000
20	Upper do.	do.	4th Saturday in May & 1st in Oct.	11	18	1200
21	Rom oak do.	do. N. C.	2d Saturday in June & 4th in Oct.	18	18	2100
22	S. Kentucky.	do.	4th Friday in May and Oct.	15	14	1200
23	N. Kentucky.	do.	May and Oct.	10	12	1100
24	Ohio.	do.		4	5	300
25	Holiton.	North Carolina.	1st Saturday in June & 2d in Oct.	10	17	1200
26	Sandy Creek.	do.	4th Saturday in Oct.	10	13	1200
27	Yadkin.	do.	4th Saturday in April and Sept.	11	14	800
28	Charlton.	South Carolina.	4th Saturday in Oct.	16	19	1850
29	Bethel.	do.	2d Saturday in Aug.	9	16	1200
30	Georgia.	Georgia.	2d Saturday in May and Oct.	22	31	2700

These nine Associations meet in a general committee by their Representatives at Richmond in the month of May annually.

Churches not belonging to Associations,

452	533	50970
100	150	8000

Seventh-Day Baptists,

552	733	58970
12	15	2000

Sum Total,

564	1748	160970
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# PROPOSALS, BY WILLIAM DURELL,

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This Work is, without doubt, the most masterly piece that was ever written on this subject; and will recommend itself to every candid reader, especially to those who are subjects of CHRIST'S KINGDOM.

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Those who wish to encourage the undertaking, will be so obliging as to forward their names either to the Printer, or those who are appointed to receive subscriptions, which are, THOMAS DOBSON, of *Philadelphia*—Rev. Dr. MANNING, of *Providence*—ABEL MORSE, of *New-Haven*, and by all those who have subscription papers.

NEW-YORK, OCTOBER, 1790.