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**Baptists. Pennsylvania. Philadelphia Association, 1795.
Minutes ... at Philadelphia, October 6, 7, & 8, 1795.
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LOC copy.

Elizabeth Herbert

Philadelphia Baptist Association

MINUTES

OF THE

PHILADELPHIA

BAPTIST ASSOCIATION,

HELD AT

PHILADELPHIA,

October 6, 7, & 8, 1795.

TUESDAY, October 6, 1795.

1. **A**T 3 o'clock, P. M. Rev. Brother PETER WILSON preached the Introductory Sermon, from 1 John iv. 1. "*Beloved, believe not every spirit, but try the spirits whether they be of God.*"

2. After worship business was opened with prayer by the Rev. Dr. Wm. ROGERS.

3. Proceeded to business.—Brother THOMAS USTICK was chosen Moderator, and Brother PETER WILSON, Clerk.

4. Letters were read from twenty-six Churches.

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

<i>Churches.</i>	<i>Minist'rs and Messengers.</i>	<i>Baptised.</i>	<i>Received by letter.</i>	<i>Dismissed by letter.</i>	<i>Restored.</i>	<i>Excluded.</i>	<i>Deceased.</i>	<i>Numbers.</i>
Lower Dublin,	{ SAMUEL JONES, D. D. Benjamin Dungan.	1	1					64
Middletown,	{ BENJAMIN BENNET, George Hunt.	2		3			2	141
Cohansey,	{ HENRY SMALLEY, A. M. Nathan Shepherd, David Gilman.	4	1	1				126
Great Valley,	{ DAVID JONES*, A. M. JENKIN DAVIDS, Daniel Cornog, Jonathan Philips.	1	1	3			2	69
Cape May,	JOHN STANCLIFF.		1				3	47
Hopewell,	{ OLIVER HART*, A. M. JOHN BLACKWELL, Jared Saxton.	1		3			4	150
Brandywine,	{ JOSHUA VAUGHAN*, Thomas Davis, John Garret, jun. Thomas Le Telier.	2	1	1	2			86
Montgomery,	{ JOSHUA JONES, Edmund Pennington, Isaac Johnson.							21
Kingwood,	David Stout.			9		13		57
Haight's Town,	{ PETER WILSON, A. M. David Rees, Nehemiah Dye, John Flock.	12		6		2	2	288
Philadelphia,	{ THOMAS USTICK, A. M. WILLIAM ROGERS, D. D. Isaac Carlisle, Benjamin Thaw, George Ingels, John McLeod, Hugh Gorley, Thomas Shields.	3	14	6		2	7	124
Southampton,	{ THOS. MEMMINGER, A. M. Arthur Watts, Elias Yerkes, William Watts.	25		2	1		2	82
† Knowiton,	DANIEL VAUGHAN*.							43
New Britain,	{ WILLIAM WHITE, Edward Matthews.		2					28

Carried over, 51 23 34 3 17 22 1326

<i>Churches.</i>	<i>Ministers and Messengers.</i>	<i>Baptized.</i>	<i>Received by letter.</i>	<i>Dismissed by letter.</i>	<i>Restored.</i>	<i>Excluded.</i>	<i>Deceased.</i>	<i>Deceased.</i>
	Brought forward,	51	22	34	3	17	22	1326
Salem,	{ ISAAC SKILLMAN, A. M. Gamaliel Garrison, Abraham Harris, Jacob Harris.	2	2				5	68
Dividing Creek,	GARNER HUNT.	1		1		2	5	74
New Mills,	{ Benjamin Hedger, David Gaskill.	2	1	4				89
Konoloway,	{ JOSEPH POWELL,* John Cook.							30
†Coram,	— — — — —							30
†Upper Freehold,	— — — — —							61
†Pitt's Grove,	— — — — —							
†Mannahawkin,	— — — — —							
Vincent,	— — — — —	1		2				23
†Tuckahoe,	— — — — —							46
London Tract,	THOMAS FLEESON.							38
Hill-town,	{ JAMES M LAUGHLIN, Isaac Morris.							99
†Lower Smithfield,	DAVID JANE.*							26
Jacob's Town,	{ BURGISS ALLISON, A. M. William Snowden.							59
†Pitt's Town,	— — — — —							134
Marcus-Hook,	ELIPHAZ DAZEY.		1	1			1	19
Roxbury,	{ — — — — —, John Levering, Michael Conrad, Nathan Levering.		2	2		1		45
Penn's Manor,	{ ALEXANDER M'GOWAN, Caleb Jeffers.			8				27
Sideling Hill,	THOMAS RUNYON.*	2		1			1	49
West Creek,	PETER GROOM.	1	1	2		1		33
		60	29	56	3	21	34	2276

The business of the day was closed with Prayer by the Moderator.

Adjourned until to-morrow morning, 9 o'clock.

NOTE. Rev. MORGAN EDWARDS, formerly Pastor of Philadelphia Church, resigned his place in the church *militant* in the year past. "Blessed are the dead who die in the Lord."

WEDNESDAY, October 7.

Met pursuant to adjournment.

6. Business was opened with prayer by brother Runyon.
7. Received a letter and minutes from the Baltimore Association, newly formed, desiring to hold a correspondence with us. Their letter was presented by our Brother Charles P. Polk, and they were received into fellowship.
8. Rev. John Pitman, from Rhode-Island, being present, was invited to take a seat.
9. Received letters and minutes from the Warwick Association for 1793, 1794, and 1795, by their Messenger, Rev. Brother Thomas Montanye—from that of Charleston, 1794—and from that of New-York, by Rev. Brother Reune Runyon.
10. Appointed the following Brethren to write to the Corresponding Associations:—Thomas Memminger, to write to the Warwick Association; Reune Runyon, to the Charlestown; Thomas Fleece, to that of Baltimore; Joshua Jones, to that of New-York; Burgess Allison, to that of Warren; William Folwell, to that of Stonington; and William White, to that of Shaftsbury.
11. Read the Circular Letter prepared by Samuel Jones, D. D. Our Brethren William Rogers, John Blackwell, and James M'Laughlin, were appointed a committee to revise the same.
12. Distributed the minutes received from different associations amongst the Churches.
13. The committee appointed last year to revise the Catechism, and make such alterations as they judged necessary, brought their amendments forward—Voted to insert those alterations in our minutes for the inspection of the Churches, and they are desired to manifest their approbation, or disapprobation, at our next Association.
14. Query from Cohansey Church—Is it not proper, from the consideration of abounding Error, Infidelity, Lukewarmness, and Decay of Vital Piety in the world, and in Professors of Religion, that a Day of Humiliation, Fasting and Prayer, should be observed in our Churches? Answer—We agree to appoint and recommend Wednesday the 28th day of October, as a Day of Fasting and Prayer throughout our Churches, for the above mentioned reasons, and on account of the late calamitous visitations.
15. Also, agreeably to a Query from Philadelphia Church, and in conformity to the general concert for Prayer, in which many Churches have engaged,—We appoint and recommend the 1st Tuesdays in January, April, July and October, beginning at 2 o'clock, P. M. particularly to implore a blessing on the Word, and the general Spread of the Gospel.
16. 2d. Query from the Philadelphia Church—Whether it might not, at this time, (considering the frequency of Emigrations) be adviseable for this Association to insert in their minutes, a request to the transatlantic Churches, that they would be particular in their letters of recommendation and dismission of members, to specify whether they intend merely to recommend, or to dismiss; together with the principles and practice of the Church so dismissing?—Answered in the affirmative.
17. Query, from New-Mills—Whether a Circular Letter published by an Association Meeting at Bromsgrove, in England, on the Education of Children, be republished—Appointed Brethren Isaac Skilman, Henry Smalley, and Samuel Jones, to examine the same, and report thereon.
18. Brother Jenkin Davids concluded by Prayer.

Adjourned until 3 o'clock, P. M.

Met pursuant to adjournment.

19. Brother John Pitman opened the Service by Prayer.
 20. In answer to Queries from Cape May, and a request from West-Creek Churches—we recommend to said Churches mutually to call a Council.
 21. Committed to Doctor Samuel Jones for revision and amendment, our System of Discipline,—to be brought forward at the next Association.
 22. Brother James M'Laughlin closed by Prayer.
- Adjourned until to-morrow morning, 9 o'clock.

[Sermon this evening by Brother Thomas Montanye, from Colossians iii. 4. *When Christ, who is our life, shall appear, ye also shall appear with him in glory.*]

*THURSDAY, October 8.**Met according to adjournment.*

23. Brother Peter Wilton opened the Association by Prayer.
 24. The Letters prepared to the Warwick, Baltimore, and Charlestown Associations were approved.
 25. The committee appointed to examine a piece on the Education of Children, recommend its publication; together with the Baltimore Circular Letter, written by the Rev. John Davis.
 26. On application for assistance to build a Meeting-house in Savannah, Georgia, large enough to admit some hundreds of Blacks in the galleries, we recommend to the Churches to make subscriptions or collections for the above purposes, and to forward the amount to Mr. Ustick by the 20th of Nov. next; which Mr. Ustick is requested to convey by the first opportunity; together with a Letter of Condolence to the above mentioned Blacks, and our ardent wishes that Providence may interfere in their favor, at least so far, that their masters may be moved to allow them the free enjoyment of public and private worship.
 27. Appointed our Brethren Blackwell, Wilton, Bennet, and M'Gowan, Messengers to the New-York Association; M'Laughlin, Memminger, and Dazey, to Warwick; Allison, to Warren; Peter Groom, to Shaftsbury; David Rees, to Charlestown; and, Dazey, Davis, White, Carisle, and Ustick, to Baltimore.
 28. Resolved, that our Brethren Rogers and Ustick, be a committee to revise Edward's Materials towards a History of the Baptists in the state of Delaware.
 29. Agreed that the Churches be advised to make collections for the Missionaries to the East Indies, and forward the same to Dr. Rogers.
 30. Appointed Brother John Blackwell to write the Circular Letter for next year—Subject, Christian Liberty, and Liberty of Conscience. Chap. XXI.
 31. Brother Thomas Ustick to preach the Intrductory Sermon next year—in case of failure, Brother Isaac Skillman.
 32. The Association to meet in the city of Philadelphia on the first Tuesday in October next, by divine permission.
 33. Brother Ustick is requested to superintend the printing of the Minutes, and forward the same to the Churches. Also, the pamphlet on the Education of Children.
 34. The business of the Association was closed with an Address and Prayer by the Moderator.
- [Sermon in the evening by our Brother Jenkin Davids, from Eph. ii. 8, 9, "*For by grace are ye saved,*" &c.]

PROPOSED AMENDMENTS TO THE CATECHISM.

QUEST. V. May all men make use of the Holy Scriptures?

Answer. All men are not only permitted, but required to read, hear, and seek an understanding of the Holy Scriptures.

Q. VI. What things are chiefly contained in the Holy Scriptures?

A. The Holy Scriptures chiefly contain what man ought to believe concerning God; they also teach what duty God requireth of man in his *Law*; and in his *Gospel* how men are reconciled unto God, through a Mediator.

Q. X. What are the decrees of God?

A. The decrees of God are his eternal purposes respecting all events; whereby for his own glory, he worketh all things according to the counsel of his own will. Eph. 1, 11.

Q. XII. What is the work of Creation?

A. The work of Creation is God's making all things, by the word of his power, in the space of six days, and all very good.

Q. XV.—*A.* Man being created a subject of moral government, God was pleased to give him a positive command for the trial of his obedience, forbidding him to eat of the tree of knowledge of good and evil upon the pain of death.

Q. XIX.—*A.* Adam being made a public head, all mankind, descending from him by ordinary generation, sinned in him, and fell with him in his first transgression.

Q. XLV.—*A.* Add, "and the positive command respecting the forbidden fruit."

Q. XXX.—*A.* Christ's humiliation consisted in his being born, and that in a low condition, made under the law, and in his enduring the penalty of the law as the sinner's substitute and surety; in the miseries of this life, and in the death of the cross; in being buried, and continuing under the power of death for a time.

Q. XXXII. & XXXIII. And in the Answers, instead of *purchased*, read *obtained*.

Q. XXXIV.—*A.* For freely offered, &c. read, "freely held forth in the Gospel."

Q. LVII.—*A.* Last line, instead of to, read "for, his own worship."

Q. LXIV. Which day of the seven, hath God appointed to be the weekly Sabbath?

A. Before the resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath; but now the first day of the week is observed, both for rest and worship, in conformity to the example of Christ, and the practice of his holy Apostles.

Q. XC. How may we escape the wrath and curse of God due to us for sin?

A. We ought diligently to use the outward means, whereby Christ communicateth to us the benefits of redemption, that we may have faith in Jesus Christ, and repentance unto life; without which it is impossible to escape the wrath and curse of God due to us for sin.

Q. XCI.—*A.* For offered to us, read "held forth."

Q. XCIII. What are the outward means whereby Christ communicateth to us the benefits of redemption?

A. The outward and ordinary means whereby Christ communicateth to us the benefits of redemption, are the reading, but especially the preaching of the word, which the spirit of God maketh an effectual mean of convincing and converting the sinner, and the ordinances as an additional means of building up believers in holiness and comfort, through faith unto salvation.

Q. XCVI. What is the use of Baptism and the Lord's Supper?

A. Baptism and the Lord's Supper are ordinances of Jesus Christ, and are of use to set forth our faith in Christ, and to increase faith and every grace in us, through the blessing of Christ and the operation of the Spirit.

[C I R C U L A R .]

The PHILADELPHIA BAPTIST ASSOCIATION, convened in Philadelphia,
the 6th, 7th, and 8th, of October, 1795.

TO THE CHURCHES THEY REPRESENT, SEND CHRISTIAN SALUTATION.

BELLOVED BRETHREN,

THROUGH the tender mercy of our God, we have had a comfortable meeting; for which we hope you will join us in thanksgiving.

Referring you to our Minutes for information respecting our proceedings at this time, we pass on to the subject, on which, according to our course, we are now to address you. As we always, in our Annual Epistles, with fervent affections, aim at your instruction and edification, we hope our labor of love will ever be received and attended to with christian benevolence, and that the effect will be, the building us up in our most holy faith.

The subject of our last Address, was the **LAW**—the next in order, in our most excellent Confession of Faith, is the **GOSPEL**.

Between the Law and Gospel, there is a near connection; but, at the same time, a very material difference. The blending of these together, or treating of them in an injudicious and indistinct manner, has ever been a material source of error in the Christian Church. It is, therefore, the more necessary to keep each of them in its proper place; and the rather on account, that a legal spirit is so so natural to Man, and a legal strain so difficult to be guarded against. Man is naturally so wedded to the Law, that he cannot easily be disengaged from it.

Would you know the difference between the Law and the Gospel? Only observe—The law denounces wrath; the Gospel publishes peace; the Law convinces of guilt; the Gospel brings an acquittance; the Law pronounces sentence; the Gospel holds out a pardon; the Law requires satisfaction to the last mite; the Gospel discovers, that satisfaction has been made in full; the Law knows

nothing of mercy; the Gospel knows nothing else: in the Law, righteousness, justice, and truth shine gloriously; in the Gospel, love, grace, mercy, pity, condescension, and compassion do *also* shine, and with much more resplendent glory: commands, prohibitions, conditions, threatenings, penalties, &c. belong to the Law; but, in the Gospel, these have no place. In the Gospel we find free grace, free mercy, free pardon, faith and repentance are freely given, and, with them, a new heart, a new nature, new life, all is new, all is free. The Gospel, as the word signifies, is *good news, glad tidings*. The language of the angels at the birth of Christ, was, Behold, we bring you glad tidings of great joy. Luke ii. 10. The evangelic Prophet Isaiah, in that memorable passage, applied by our blessed Lord to himself and the gospel day, Luke iv. 18, 19, breaks out in the following gospel strain: "The Spirit of the Lord God is upon me, because the Lord has anointed me to preach good-tidings unto the meek; he has sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison doors to them that are bound, to proclaim the acceptable year of the Lord, to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness. *Is. lx. 1—3.*"

The Gospel is sometimes called the Gospel of the Grace of God. Acts xx. 24. because it publishes the rich grace and mercy of God in Christ Jesus. Sometimes it is called the Gospel of Salvation. Eph. i. 13. Acts xiii. 26. because it brings to light the way of life and salvation provided of God for lost perishing

sinners. Sometimes the Gospel of peace, because it proclaims that glorious peace made by the peace-speaking blood of Christ; produces peace and tranquility in distressed minds, makes men to be of a peaceable disposition, directs men to, and leads in the way of peace, and makes meet for eternal peace.

The Gospel brings glad tidings of good things: good things done for us; in that atonement is made for us, our debt paid, a righteousness wrought out, pardon and acceptance procured: good things wrought in us; such as regeneration, meetness for heaven, faith, hope, and every other grace; all the good things of Providence and grace that are necessary for our present use during our passage through life; and finally, the good things of heaven itself, even all the glory and happiness of the beatific state. The Gospel, in fine, contains a discovery of all good things for time and eternity, in deliverance from sin and every evil, and the full enjoyment of every bliss and happiness beyond what the tongue of men or angels can express, or the powers of the human mind conceive.

Of the Gospel we farther observe, that it is purely a matter of revelation, and is not discoverable by the light of nature. This Revelation was made by slow degrees. On this head a late writer* in our connection, expresses himself thus: "The first dawning of the Gospel, and at the same time the first glimmering of hope, appeared to Adam in the promise that was made respecting the seed of the woman, Gen. iii. 15. Here the eternal counsels of the grace of God began to unfold themselves. In the promise made to Abraham, which was afterwards renewed to Isaac and Jacob, the same gospel grace breaks forth with clearer light. What had before been spoken in more general terms of the seed of the woman, is now said in a more particular manner of the seed of Abraham, Gen. xxii. 18. To Jacob the very time of accomplishing the promise was pointed out, Gen. xlix. 10. Moses renders the promise still more manifest, while he points out a cha-

rafter and likeness, Deut. xvii. 15. In the prophets, who were much further advanced in the dispensation of the promises, approaching to the fulness of time, hastening to the coming of the Messiah, you have his virgin mother, II. vii. 5—place of birth, Micah v. 2. and other circumstances particularly pointed out. Only observe the order and progress of the divine promises, gathering light and strength as they advance. When the first intimation of a Savior was given, he was to be sought for among all the human race; afterwards we are directed to the particular seed of Abraham; even Isaac and Jacob: of Jacob's numerous sons the tribe of Judah is taken; of the tribe of Judah the family of Jesse; and of Jesse's sons the house of David. Thus, reducing, as it were, to a point, what had at first been delivered but in very general terms.

These are some of the leading and principal discoveries that were made to the world, of our blessed Savior before his incarnation. Thus did the promises and prophecies become brighter and brighter, until at last they shone more clear in their full accomplishment, when the sun of righteousness rose, dispelling darkness, and spreading the light of the gospel-day."

This revelation of the Gospel has been made known to such nations, and application of it made to such individuals of those nations, as it seemed good to the sovereign will and good pleasure of God. It is not of him that will-eth, says the Apostle, nor of him that runneth, but of God that sheweth mercy. Rom. ix. 16.

The application of the Gospel under the influence of the divine spirit, in the work of conviction and conversion, is absolutely necessary, in order to our receiving saving benefit from it. In this precious work of grace on our hearts, the Law and Gospel, considered as means, go hand in hand, and are often found in the same verse. By the one is the knowledge of sin, by the other the discovery of deliverance. The one worketh despair, the other faith and hope.

Thus, beloved Brethren, you see, that the glorious Gospel, in every point of view, is the

* *Dr. Jones's Sermon on the Covenant.*

work of the rich and sovereign grace of God. It was of the **sovereign grace** and mercy of God, that the **glorious plan** of Redemption was concerted, was published, and was afterwards, as it still is, applied to the elect, with all its saving benefits. O the glorious and blessed Gospel! O the **sovereign Grace** and **Mercy of God** in and through a precious Redeemer!

From what we have said, various useful observations, by way of inference, might be made; but we shall only mention two: First, that according to the Gospel, the atonement of Christ did not extend to every individual of the human race; and, secondly, that the Gospel contains no conditional offers of salvation.

We mention these, because some in our days seem to favor such notions, and some others, that tend to mar and go a great way towards fullying the glory of the Gospel.

In regard to the first, if atonement was made for all, it was God's intention that it should; that intention must have its full effect; the effect must be that all must and will be saved.

If Christ answered the demands of law and justice for all, and paid the price in full, then there must be guiltless persons in hell for want of being made meet for heaven. Christ has done his part, but the Spirit declines doing his. Why God should appoint satisfaction to be made for all, and afterwards not renew and sanctify all, and bring them to heaven, must be very strange, and utterly inconsistent with the glory and perfections of Him, who does nothing in vain, who never does a part, without doing the whole, who always finishes what he begins.

It is manifest from the holy Scriptures, that Christ made atonement for his people; Is. liii. 8. Luke i. 68. his sheep; John x. 15, 26, 29. xvii. 9. those that were given him; Heb. ii. 13. who were redeemed from among others; Rev. v. 9.

As to the Second, to make Salvation conditional, would rob God of his sovereignty, and make his glory to depend on Man; while at the same time it would give room for boasting. It would also convert the Gospel of the grace

of God into a new law. Is the law of works to be preferred to the covenant of grace? If it be of grace, says the Apostle, then is it no more of works, otherwise grace is no more grace. What! make our happiness depend on Man? If we will do part, God will do the rest. Alas! what can Man do in the business of his salvation first or last, to merit or promote it? Is he not altogether dependent on God? Yea, verily, that at every step, in the beginning and progress of the glorious work, he may cry, grace, grace; and whosoever glorieth, let him glory in the Lord.

But these men make a distinction between natural and moral ability. What is the use of this distinction, but to evade, deceive and confuse? What can natural ability avail towards producing a supernatural effect? The effect can never exceed its cause, any more than a stream can rise higher than its fountain. Now the exercise of any and every evangelical grace is supernatural, is purely of God: but what is born of the flesh is flesh. And besides, if man's natural ability was competent to repent, believe, accept, obey, &c. what good could it do him, since he is never to exert it, unless God induces or influences him thereto; and without which influence, all offers and moral suasion will prove ineffectual. If we speak of repentance, for instance, is not Christ exalted as a prince and a savior to give repentance unto Israel, and remission of sins? If we speak of faith; what faith? natural faith? What can this be better than the faith of devils, who believe and tremble? But if we speak of supernatural and evangelical faith, the Scripture is express. By way of distinction from the other, it is called, the faith of the operation of God, the faith of God's elect, like precious faith with us, that faith which purifies the heart, and worketh by love. And in regard to them, who received him, it is said, to them gave he power. Yea, verily, all the power, influence, and every thing in the business of our salvation is entirely of God alone, and not of us, who are but perfect weakness.

The scheme of divine truth contained in the holy Scripture, is manifestly this: That man

fill from that state of rectitude wherein he was created, and became guilty, polluted, depraved, helpless, &c. that God in his rich mercy and wisdom, devised a way for the recovery and salvation of such as to him seemed meet, which was doing no injury to others that were left; that the way of recovery is through the atoning blood of Christ, who glorified the divine perfections in making honorable the Law, and bringing in an everlasting righteousness in behalf of and for those that were given him, who in God's own time and way are renewed and sanctified, made holy here and happy hereafter. To this end means are appointed, chiefly the word and the ministrations thereof; wherein the state of the sinner by nature, and the way of recovery through rich grace is unfolded; and it pleases God to enlighten the mind; move on the affections, and subdue the will. The sinner is awakened and convicted; he sees his danger; is filled with concern of mind; enquires what he must do to be saved; has repentance unto life given him; is led to see the fullness, freeness, suitableness, and glory of the way of life through a Redeemer; is enabled to lay hold by faith of this hope; is transformed by the renewing of his mind; has the constraining love of God shed abroad in

his heart; is humbled and abased in himself, yet triumphs in the mercy and power of God; and thus being filled with holy zeal; he goes on his way rejoicing. He is sensible the Lord of his mere sovereign, unconditional grace and mercy began the good work, is now carrying it on, and will compleat it in glory, to whom, therefore, without reserve, he ascribes all the praise, and will to all eternity.

It is now, Brethren, time that we draw towards a conclusion. We hope you are in a good measure established in these truths, and that they are precious to you. May the Lord bless you, and the gospel of his grace be among you, and may the time be hastened when it shall be spread in its purity with power and great glory over the whole earth.

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.

THOMAS USTICK, Moderator.

PETER WILSON, Clerk.

☞ **SUBSCRIPTIONS** are received by **THOMAS USTICK, No. 79. North Third-street,** for the **MATERIALS of the History of the BAPTISTS, in the State of DELAWARE,** by the Rev. Morgan Edwards. **ALSO,** for Mosheim's Ecclesiastical History, 6 vols. octavo.—Where may be had, Dr. Rippon's Selection of **HYMNS, ANNUAL REGISTER, BAPTIST CONFESSION of FAITH and CATECHISM—and Sibbes' DIVINE MEDITATIONS.**

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