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**Baptists. Pennsylvania. Philadelphia Association, 1791.
Minutes of the ... Association ... held ... October 4,
5, 6, 1791.**

[Philadelphia, 1791.] 10 pp.

BrU 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 N

BAPTIST ASSOCIATION,

HELD AT PHILADELPHIA, OCTOBER 4, 5, 6, 1791.

T U E S D A Y, OCTOBER 4, 1791.

1. **A**T 3 o'clock, P. M. Rev. OLIVER HART delivered the Introductory Sermon, from 2 Chronicles xxix. 35. "*So the Service of the House of the LORD was set in Order.*"
2. After Worship proceeded to business.—Rev. Dr. SAMUEL JONES was chosen *Moderator*, and Rev. JOHN STANCLIFF, *Clerk*.
3. Letters from thirty-three Churches were read.

N. B. Ministers names in *Capitals*. Licenced Preachers in *Italics*. Those to whose names an * is affixed, were not present. From the Churches marked thus †, we received no intelligence. Dashes denote no settled Minister.

<i>Churches.</i>	<i>Ministers and Messengers.</i>	<i>Bap- tized.</i>	<i>Received by Letter.</i>	<i>Dismissed by Letter.</i>	<i>Re- fused.</i>	<i>Excom- municated.</i>	<i>Deceas- ed.</i>	<i>Numbers.</i>
Lower-Dublin,	SAMUEL JONES, D. D.	—	—	4	—	—	—	63
	John Wright,	—	—	—	—	—	—	—
	Benjamin Dungan.	—	—	—	—	—	—	—
Middletown,	SAMUEL MORGAN,*	17	—	—	—	—	5	152
	William Blair.	—	—	—	—	—	—	—
Piscatawa,	REUNE RUNYON,	—	—	—	—	—	—	—
	<i>Peter Bryant.</i>	1	1	4	—	2	3	141
Cohanky,	HENRY SMALLEY,*	—	—	—	—	—	—	—
	Jonathan Bowen,	13	1	—	—	—	2	121
	David Shepherd,	—	—	—	—	—	—	—
	John Siffin.	—	—	—	—	—	—	—
Carried over,		31	2	8	—	2	10	477

Churches	Ministers and Messengers.	Bap- tized.	Received by Letter	Dismissed by Letter.	Re- sored.	Excom- municated.	Dece- ased.	Num- ber.	
	Brought forward,	31	2	8	—	2	10	477	
Welch-Tract,	{ JOHN EGGES, - - Andrew Melton.	14	5	5	—	1	3	114	
Great Valley,	{ John Beaulx, Isaac Abraham, - - Daniel Cornog, Nathaniel Davis, Andrew Garden.	—	1	2	—	—	3	82	
Cape-May, Hopewell,	{ JOHN STANCLIFF, - OLIVER HART, -	2 6	— —	1 3	— —	4 —	5 —	53 163	
Brandywine,	{ JOSHUA VAUGHAN, William Simonson, - - Thomas Davis.	8	—	2	—	—	—	47	
Montgomery, † Tulpehocken,	{ Isaac Johnson, - - Edmond Pennington.	1	—	2	—	—	1	23	
Kingwood,	{ James Drake, - - David Stout.	—	—	—	—	—	—	80	
Laight's Town,	{ PETER WILSON, Nehemiah Dye, - - Lloyd Holmes.	22	—	5	1	4	3	257	
Philadelphia,	{ THOMAS USTICK, WILLIAM ROGERS, D. D. MORGAN EDWARDS, Thomas Shields, - - George Ingels, John McLeod, Hugh Goley.	6	10	6	—	—	4	111	
Southampton,	{ DAVID JONES, Benjamin Brewster, - Elias Yerkes, jun. Arthur Watts.	6	—	2	2	—	2	57	
Scotch Plains, † Oyster-Bay, Morristown, † Knowlton, † Hartford, † New Britain,	{ WILLIAM VAN HORNE. — — DANIEL VAUGHAN.* JOHN DAVIES.* JOSHUA JONES,	1 — 5 — — —	1 — — — — —	— — — — — —	— — — — — —	— — — — — —	— — — — — —	2 — 2 — — —	136 25 94 43 120 21
Salcm, † Wantage, Dividing Creek 18 New-York, New Mills, † Kanoleway, † Coram, Upper Freehold,	{ Ephraim Lloyd, Abraham Harris, SILAS SOUTHWORTH,* — BENJAMIN FOSTER,* David Goffill, Richard Watkins. JOSEPH POWELL.* — — JOSEPH STEPHENS.* Edward Taylor.	12 — 2 9 2 — — — 7	— — — 1 4 — — — 1	— — — 5 2 — — 2	— — — 3 — — — — —	2 — — 1 — — — 1	3 — 3 — 1 — — — —	66 40 198 86 — — — — 78	
Carried over,		134	25	45	6	16	41	2410	

<i>Churches.</i>	<i>Ministers and Messengers.</i>	<i>Baptized.</i>	<i>Received by Letter.</i>	<i>Dismissed by Letter.</i>	<i>Re-flored.</i>	<i>Excommunicated.</i>	<i>Deceased.</i>	<i>Numbers.</i>
	brought forward,	134	25	45	6	16	42	2410
† Mount Bethel,	_____	—	—	—	—	—	—	101
† Lyons Farms,	_____	—	—	—	—	—	—	16
† Philips-Patent,	_____	—	—	—	—	—	—	—
† Pine Grove,	_____	—	—	—	—	—	—	—
† Manahawkin,	_____	—	—	—	—	—	—	—
† Vincent,	_____	—	—	—	—	—	—	22
† Tuckahoe,	ISAAC RUNNELL.*	—	—	—	—	—	—	—
nd New-York,	Joseph Stout.	—	—	—	—	—	—	—
† Kingsrect,	_____	—	—	—	—	—	—	36
Cow Marsh,	Job Meredith.	8	2	1	—	—	—	30
London Tract,	THOMAS FLEESON.	—	4	—	—	—	—	38
	JAMES M'LAUGHLIN,							
Hill-Town,	{ Robert Shannon,	4	—	1	—	—	1	102
	{ John Fugh.							
Lower Smithfield,	DAVID JANE.*	—	—	—	—	—	—	26
Baltimore,	{ LEWIS RICHARDS,*	5	5	—	—	—	—	3
	{ George Prestman.							
Fryn Sign,	JAMES JONES,*							
	JOHN PATTON,							
Duck Creek,	{ GIDEON FERRELL,	32	3	—	1	3	12	83
	{ John Crawford,							
	{ Hugh Darburrow,							
	{ Gasper Harwood.							
	THOMAS AINGER,							
Wilmington,	{ Thomas Brooks,	12	—	3	1	3	—	53
	{ Jesse Walraven.							
Canoe Brook,	_____	14	—	2	—	—	1	73
Jacob's Town,	{ BURGESS ALLISON,	2	1	1	—	—	3	59
	{ James Cox.							
Naten Island,	ELK ANAH HOLMES.*	—	—	—	—	—	—	28
† Pat's Town,	JAMES FINN.*	—	—	—	—	—	—	28
Marcus Hook,	ELIPHAZ DAZEY.	1	—	2	—	—	1	16
	CURTIS GILBERT,							
Reabury,	{ Michael Conrad,	5	—	—	—	—	—	44
	{ Cornelius Holdgate.							
	ALEXANDER M'GOWAN,							
Ellis Township,	{ Joseph Richardson, jun.	7	1	—	—	—	—	25
	{ Jeremiah Ward.							
	Total.	224	41	55	8	22	60	3253

Adjourned to half past Eight to-morrow morning.

WEDNESDAY, OCTOBER 5.

MEET, pursuant to adjournment.

1. Whereas a difficulty respecting the 2d Church in New-York was brought before us, we wish a mutual Council may be called to settle the Matter.

2. The newly constituted church at Sideling-hill, Belfast Township, Bedford County, made application for admittance into this Association; but an objection arising in consequence of a letter sent by Brother Powell, their admission was postponed until next Meeting of Association, when the objectors will have opportunity to shew their reasons, why the request of said church should not be granted.

3. Letters from the corresponding Associations of Stonington, Shaftsbury, and Danbury, were received and read. Brother Vanhorne was appointed to write to the Stonington, Brother Bryant to the Shaftsbury, and Brother Allison to the Danbury Association.

4. A copy of a neat quarto Bible, of Mr. Collins's impression, was laid before the Association by Dr. Rogers, which was highly approved of; and as the subscriptions for the same will continue open till the 1st January next, at 4 dollars each, it is hereby recommended to the several churches and individuals of our body to *patronize so laudable an undertaking.*

5. Query from the church at Great Valley, "What steps ought a church to take in respect of a member, who hath married the son of a former husband's sister?" Referred to the next Association.

6. Doctor Rogers read a paragraph of a letter from the Rev. Abraham Booth of London, directed to himself, in which was intimated the expediency of our reconsidering the decision of this Association in 1788, respecting "the invalidity of Baptism when administered by an unbaptized person." Agreed to refer it until the next meeting of Association.

7. The Circular Letter was read. Our brethren Ustick and Allison were desired to revise the same in conjunction with the author, Brother Vanhorne.

Adjourned to Three o'clock, P. M.

WEDNESDAY, P. M.

MEET, according to adjournment.

1. The churches at Scotch Plains, Canoe-Brook, Piscatawa and Morris-Town, requested Liberty to join in an Association at New-York, should they think proper: Their request

request was granted : And they will be considered as dismissed from us, when received by them.

2. Supplies for destitute churches.

GREAT VALLEY.	3d	Lord's-day	in October,	Reverend	<i>Joshua Jones.</i>
	1st	_____	in November,	Brother	<i>Benjamin Bennet.</i>
	2nd	_____	in do.	Reverend	<i>Joshua Jones.</i>
	4th	_____	in do.	_____	<i>James McLaughlin.</i>
	2d	_____	in April,	_____	<i>Dr. Rogers.</i>
DIVIDING CREEK.	Last	_____	in May,	_____	<i>A. McGowan.</i>
	3d	_____	in November,	_____	<i>John Standliff.</i>
KINGWOOD.	3d	_____	in October,	Brother	<i>Peter Bryant.</i>
	4th	_____	in do.	_____	<i>Benjamin Bennet</i>
	3d	_____	in do.	_____	<i>Benjamin Beane</i>

3. The collections, agreeably to last year's recommendation, were as follow :

					£.	s.	d.
Lower Dublin,	-	-	-	-	1	19	1h
Cohansey,	-	-	-	-	1	2	6
Philadelphia,	-	-	-	-	3	5	5
Haight's-Town,	-	-	-	-	2	0	0
Scotch Plains,	-	-	-	-	1	0	0
Morris Town,	-	-	-	-	0	15	0
					<hr/>		
					£.10	2	0h
					<hr/>		

Agreed to return the above sum to those churches as the necessity for the same has ceased.

4. Doctor S. Jones our treasurer, stated, That he had funded the two small certificates belonging to the Association, with his own, and meant to be accountable for their value ;—6 per cents. at 20/6, 3 per cents at 11/4, deferred, 12/2. The reasons of his conduct were approved.

5. Resolved, That the Rev. Dr. Samuel Jones, the Rev. Morgan Edwards, Samuel Miles, Esq; Thomas Shields, Esq; Rev. Dr. William Rogers, Rev. Burgess Allison, and Rev. Thomas Ustick, be a committee to effectuate the Incorporation of the Association by Charter.

6. Agreeably to the report of the Committee, the Circular Letter, composed by Brother Vanhorne, was approved.

7. Voted, That the money raised last year, remaining in the treasurer's hands, be allowed

lowed, on the usual terms, to our Brother David Stout, who is a candidate for the Ministry, and a member of the church at Kingwood.

Adjourned to Nine o'clock to-morrow morning.

Rev. Reune Runyon preached in the evening, from Romans, iii. 24.

THURSDAY, OCTOBER 6.

MET pursuant to Adjournment.

1. The letters to the Stonington, Shaftsbury and Danbury Associations, were read and approved.
 2. Dr. Rogers is desired to write to Ketrockton, Brother Vanhorne to Warren, and Brother Hart to Charleston Association.
 3. During the past year two of our Brethren in the Ministry were removed by death, viz. Rev. John Thomas, of Hilltown, Buck's County, aged 79 years, and Rev. Abner Sutton, of Mount Bethel, New Jersey, aged 46 years.
 4. Dr. Jones is requested to prepare an abstract from the proceedings of this Association of those particulars which are most material and important, against next meeting of Association.
 5. The Association to be held next year at Philadelphia, on the first Tuesday in October. Rev. William Vanhorne is appointed to preach the introductory sermon, and in case of failure, Rev. Dr. William Rogers.
 6. Rev. Joshua Jones is appointed to write the Circular Letter for next year.
 7. Brother Ustick is requested to superintend the printing of the Minutes; and to forward them to the several Churches and Associations.
- Sermon in the evening, by Rev. John Boggs, from Matt. xxii. 29.

(CIRCULAR

(CIRCULAR LETTER.)

The ELDERS and MESSENGERS of the several CHURCHES met in ASSOCIATION, in the City of Philadelphia, October 4, 1791.

To the CHURCHES in Union with this ASSOCIATION, send Greeting.

BELoved BRETHREN,

WE are happy in the close of this anniversary Meeting, to inform you, we have enjoyed an agreeable interview. By communications from the churches, we rejoice to hear, that peace is enjoyed so generally, and that to many of them considerable additions have been made. It is matter of much satisfaction, that in this day of prevailing error, there appears amongst you so general a concern for the preservation of divine truth. From corresponding Associations we have received very agreeable intelligence. On the whole, we have been called upon to very grateful acknowledgments for the goodness and grace of God manifested the year past. But our joys abate, while we reflect on the heavy tidings so generally mentioned in your letters, of the death of our highly esteemed and dearly beloved Brother, Dr. Manning; who, engaged in the dearest interests of Religion, of Science, and the prosperity of his Country, fell from the Zenith of Glory and Usefulness. In the general loss we sustain an important part. No longer shall we enjoy his able counsels, his divine and persuasive eloquence, nor his personal friendship. But while we trust he fell, to rise to higher, to celestial glories, and joys unspeakable, resignation becomes us. May the Lord sanctify to the churches, and ministers of Christ, the awful stroke—enable us to feel, and faithfully discharge the duties, devolving on us, and imitate his amiable example.

The subject on which we are now to address you, brethren, is, *THE PERSEVERANCE OF THE SAINTS IN GRACE*, till it shall be consummated in Glory. Conf. F. ch. 17.

A doctrine which forms an important article in the system of divine truth, and of which Revelation abounds with evidence. A sentiment calculated to administer the truest spiritual support to the real christi-

tian; to influence him to the warmest zeal for God; and holiness of life.

In treating on this subject, in an epistolary way, it will not be expected to enter at large on what might be said on it, nor formally to encounter all the unreasonable objections which have been raised against it. To convince *you* of this *truth*, we trust, dear brethren, there is no necessity. To quicken your graces, and awaken your gratitude, for so divine a support in your christian race is chiefly intended.

By asserting the perseverance of the saints in grace, we do not mean to convey an idea, that through the various and powerful oppositions, with which they are beset, in this state of spiritual warfare, none of them may fall into sin, be overtaken in transgression, to the wounding of their own souls, the tenderest feelings of their brethren, the churches of Christ, the interests of religion in general, and the displeasure of God: But, that through this unspeakable grace and mercy he will not suffer them so to fall, and continue therein, as totally and finally to perish. He will by sore chastisements, or such other means, as in his wisdom shall seem best, bring them to an affecting sense of their sins, to genuine repentance for them, and deep humiliation before him, as in the instances of *Peter, David*, and others, and restore them. "If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments: Then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless, my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips." Pf. lxxxix. 30—34.

We exclude, in the consideration of this subject, all false professors of religion, of every description, whatever may be their attainments, as to the grace of gifts or talents—knowledge,—tongues—and power of working

working miracles, &c. who, nevertheless are, and continue in the renewing grace of God. Hence, those who have made a fair show in religion for a season—the foolish virgins, Matt. xxv. The branches who were on the true vine, either by profession only, or in relation to Abraham, John xv. Those, who in a sense may have tasted of the good word of God, as the stony ground hearers, Matt. xiii. or, as Herod, who heard John gladly, Matt. vi. 20. Those who may have embraced the doctrines of the gospel, frequently called "*The Faith*," in the New Testament, *Vide* Acts, xxiv. 24. 1 Tim. i. 23. 2 Tim. iii. 8. as Hymeneus and Alexander, who in time made shipwreck thereof, 1 Tim. i. 20. Those who have been enlightened, and had the gift of prophecy, as Balaam, 1 Cor. xiii. 2. or who had the gift of tongues—power to work miracles, and as such, tasted of the powers of the world to come, or of the gospel dispensation, as Judas, Heb. vi. 5. all such we exclude—of all such there is no sufficient evidence, that any of them were renewed by the grace of God, but of many of them the fullest testimony they were not. We, therefore, cannot plead their perseverance in grace, which they never had, nor can such instances of defection, with any propriety, be produced as objections to the doctrine in contemplation.

We assert, that those only will persevere in the way of eternal life, and attain unto it, in whom the regenerating grace of God has, or will take place. That this will be the happy event with all such, through the riches of sovereign mercy and goodness, the following considerations evince.

The everlasting love of God to his people, manifested in Christ Jesus tends to establish this truth.

Says he of his church of old, "I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee," Jer. xxxi. 3. This is the true origin of the stupendous plan laid by God the Father, for the salvation of his people. The true source of the execution of this plan by the mediation of Christ the Son—from hence proceeds the execution of the gracious offices of the Holy Ghost, in the conversion of sinners, as a necessary preparation for the enjoyment of Heaven. It is he, who draws and leads them from death to life—from sin to holiness—from enmity to God, to the love of him. Agreeably to this, divine testimony says, "We love him, because he first loved us." 1 John, iv. 19. "Having loved his own, he loveth them to the end," John iii. 1. even to everlasting.

That the love of God, in its manifestations and influences, would issue in the perseverance of the saints, and bring them to glory, Paul had the fullest assurance, when he asks with an air of triumph, "Who shall

separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or sword?—Nay, in all those things we are more than conquerors through," &c. to 39th verse.

This sentiment receives strength from the connection which subsists between the grace given to sinners, and God's eternal decrees, when this good work is begun, it is the gracious accomplishment of his purposes to them from everlasting. "Who hath called us with an holy calling, according to his own purpose and grace, which was given us in Christ Jesus, before the world began." On this foundation then, the purpose of God, his word proceeds—the gospel is preached—wherever it comes, "As many as are ordained to eternal life, believed," Acts, xiii. 48. "He that believeth on the Son, hath everlasting life," John, iii. 36. "He that believeth, &c. shall be saved," Mark, xvi. 16. not perish. "The Lord added to the church daily such as should be saved," Acts, ii. 47. not lost. Such is the inseparable connection, between election—grace communicated, and the contemplation of it in glory. "For whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." Rom. viii. 30.

The possession Christ has taken of the believer, by his grace, deserves notice. Formerly Satan had dominion; kept his goods in peace; reigned and ruled in them in the state of their unbelief and disobedience: But when the King of Zion arrests the sinner—calls out the strong man armed—takes the empire of the soul to himself, and establishes the kingdom of his grace—Who shall dispossess him? Can it be supposed, that he who is conquered, dethroned, routed, and enfeebled, shall regain what he was unable to hold? Does Christ take possession, but to keep it? Shall any power subdue Omnipotence, recapture a new born heir of eternal life? No, none shall be able to pluck them out of his hand.—Nor out of his Father's hand, who is greater than all," John x. 20—29.

The nature of this divine life merits our attention. The soul of man being immortal—eternal in its future existence—that which is necessary to its happiness ought to be of the like nature and duration: That principle of divine life by which the soul is quickened in regeneration—is *is/ub*. "I give unto them eternal life, and they shall never perish," John x. 28. Its source is the eternal Jehovah: Its communication free: Its continuance as durable as the immortal spirit: It is assimilated to a well that remaineth—to a well of water springing up unto everlasting life, which the scorching heat of persecution, fiery trials and darts of the devil, shall not dry up, but the riches of grace will replenish. To the smoking flax which shall not be quenched—a figure

of life which the many waters of affliction cannot quench, nor floods of temptation drown; which will not expire amidst the dashing of the most boisterous waves of trouble and distress; but nourished by him that gave it—will live and glow, till it shall blaze in eternity.

And instructions to the saints perseverance and salvation are removed. The demands of the law of God against them are fully answered by Christ their surety—there is no condemnation to such, Rom. viii. 1. The awful separation between God and them, made by sin, is healed; peace and reconciliation is made by the blood of the Son of God, Col. i. 20. Rom. v. 1. The way of communion with God is open: On God's part, to confer all his blessings upon them: On their part that they may have free access to God, through the mediation of Christ, Eph. ii. 18. Their enemies are conquered. Pl. lxxviii. 23. The works of the devil destroyed, 1 John iii. 8. Sin is dethroned, and shall not have dominion over them, Rom. vi. 14. The world overcome. And though imperfections cleave to them, and trials surround them, they have a prevailing advocate with the Father, Jesus Christ, who ever liveth to make intercession for them, Rom. viii. 33, 34.

It is a pleasure to observe, that the means for the promoting and effecting the perseverance of the saints are well established. Gifts for men—for the perfecting of the saints—the work of the ministry—the edifying of the body of Christ, Eph. iv. 12.—The divine word, rich in all important truth, tending to establish the soul in righteousness—Rich and precious promises of the Gospel, for encouragement and comfort—The most suitable instructions in every state of the spiritual warfare—Faithful warnings against sin—The glorious examples of the saints, who have gone before us, to engage us to emulate their conduct—The falls and transgressions of others, held up as beacons to warn all the camp of Israel against iniquity—The ministrations of the word also, opening, illustrating, and enforcing the above—The ordinances of the Gospel—Prayer—Christian fellowship—Together with the laws and discipline of the House of God, all tending, under a divine influence, to accomplish their final perseverance.

The Lord Jesus over-ruling all things together for good to them who love God, is a further confirmation of this truth, Rom. viii. 28. The Gospel shall work effectually in them who believe, 1 Thess. ii. 13. The various dispensations of Providence shall concur to this end. Prosperity, sanctified, shall promote gratitude, obedience and humility. Adversity shall correct us. Afflictions teach the vanity of worldly enjoyments. Benevolence, their uncertainty, and the necessity of a better hope. These will cause the children of God to

cleave to him. Tribulation shall work patience, and patience experience, and experience hope, that maketh not ashamed, and he that hath this hope in him purifieth himself.

But, Brethren, the time would fail us to dwell on the considerations arising from the Covenant of Grace, ordered in all things and sure—Redemption by Jesus Christ—The charge he has taken of his people—The promises of the Gospel—all tending to establish this doctrine. As also from the perfections of God—his immutability—justice—power—wisdom—faithfulness and truth, all engaged to bring the heirs of grace, through perseverance therein, to glory.

A popular objection made to this doctrine is, that it tends to licentiousness—That if the perseverance of the saints is sure, they may be as wicked as any—all will be well.

Strange! that proving the perseverance of *saints in grace*, should be a licence for them to be *devils in wickedness!* That advancing in *holiness* should be a reason for abounding in *sin!* It is fatal to this objection, that it bears the strongest features of that raised against the doctrines of grace of old; "Let us continue in sin that grace may abound:" And may be well answered in like manner; God forbid. "How shall we, who are dead to sin, live any longer therein,"—Rom. vi. 1, 2. The objection is founded on the perverse disposition, not of a renewed, but of an unrenewed heart, which the love of God does not constrain—which does not love God, for his holiness—nor delights in his law—nor has seen his ways, ways of pleasantness and paths of peace: But is in love with sin, and rejoices in an excuse or opportunity to indulge it. As such, it is inapplicable to the real saint, who delights in the law of God after the inward man. The objection, therefore, ought to fall, and men of grace be ashamed to raise it again.

Another objection is, that the certainty of the saints perseverance in grace, leads to negligence and inattention to the duties of religion. We are ready to compare notes, not for a transient flight of zeal, but through the whole lives of those real professors of religion, who hold, and those who oppose this doctrine. This objection rests on the same foundation with the other, and is liable to the same fate. It cannot be proved this sentiment had this effect on the immediate real disciples of Christ. But it is abundantly evident it had the reverse tendency. Paul, who had the highest confidence that he who had begun a good work in the saints at Philippi, would perform it till the day of Jesus Christ, represents them as faithful and zealous brethren, says of himself, "I press forward towards the mark for the prize of the high calling of God in Christ Jesus," Phil. i. 46. iii. 14. His brethren he exhorts, "Having these promises,

promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and of the spirit, perfecting love which is the fear of God," 2 Cor. vii. 1.

To indulge a licentious spirit, or indifference to the duties of religion, on the ground of these objections, would be a most flagrant violation of the laws of reason, gratitude, and love.

May you, dear brethren, continue persuaded of this truth, and partake of the support to be derived from it. How uncertain are all temporal enjoyments and prospects! How happy for the people of God, that in the most important of all concerns, those of religion, there is a stability! That the foundation standeth sure, the Lord knoweth them that are his! Having begun a good work in you, he will perform it. That the perseverance of the saints in grace to the consummation of it in glory is sure! How supporting the reflection! How animating the prospect!

Shall not the stupendous plan of sovereign grace and love, by which the sinners' salvation will be so surely and fully accomplished, forever command the admiration of angels and men!

Will not the warmest gratitude glow in every heart on the remembrance of it? Shall not the most cheerful obedience be rendered? The most ardent affection arise to God? The most devout adoration ascend from every soul? Surely these are the genuine offspring of grace, so great, so free, so rich, so true.

Is there a professor amongst us, to whom these emo-

tions are not more common than the rising sun? Be alarmed, oh man! Has the law of sin gained the ascendancy over the law of thy mind? Or hath the law of the spirit of life in Christ Jesus never made thee free from the law of sin and death? Examine thyself.

Are any fallen into sin—How great their ingratitude. How aggravated their transgressions; to sin against such amazing love, unspeakable goodness, and rich grace—to offend against so many and great obligations to obedience. What pungent distress; what shame, what sorrow, must ensue! How light my affliction compared with my sin, says the offender; surely he hath not visited me according to my sin, nor rewarded me according to my transgression—and oh, will he not take his loving kindness from me, nor suffer his faithfulness to fail! Is there yet hope! Oh grace beyond degree!

With this prospect before us, in prosperity; with this support in affliction, trial, and darkness, to which we are liable in this pilgrimage state, let us press forward in the way of truth and holiness—Now, unto God the Father be glory in the Church through Jesus Christ, world without end. *Amen.*

Signed by order of the Association,

SAMUEL JONES, *Moderator.*

JOHN STANCLIFF, *Clerk.*

THOMAS USTICK has for Sale, a few Religious Publications; and expects in a few days to be able to supply the Churches, and others who want them, with RIPPON'S HYMNS, and the BAPTISTS ANNUAL REGISTER.

THOMAS DOBSON, at the *Stone-House*, No. 41, Second-street,
HAS FOR SALE,

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