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## Yorkshire and Lancashire Association Minutes, June, 1764.

THE Yorkshire and Lancashire Association met from 21st-23rd September, 1695, at Barnoldswick. The minutes were recorded in the church book, from which they were printed in 1913 for the Lancashire and Cheshire Association in *Baptists of North-West England*, which was circulated to members of our Society. It is possible that the first meeting, at which the constitution was formulated, was held in the preceding June, for the September minutes lead off: "At the Associated meeting," and speaks of "the Association" as already in being; yet it seems to complete a statement of order, and annexes "generall conclusions" as to conduct.

In 1695 such organisation was going on over all England, on the recommendation of an assembly held in London 1691. There, and then, only six northern churches were known:— Newcastle, Bitchburn (now Hamsterley, Rowley & Blackhill), Pontefract, (Great) Broughton, Egremont (known later as Whitehaven), and Woolverstone (now Hawkshead Hill). The churches at Manchester, under Roger Worthington, at Warrington (with members at Liverpool) under Thomas Lowe, at Mottram and Warford under Francis Turner, at Bradford under Thomas Walker, and at Stokesley, if it still existed, were too scattered to organise. All of these were of the war period, and under William and Mary there was quite a new atmosphere.

William Mitchell, of Heptonstall, had begun his life work as an evangelist about 1684, and was soon imprisoned at Goodshaw and at York. When persecution ended, he registered his meeting-places, which by 1691 exceeded a score. Next year his cousin, David Crosley, was baptized at Bromsgrove, and came to understand the Baptist system of organisation by churches in an Association; this he urged, and persuaded Mitchell. As a result, we find in 1695 an Association, which has now had continuous life for over 240 years. In 1719 it met at Rawden, and the important measures of reorganisation then adopted were printed in the 1913 book. During the eighteenth century there were troubles as to doctrine, and in 1757 Liverpool saw another important meeting, when the Association repudiated hyper-Calvinism and the exceptional views of the talented John Johnson. James Hargreaves, in 1816, printed extracts from the minutes of this meeting.

Another turning point was in 1786, for, at the meetings in Preston, it was decided to adopt the forward policy initiated

by Robert Hall, of Arnesby, and Andrew Fuller, of Kettering. John Fawcett was asked to prepare an address on the *Privileges and Duties of Gospel Churches*, which might be adopted as a Circular Letter, and circulated in print, with the minutes of the 1787 meeting at Colne. Fifty years later, when the Association had swollen so that there were 8,721 members in Yorkshire alone, and it was not yet discerned how railways were linking up all towns, it was decided that the Association, which had been one from 1695 till 1837, must henceforth divide into east and west.

The early records were all in manuscript. The minutes were generally entered in the church book of the place of meeting; the circular letter was dictated, and a copy made for each church, whether represented at the meeting or not. Many have been collected, and unpublished records are known; but they seldom merit printing. There are exceptions, and Mr. James S. Hardman, of Cloughfold, has discovered at Goodshaw, a beautifully-written exercise book, headed "Minute Book of Old Goodshaw Chapel, 1764", containing the minutes and letter sent to that church in June, 1764, from the Association meeting at Halifax. Nine churches had been represented. The most flourishing was Goodshaw itself, with fourteen baptisms, and preparations for a new meeting-house. Bradford was a good second, with eleven; one had been cut off, one restored; there were two gifted brethren, of whom one had just been spared to succeed the late Brother Smith, at Wainsgate. This place shared with Oakenshaw the distinction of having had no baptisms; but Bamford was going to alter matters there, and transfer the centre to Accrington. At bottom, in every sense, was Whitehaven, which had had no baptisms, a dispute with Scotch Seceders, and a member cut off.

Wainsgate is the real point of interest. It was due to the revival of which Richard Grimshaw, clergyman at Haworth, was the indefatigable local leader, preaching twice each week-day. One of his converts was Richard Smith, who joined the church at Barnoldswick, where David Crosley had been pastor in 1694. His work as a local preacher was so successful that a small meeting-house was dug out, the earth thrown outward to heighten the walls, and in this primitive place the people of Wainsgate and Wadsworth proposed to organise a new church, with Richard Smith as teacher. The Association approved, and in 1750 a roll of members was drawn up. Young William Crabtree was third, and three years later he was called to head a new church at Bradford, formed of members hitherto on the roll of those who had worshipped under the Buckstone at Rawden Cliff. At Bradford was an apprentice named John Fawcett, sixteen

years old when George Whitefield arrived one Sunday and preached to 10,000 people; he trudged over to Birstel and was one of 20,000. Several hundred people, singing and praising God, rode back with Whitefield to Leeds, leaving young Fawcett quickened to new life. Grimshaw was the nearest clergyman of this type, and Fawcett was built up by him, attending communion regularly at Haworth, and occasionally going to Ewood Hall, where Grimshaw's son farmed and lent his barn for the father to preach in. In Bradford there was no dissenting church, no evangelical preaching, till Crabtree came, and encouraged the Baptists to build a meeting-house. Young John attended, was won, and on March 11th, 1758, was baptized and welcomed to fellowship. At the age of 19, he married another member, as his articles were expiring and he could set up for himself or become a journeyman. They quickly established a meeting in their house, and he was soon enlisted in church work. His diary shows how carefully he read; at the age of 22 he was at work on Hebrew, and had been urged by the church to speak at Little Horton. He took notes of all visiting preachers, and used them in his private meeting at home, so gaining confidence and practice. Early in 1764 he had two invitations; to go and help John Oulton, senior at Liverpool, to succeed Richard Smith at Wainsgate. As the latter had been upset by John Johnson, he considered his duty to settle in his own county and steady the infant church, where he took up his abode on May 9th, 1764. Thus the minutes of the Association that year show John Fawcett just setting his hand to the plough.

The minutes here reprinted, *verbatim, literatim et punctatim*, show how the meeting concentrated on spiritual life, not on machinery. Many questions were propounded, and the discussions are fully reported. It may seem rather academic to debate at such length on the difference between Faith and Hope; but that helped to show how advisable it was to have an Academy for the purpose; and Fawcett was destined to found such, in Ewood Hall, and at Brearley Hall, till he persuaded others to join in a permanent Northern Baptist Education Society. A long discussion on private meetings showed how important these were; and the agenda suggested might well be adopted to-day; out of such a Christian home within the last seven years there is now growing a new community on a new estate, with a fine new building. Whether we should agree to-day that Sunday meals should be cold, and that children should be compelled to come to service, is somewhat doubtful; but the Association did not stifle debate. Indeed it had to adjourn many more questions to the August session, due at Liverpool.

W. T. WHITLEY.

# Minute Book of Old Goodshaw Chapel, 1764.

The Minutes of an Afsociation held at Halifax May ye 30 & 31 1764.—To the Baptized Chh. of X<sup>t</sup>. meeting for public Worship at Goodn Shaw under the Pastoral Care of Mr. To<sup>m</sup> Nuttal may, every divine Gift, & spiritual Favour be multiplied—Dear Brethren, as I am appointed by the Ministers and other Mefengers of the Chhs. convened at the Afsociation held at the above mention'd Place and Time, to lay before you the Procefs of the Work then attended to; be pleas'd to take the following Account of it.

Ist

The Meeting being open'd with Singing, & solemn Prayer by Brother Crabtree, the State of the Chhs. represented by their Letters as follows.

Ist. The Letter from y<sup>e</sup> Chh. at Halifax was read which signified that they had been favour'd with some singular Mercies since their last Epistle of this Nature; particularly with unexpected Succes in Reference to their Meeting-House, upon the Erection of w.<sup>ch</sup> their Hearts were so much set, and w.<sup>ch</sup> they judged, the Prosperity of their little Zion, and the Honour of their Redeemer were very nearly concern'd; That their Pastor, after receiving various and multiplied Favours, when seeking the Bounty of well disposed Persons, in distant Places, in order for helping forward their House of God, had been return'd to them in Peace and Safety, from whose Lips they had again heard the important Precepts of the divine Law, and the precious Truths of the Gospel advanced, with no less Satisfaction, Comfort, & Edification, as they hoped, than in Years past. That Sabaths are precious Seasons to some of them at times, tho' in the general they have Occation to Complain of their spiritual Leannefs, of the Coldnefs of their Love to the Gospel, Person, and Ordinances of X.<sup>t</sup> notwithstanding their being so highly favour'd: w.<sup>ch</sup> they intimate, they do not wonder at, Considering their many Transgreffions against the God of their Felicity. They think they are in some Measure sensible of their Back slidings, and desirous of being turn'd from them, of making a better Improvement of the Means of Grace, as well as of striving together for the Faith of the Gospel and the Discipline of God's House. And say that their Auditory is Moderate on Lord's Days, and that they are more at Peace among themselves than ever they have been since they were form'd into a Church &c.

NB. All the Additions, Separations &c. respecting the Chhs. in this Afsociation, will be mention'd together or in one Sum.

2<sup>d</sup>

The Letter from y<sup>e</sup> Chh. at Goodshaw was read Expressing a Desire that the divine Presence might attend y<sup>e</sup> Mefengers of the Chhs. in their assembling together at y<sup>e</sup> Afsociation held here, the 30<sup>th</sup> and 31<sup>st</sup> of May. 64. that Wisdom & Prudence might be afforded 'em, for the Dispatch of such Businefs as they might be call'd unto; That God might be glorified in all; A Redeemers Interest advanced; Brotherly Love promoted, and Peace and Unity among the Chhs. maintain'd, supported and encreas'd: That Meetings of this Kind may be continued to the latest Posterity, in order that Difficult Cases of Conscience may be resolv'd for Edification and y<sup>e</sup> Increase of spiritual Knowledge. It also intimates, that it is w.<sup>th</sup> a singular Pleasure they wou'd acquaint their Christian Brethren, of this steady Attachment to the Truths of the Gospel, and close Attendance to the Discipline of God's House; that the removal of their Meeting-Place, hath been attended w.<sup>th</sup> a Blessing, & made a Means of strengthening the Interest of X<sup>t</sup>. supported by them. That the Ministrations of God's Word to them, has been blefs'd for their Edification, growth in Grace, and encrease of divine Knowledge, and to the Conviction & as they hope, y<sup>e</sup> real Conversion of many Souls. That their Public Meetings hath been well attended; their Preparation Meetings not neglected, each filling up his Place with a good Degree of Regularity: But that their private Meetings are not so well regarded as they cou'd wish, tho' they have no Reason to complain, That they are all peaceable, & harmoniously agreed together, except some Persons in one Family only. That some of them are alive to spiritual Things, love Holinefs, delight in Duty, and have the Presence of God amongst them &c. For w.<sup>th</sup> Favours, they desire all the Chhs. to join with them in thankful Strains—But notwithstanding all these Mercies, they intimate that they have Reason to complain of too much Ingratitude & Unthankfulnefs, Hardnefs of Heart, Carnality & worldly Mindednefs: Of Backwardnefs to Duty: Of neglects in private Devotion, of Pride & Haughtinefs: Of Unbelief & Murmurings, for the Removal of which Evils, and y<sup>e</sup> Conveyance of Grace to enable them to honour God more, they desire y<sup>e</sup> Prayers of y<sup>e</sup> Chhs. Their Minister is now abroad collecting Money for their Meeting-House, in whose Absence they are supplied by a gifted Brother, and they beg the Prayers of their Brethren, y<sup>t</sup> they may be kept from every Thing of a distresing Kind, while their Pastor is absent, and y<sup>t</sup> he may be prosperous where unto he is sent and be returned to 'em in Peace and Safety.

3<sup>d</sup>y From y<sup>e</sup> Chh. at Rawden Cliff setting forth their willingnefs to meet the Mefengers of the other Chhs. in Afsociation

by her Mefengers, & y<sup>t</sup> her desire was y<sup>t</sup> y<sup>e</sup> divine Presence might attend 'em in their convening together, and y<sup>t</sup> they might be directed and succeeded, in whatever might fall under their Consideration. That they had great Reason to be thankful for y<sup>e</sup> Continuance of Gospel Means and Privileges, which they hope are in some Measure blefs'd, and desire they may be more and more succeeded, for y<sup>e</sup> most valuable Ends and Purposes. Public Worship in general, and especially in the Afternoon is well attended at present. They also intimate in their Letter, that some are enabled to attend to experience Meetings w.<sup>ch</sup> are found to be very profitable and useful; as well as exprefs their desire y<sup>t</sup> a more impartial and zealous Regard might be paid to the holy Scriptures, as the Standard of Truth, and Rule of Christianity, and they have reason to lament and mourn there is such a Departure from this divine Rule in practical Religion; so little Knowledge of the Purity of the Law, and consequently too little Sense of Sin and Duty; that there is so little Zeal for the Glory of God, and the Order and Discipline of his House. Lukewarmness, Indifferency in Religion, worldly Mindedness, and a vain Conversation, they fear prevails in too many, while that Strictness and Uprightness, so necessary and powerful to vital Godliness is too much neglected, They cannot but earnestly wish for a more fervent Zeal for every precious Truth of the Gospel, for a proper Regard for the Order of X.<sup>ts</sup> House, and a tender Concern for his Honour: for more Watchfulness against Sin, Diligence in Duty, love to one another, Humility, Meekness, Gospel Simplicity, and spiritual Mindedness, for a Revival of the Lords Work among 'em more and more, for a Discerning Judgment, & for an Inclination to the Observance of those Things w.<sup>ch</sup> are pleasing in his Sight. Moreover they exprefs their Satisfaction in hearing y<sup>t</sup> the great Redeemer and glorious Captain of Salvation is lifting up his Standard at some little Distance from them under the Labours of his Ministers, and desire that many precious Souls, under the Influence of sovereign Grace, may be brought to enlist under his Banner.

4<sup>th</sup> From y<sup>e</sup> Chh. at Okenshaw shewing their unfeigned Thankfulness to God, in y<sup>t</sup> he hath not only favour'd 'em with a Name in his House, and continues them in the Enjoyment of his Word; but also blefses 'em with a Connexion & Communion with the Chhs. of this Afociation, which Connexion they desire to hold and maintain. They affirm also, y<sup>t</sup> they blefs God for the Tokens of his gracious Presence in our former Afsemblies and general Meetings, w.<sup>ch</sup> have been greatly to their Satisfaction and Edification, as also they trust, to the Advantage of their Brethren; and then expreffing their Desire, y<sup>t</sup> all y<sup>t</sup> Wisdom and Prudence, love and Unity, Meekness and Impartiality, may be

granted, y<sup>t</sup> are necessary to continue, and order all Afsociations to y<sup>e</sup> Glory of God; They pass on to observe, y<sup>t</sup> their heavenly Father has done great Things for them, in giving them a Name in his House: In sending 'em a Pastor when in Distress, to feed them with Knowledge and Understanding in y<sup>e</sup> Misteries of X<sup>t</sup>. In blessing his Ministry to the Good of others, compelling 'em to come into their little Zion, and making 'em eminent and useful in it: w.<sup>ch</sup> makes some of them cry out, "What shall we render to the Lord for all his Benefits conferred upon us" But they intimate y<sup>t</sup> they have been Ungrateful to their heavenly Father, and Disobedient in many respects; That he has visited their Transgressions with a Rod, and y<sup>t</sup> their private Meetings are poorly attended. Tho' they have Reason to bless the Lord y<sup>t</sup> he continues Peace amongst themselves, and y<sup>t</sup> y<sup>e</sup> Ministrations of the Word, are pretty well attended to.

5<sup>th</sup> From the Chh. at Bradford, Shewing y<sup>t</sup> they believe their Connexion, in a Christian Afsociation, with y<sup>e</sup> Chhs. met by their Messengers at this Place, has hitherto had the desired and intended Effect, since many of them by happy Experience, can say, they have reaped much real Benefit and Edification thereby, and more especially, from y<sup>t</sup> Meeting of this Nature w.<sup>ch</sup> was held at Bradford y<sup>e</sup> last Year That Opportunity was peculiarly reviving and strengthening to great Numbers among them. The happy Symptoms of w.<sup>ch</sup>, they hope, remain with some to this Day. In regard to y<sup>e</sup> Doctrines of Grace, wherein they are agreed with the other Chhs. in this Afsociation, particularized in former Letters, they are of y<sup>e</sup> same Mind and Judgment. There is not y<sup>e</sup> least Division among them: They are perfectly joined together, and all speak y<sup>e</sup> same Thing, the Ministry of y<sup>e</sup> Word, is very refreshing and beneficial to most among them: It is indeed a joyful Sound; they intimate its justly number'd among their richest Mercies: This as many of them have said and can Witness, makes 'em breath & long for y<sup>e</sup> return of y<sup>e</sup> joyful Sabbath. They have very rarely had any Thing of a grievous Nature, to perplex y<sup>e</sup> Brotherhood at their Chh. Meetings this Year, and what of that Nature has fallen out, has been decided with great Unanimity. They are at Peace at present, and there is no apparent Prospect of the Contrary. Some complain of Coldness and inactivity in the Things of God, and others think y<sup>t</sup> in this respect it is better than formerly. Their Chh. Meetings are pretty well attended, tho' some are Shamefully guilty in neglecting them. The public Worship of God is well attended; several Families who used to attend elsewhere, are now become constant Hearers with them, and they are not without a Prospect of an Increase in the Chh. They are in hopes, that, that wretched Practice of whispering, Backbiting, Tale-bear-



ing or revealing y<sup>e</sup> Chh's. Secrets, which formerly occasioned them so much Trouble and Confusion, is in a good Measure laid aside, and they exprefs an earnest Desire, that its grim Countenance may never more make its Appearance within the Walls of their Zion. This Year the Lord of the Harvest, who has the Residue of the Spirit in his Hand, & who dispenceth his Gifts when, where, to whom, & in what Measure he pleaseth, hath graciously blefsed & honoured them with spiritual Gifts to profit withal. Two Brethren whom y<sup>e</sup> Chh. thought in some Measure qualified for public Usefulness, have been encouraged to exercise their Gifts in Public; one of them has had the Chh's. Approbation, and been regularly set apart to the Work, and is since remov'd to the Chh. lately under the Care of our deceas'd Brother Smith, at their unanimous Call, where, they hope he will be made an Instrument of much good. The other they hope, will be useful, but intimate, that they have not as yet concluded any Thing about Him. They also desire their Brethren wou'd return Thanks to God for them, since they are so highly indebted to Him, as well as pray that he wou'd enable them to make suitable Returns for Mercies receiv'd, to be humble, watchful, spiritual and obedient in all Things. Moreover, they exprefs a sincere & fervent Desire, that the Mefengers of y<sup>e</sup> Chhs. in this Afsociation, may want nothing in their aforemention'd Meeting, from the Fountain of all Goodness, to render their Meeting pleasant to 'emselves, & profitable to y<sup>e</sup> Chhs. That the Spirit may come down upon them, and the Power of y<sup>e</sup> highest overshadow them: That they may enjoy a plentiful Effusion of the Spirit of Prayer, Praise, Gratitude, and Understanding in y<sup>e</sup> Things of God. That Love may be increased, the Unity of the Spirit maintained, and holy Joy and Gladness abound thro' y<sup>e</sup> Power of y<sup>e</sup> holy Ghost. That they may in y<sup>e</sup> most tender and affectionate Manner bear with one anothers Weaknesses, cover one anothers Infirmities, lay out 'emselves to the utmost for the Good & Prosperity of all whom they represent, and y<sup>t</sup> they may meet and part in Harmony.

6<sup>th</sup> The Letter from y<sup>e</sup> Chh. at Liverpool was read, exprefing a Desire y<sup>t</sup> an Abundance of Grace, Mercy, & Peace, from God our Father, and from the Lord Jesus X<sup>t</sup>. to y<sup>e</sup> Mefengers of this Afsociation, met in this Place, and intimating their Thankfulness unto God, for the Return of another of these Meetings, since they have been, in Times past, harmoniously conducted, and also refreshing to their Souls; for w<sup>ch</sup> Reason, they wish for the Continuance of y<sup>e</sup> Afsociation & hope all y<sup>e</sup> Chhs., have reap'd a Blefsing as well as they, who surely, they think, are y<sup>e</sup> least of all y<sup>e</sup> Flocks of their Companions, considering their languishing Condition, they cannot but be thankful unto God, and esteem it a great Mercy to be permitted a Member of y<sup>e</sup>

Afsociation; since by this their Connexion, they hope, they are more immediately on y<sup>e</sup> Hearts of y<sup>e</sup> Chh's. in Afsociation in their Prayers, have the Advantage of Xtian Communion with them, & the Solution of Questions, which they have found very useful and Satisfactory. From which Privileges, they are sensible much Fruit might have been expected by their Redeemer; But they have too much like Israel of old, brought forth wild Grapes and greatly resembled y<sup>e</sup> Laodicean Chh. w.<sup>ch</sup> occasions them to acknowledge that it wou'd be just in X<sup>t</sup>. to spue 'em out of his Mouth. Public Worship is attended with great Indifference by many of 'em, and by some often absented from: Their private Meetings for Prayer and Conference are much neglected, save only by a few, who have Sorrow of Heart on the Account of it; & who, tho' much discouraged by the Neglect of their Brethren, yet are favour'd with y<sup>e</sup> comfortable Presence of God. while such as are not circumspect in their walk are lean & Barren. They seem almost unavoidably forced, they intimate to mention their unhappy Case of some of their dear Brethren, tho' not from want of the sincerest Love unto their Souls; But that they may be convinced of, and brought to hearty Acquiescence in their Duty. Amongst their other Grievs & Sorrows, is the Age, and decaying Faculties of their dear Pastor who has been for a long Time a nursing Father unto 'em under God, whose Life and Conversation has been very honourable to the Gospel of X<sup>t</sup>. among them, & who was a Means of restoring their Peace, when little but Confusion was in y<sup>e</sup> Chh. But yet on y<sup>e</sup> Acc<sup>t</sup>. of his natural Decay, the Lukewarmness, and want of Discipline in y<sup>e</sup> Chh. they have unanimously agreed to beg of God to send 'em one to assist their Dear and aged Brother, in y<sup>e</sup> pastoral Work and Care; and they have some Expectations of seeing shortly B.<sup>ro</sup> Williams of Cardigan whom they hope, their dear Lord has inclin'd to attend to their Call, and qualified with suitable Abilities, both natural & spiritual for a Labour in y<sup>e</sup> Vineyard, and desire y<sup>e</sup> Chhs. to join with 'em in Prayer y<sup>t</sup> he may be sent of God, like Nehemiah and Ezrah, both to rebuild y<sup>e</sup> Temple and y<sup>e</sup> Walls of their Zion. However one great Mercy they have continu'd to 'em, w.<sup>ch</sup> they cannot be sufficiently thankful for, is Peace among 'emselves, w.<sup>ch</sup> occasions them to hope y<sup>t</sup> y<sup>e</sup> Lord who is their Light & Glory, will shortly arise & shine upon them, & turn their Darknes into Day. Moreover they beg the Prayers of y<sup>e</sup> Chhs. & exprefs their Desire after a Blessing upon their Afsociation, at y<sup>e</sup> afore mention'd Time & Place.

7<sup>th</sup> From the Chh. at Wainsgate, exprefsing their Desire of entering into y<sup>e</sup> Closet Connexion w.<sup>th</sup> y<sup>e</sup> Chhs. of this Afsociation: from y<sup>e</sup> Consideration of y<sup>e</sup> Dispensation of divine Providence towards them, and the need they stand in if their

Afsistance, and Christian Advice. They take notice of y<sup>e</sup> heavy Breach w.<sup>ch</sup> y<sup>e</sup> Lord had made upon them, by y<sup>e</sup> Death of their dear and much esteem'd Pastor, who had been so remarkably own'd and blefsed by y<sup>e</sup> Lord both in gathering together into a Chh. State, and feeding 'em with spiritual Wisdom and Knowledge for a considerable Number of Years. Whose Memory will remain precious to them, & whose Lofs, none but 'emselves know the Greatness of. However, under this their Distress, they were enabled to keep close one to another, & to seek y<sup>e</sup> Lord for help. Their Meeting Doors have been kept constantly open since the Decease of their Pastor, having had y<sup>e</sup>. Afsistance of neighbouring Ministers once a Fortnight, and on y<sup>e</sup> vacant Sabbath (as to preaching,) meeting together for Prayer, and appointing one to read unto 'em, and having heard y<sup>t</sup> a Member of y<sup>e</sup> Chh. at Bradford, namely, their present Preacher and beloved Brother John Fawset, had received from X<sup>t</sup>. such hopeful Gifts as were likely to render Him in some Measure useful in a public Way, they agreed to request y<sup>e</sup> Chh. to which he belong'd to send Him over to them, that they might have trial of his Abilities; which Request, after proper Steps were taken was complied with. He accordingly exercised among 'em every other Sabbath for sometime, and his Labours giving great Content to all, so far as they knew, they therefore looked upon Him as one whom y<sup>e</sup> Lord was raising up for them in their Necessity; and seeking y<sup>e</sup> Lord by solemn Prayer and fasting, they unanimously gave Him an Invitation to settle among them: and having gain'd his Consent after due Deliberation, they desired his Brethren to send Him over, accordingly He remov'd to 'em on May y<sup>e</sup> 9<sup>th</sup>. 1764. to preach to 'em in a stated Way, and upon whom they desire y<sup>e</sup> Lord to pour his Gifts more and more, y<sup>t</sup> he may prove a wise and faithful Steward of y<sup>e</sup> Misteries of God. They have many Things attending them for which they ought to be humbled, and yet have also many for w.<sup>ch</sup> they ought to be thankful. The Lord's Work they think, has in some Measure prospered among 'em, and Things in general have a pretty agreeable Aspect. Some Members who stood at a Distance on Acc.<sup>t</sup> of a Difference in Sentiment, now stand in full Connexion, they having agreed to allow each other their different Way of expresing themselves as to those Points. Some y<sup>t</sup> have been excluded, are likely to be restored. They think they retain a regard for y<sup>e</sup> Doctrines of distinguishing Grace, as well as for practical Godlinefs, and hopes y<sup>t</sup> y<sup>e</sup> alarming Dispensations of Providence towards them have, in some Measure been sanctified.

8<sup>th</sup>. The Letter from y<sup>e</sup> Chh. at Haworth was read, w.<sup>ch</sup> intimates y<sup>t</sup> they esteem their Connexion with y<sup>e</sup> Chhs. in this Afsociation a Priviledge and an Honour: that they willingly meet

'em by their Mefengers in y<sup>e</sup> Bowels of Jesus X.<sup>t</sup>, wishing and endeavouring y<sup>t</sup> Encouragement to their Undertaking & employ, w.<sup>ch</sup> they are worthy of, they have, they say, lately read and do well approve of y<sup>e</sup> Substance of our last Conference, and cannot doubt but y<sup>t</sup> such Meetings will Answer y<sup>e</sup> valuable Ends in favour of the Interest of our Redeemer design'd by them. The striking Evidence laid before them, in y<sup>e</sup> last Afsociation, of a Chh. backsliding from God; are but too manifestly found w.<sup>th</sup> them, and w.<sup>ch</sup> they wou'd w.<sup>th</sup> Shame & Sorrow apply. They desire to mourn for y<sup>e</sup> Evil contain'd in such a Conduct and to take y<sup>e</sup> Warning given of y<sup>e</sup> Danger, such a State exposeth to. They are indeed at Peace among themselves, free from devouring Strife and Contention; But an unhappy Slumber seems to prevail: They continue to hold and profefs y<sup>e</sup> same precious Truths of y<sup>e</sup> Gospel, w.<sup>ch</sup> they more than once mention'd, and need not repeat; these are freely held forth to them as in times past; But they fear y<sup>t</sup> most of them are sadly wanting in their Love to 'em, Zeal for them, and Pleasure in them, they were once y<sup>e</sup> Subjects of. They hope they love one another for the Truths Sake; But w.<sup>ch</sup> is greatly to be lamented y<sup>t</sup> fewer is wanting w.<sup>ch</sup> becometh Saints. They cannot say y<sup>t</sup> they formerly neglected any Branch of Chh. Discipline; But are very certain, y<sup>t</sup> there is not that Degree of Tendernefs for God's Glory, or y<sup>e</sup> Zeal, Care and Watchfulnefs over one another, w.<sup>ch</sup> they once felt and saw. Their Chh. Meeting, private Meeting, and other Opportunities for y<sup>e</sup> Worship of God, afford but too many Instances of Lukewarmnefs in y<sup>e</sup> best and most important Things; tho' there are some, they hope, whose last Works are more than their first. They desire y<sup>t</sup> y<sup>e</sup> Brethren would pray, y<sup>t</sup> they may be more sensible of their Case, and deeply affected with it, and y<sup>t</sup> y<sup>e</sup> blefsed Sun of Righteousnefs may arise and shine, with his chearing Influences upon their slumbering and sleeping Hearts, to reanimate & enliven them in the Ways of God.

9.<sup>th</sup> From y<sup>e</sup> Chh. at White-haven, exprefing a Desire y<sup>t</sup> a Blesing might attend y<sup>e</sup> afore mention'd Meeting. The Complaints made in their last Letter, as then mentioned, several being put away &c still in a great Measure remains with them. The Frowns of their heavenly Father are not taken away. They have lately had much Disturbance from their neighbouring Professors of Christianity, the Scotch Seceders, about Baptism, w.<sup>ch</sup> at last terminated in a public Disputation in their Meeting-House y<sup>e</sup> 20<sup>th</sup> Ult at w.<sup>ch</sup> Time, they intimate they had y<sup>e</sup> Management and Afsistance of our much esteemed B.<sup>r</sup> Hartly, w.<sup>ch</sup> Disputation has not turn'd out to their Disadvantage, as far as they are able to conceive, they hope they can say in Truth y<sup>t</sup> their Love to y<sup>e</sup> Gospel of X.<sup>t</sup>, to the Ways of Righteousnefs, and to all y<sup>e</sup>

followers of Jesus, is not upon y<sup>e</sup> Decline, and tho' they have had fears lately, y<sup>t</sup> intestine Troubles wou'd have considerably affected 'em, yet their hopes in this respect begins to revive. Moreover they earnestly desire the Prayers of their Brethren.

The Total of the Additions to the Chhs. in this Afsociation & take as follows

	Added	Cut off	Restored	Dead
Halifax ...	5	3	0	1
Goodshaw ...	14	0	0	2
Rawden ...	4	0	0	3
Oakenshaw ...	0	0	0	1
Bradford ...	11	1	1	0
Liverpool ...	3	0	0	0
Wains. <sup>st</sup> ...	0	0	—	—
Haworth ...	1	2	—	2
W.haven ...	0	1	1	0

Total added 38 D<sup>o</sup> Sep. 7 D<sup>o</sup> Res 2 D<sup>o</sup>. Dead 9

II.

The Questions that were attended to, please to take as follows.

*Question* As stated private Meetings for mutual Conference on the Things of God, are allowed to be expedient & useful, shou'd be glad to know how and after what Manner they may be best conducted in order to ans.<sup>r</sup> y<sup>e</sup> Ends of Christian Edification and y<sup>e</sup> Glory of God. The Purport of the following Ans.<sup>r</sup> was unanimously agreed to.

1<sup>st</sup>

It was apprehended y<sup>t</sup> there is no particular Rule in y<sup>e</sup> Word of God exprefsly refering to this Affair, whereby any particular Form or Proceeding is either enjoined or prohibited and that therefore this Matter is to be determined by such general Rules as these, Let all Things be done to edifying, Follow y<sup>e</sup> Things whereby you may edify one another, and to be left to y<sup>e</sup> Option of those who are concern'd therein, to act as Xtian Prudence & Discretion may dictate. In respect to y<sup>e</sup> Matter of their Conference, it was thought that it wou'd not be so convenient always to converse about one particular Thing. But y<sup>t</sup> it wou'd be proper, at such Meeting, to treat sometimes on one spiritual Subject, and sometimes on another.

1.<sup>st</sup> For always to talk of y<sup>e</sup> same thing; as Christian Experience &c, wou'd become burdensome and dulling to y<sup>e</sup> Mind. It is well known y<sup>t</sup> constant Repetition of y<sup>e</sup> same Thing, and

a treading in y<sup>e</sup> same Steps, with scarce any Deviation, tends to cloy the Appetite & benumb y<sup>e</sup> Soul: w.<sup>ch</sup> serves greatly to prevent y<sup>e</sup> End of such Meetings, namely Christian Edification. 2<sup>d</sup> It prevents y<sup>e</sup> Improvement of y<sup>e</sup> Mind upon a Variety of useful Subjects. Christian Edification consists of many Branches, and takes in a large Extent of precious Matter, y<sup>t</sup> might employ our Thoughts, & engage our Attention at those Opportunities. Nor is there any just Reason to be given, why any one particular Thing should always be attended to at these Meetings. Moreover y<sup>e</sup> Conversing upon different Subjects, is best suited to y<sup>e</sup> awakening y<sup>e</sup> Attention of y<sup>e</sup> Saints, to y<sup>e</sup> spread of divine Knowledge, and consequently, best adapted to promote y<sup>e</sup> divine Honour. And agreeable to the above mention'd general Rule. It was apprehended 1<sup>st</sup> That it may be proper for y<sup>e</sup> Saints to relate their Christian Experience one to another, at Times, at those Meetings mention'd in this Question. It is of great Advantage sometimes, for good Men to be acquainted with y<sup>e</sup> Trials and Mercies of their Brethren. To hear of their Difficulties which are not a few; and how the Lord supports, upholds, and relieves 'em by y<sup>e</sup> Discoveries of his Love to 'em, and y<sup>e</sup> Exertions of his Power towards them, since this is obviously suited to stir 'em up to Christian Sympathy, to y<sup>e</sup> more lively exercise of Faith & Hope, and to display the matchless Perfections of God. Gal. 1, 24.<sup>th</sup> Which noble Ends or such like, we may reasonably suppose y<sup>e</sup> Psalmist had in view when he said, come and hear all ye that fear God & I will tell you what he hath done for my Soul: Nor is it any Objection to this Conduct, that the Weak in Faith may sometimes make a wrong Use of y<sup>e</sup> Experience of y<sup>e</sup> Strong, by concluding that because they are not favoured with so much Faith, Joy and Peace as their Brethren are; that therefore they are intirely destitute of special Faith: for y<sup>e</sup> same Objection will be of equal Force against y<sup>e</sup> weak reading y<sup>e</sup> Experience of y<sup>e</sup> Strong in y<sup>e</sup> sacred Oracles, and let it be observ'd y<sup>t</sup> no Countenance is here given to the relating of that wild Enthusiasm, and irrational Exercise of y<sup>e</sup> Mind, and those unaccountable Impulses which some Men call Christian Experience, But 2<sup>dly</sup> It may be proper at such Meetings, sometimes to talk of some Doctrine or Doctrines of y<sup>e</sup> Gospel, or some Passage of Scripture wherein it or they are contain'd. Gospel Truth is very precious Phil. 3, 5, 9, and it highly concerns y<sup>e</sup> Saints to be thoroughly settled in y<sup>e</sup> Belief of it, especially in this Day; when it is furiously attacked on all Hands, by subtle Methods, and by designing and cunning Men, as it was in y<sup>e</sup> Days of y<sup>e</sup> Apostles, and as a confirming it by Passages of Scripture and Arguments drawn from thence, is a likely Means to establish and build up one another upon their most holy Faith,

Jude 20<sup>th</sup> &c so it seems proper to attend unto it, at times, at y<sup>e</sup> aforemention'd Meetings. & 3<sup>dly</sup>

It may be proper at such Meetings, sometimes to converse about some Duty or Duties incumbent on y<sup>e</sup> Saints, or some Passage of Scripture wherein it is, or they contain'd. They are apt to forget what it becomes them to do, and to wander from the Path of Duty, & many Occasions of Sin frequently attend them, so they they have need of being put in Remembrance of the divine Statutes, as y<sup>e</sup> Apostle intimated the scattered Strangers had see y<sup>e</sup> 3<sup>d</sup> of Hebs. the 13.<sup>th</sup> y<sup>e</sup> 2<sup>d</sup> of Pet.<sup>r</sup> y<sup>e</sup> 1<sup>st</sup> 12, & 13.

4.<sup>thly</sup> As there are variety of different Cases of Conscience amongst the People of God, w.<sup>ch</sup> for want of proper & seasonable Solutions, often lie with great Weight upon, and deeply distrefs their Minds, it might be very useful to take some of them into Consideration, when met together in private, since this is a likely Means to support the Weak & to comfort the feeble minded, is a walking in Love, and a following that which tends to Edification to w.<sup>ch</sup> the Saints are exhorted in Scripture, Hebs. the 12.<sup>th</sup> 12, 13, Roms. the 14, 15<sup>th</sup> &c Nor can y<sup>e</sup> Solution of such Cases be scarce thought to be done at a more seasonable Opportunity than when met together. But 5<sup>thly</sup>

It was apprehended y<sup>t</sup> it might turn out to advantage for someone at such Meetings, now and then to repeat y<sup>e</sup> Minutes of a Sermon delivered a little while before by y<sup>e</sup> Minister or Pastor; this might tend to refresh y<sup>e</sup> Memories of y<sup>e</sup> Saints, who, are frequently complaining of Forgetfulness and a treacherous Memory lamenting that they can retain so little of y<sup>t</sup> w.<sup>ch</sup> in y<sup>e</sup> Hearing was so sweet & delightful to their Souls: and it is well known y<sup>t</sup> a second Look or a second Hearing often fixeth a Subject more deeply upon y<sup>e</sup> Mind. & 6<sup>thly</sup>

It may be proper to read, at times, some Judicious Book or useful Piece of Divinity in our private Meetings, the Labours of y<sup>e</sup> learned & pious World, are of great Service to the Chh. & as they often are a Means of Instruction & Comfort to such as read 'em in their Closets, why might not a Subject judiciously chosen be read to y<sup>e</sup> Advantage of a few Christian Brethren in their private Afsemblies, yet several of these Rules shou'd be used with Caution as 1<sup>st</sup>

In the Relation of Christian Experience one to another, those y<sup>t</sup> feel much of y<sup>e</sup> comfortable Presence of God, & extensive Peace & Joy in believing should be careful to abstain from all such Expressions, as confine the Existance of a Principle of Grace only to those who do experience much Consolation, for to act thus is acting contrary to Truth Isai. 50, 10<sup>th</sup> & is also opposite to a Walking charitably toward the Brethren. And it

may be proper for y<sup>e</sup> lively Believer to intimate along with y<sup>e</sup> Acc<sup>t</sup> of his sweet Communion with Christ, y<sup>t</sup> he has felt, & sometimes does feel himself in a quite different Frame, & y<sup>t</sup> extensive spiritual Pleasure, is not essentially Necessary to constitute the Character of a good Man, & especially he shou<sup>d</sup> act thus, if he knows y<sup>t</sup> any of y<sup>e</sup> Meeting he belongs unto, are prone to measure themselves by others, and to draw wrong Conclusions of their own Case thereby 2<sup>dly</sup>

The Saints shou<sup>d</sup> never at these Meetings treat upon those Doctrines & Duties w.<sup>ch</sup> they are incapable of properly stating and proving: As Ministers, in their public Ministrations shou<sup>d</sup> not attempt to treat of Matters they have not a proper Idea of, and cannot vindicate Rom. 12. 6 since hereby Truth is likely to be rendered contemptible, the Weak stumbled, & Men hardened in their Errors; so neither shou<sup>d</sup> the Saints undertake Matters too hard for them, for the like Reasons. We shou<sup>d</sup> never for the sake of Variety engage in Matters beyond our Sphere. But 3<sup>dly</sup>

All Persons belonging to y<sup>e</sup> afore-mentioned Meetings are not absolutely obliged to argue upon a Doctrine or Practice propos<sup>d</sup>: there are some Persons incapable of doing this, and consequently it wou<sup>d</sup> be better for such to be silent and to hear what others have to say, tho' they shou<sup>d</sup> not use their Incapacity as an Occasion to indulge sloth. If any such Meeting shou<sup>d</sup> have no Person belonging to it y<sup>t</sup> is capable of defending & profitably representing scarce any divine Truth, it might be proper for such a Number of Christians to converse chiefly about Experience, & sometimes to read in some good Book. But III<sup>dly</sup>

As to y<sup>e</sup> Manner of conducting private Meetings, it was apprehended 1<sup>st</sup> That y<sup>e</sup> Subject Matter of Christian Conversation at one Time, shou<sup>d</sup> be propos<sup>d</sup> at some preceeding Opportunity. This will allow every one proper Time for Meditation upon the Subject, without which little will be done to purpose 2<sup>d</sup> That to prevent Confusion, care shou<sup>d</sup> be taken y<sup>t</sup> only one Person speak at once, & if the Subject has pass'd any of y<sup>e</sup> Brethren, & something necessary to be observ<sup>d</sup> to him after, it wou<sup>d</sup> be proper for him to wait for a fair Opportunity of speaking alone, or sue for Audience: For many to be talking together at such Meetings, render 'em more like an Ale-house Club than an Afsembly of Christians.

3<sup>d</sup> That it might be proper for a Person of known Judgment and Ability, in y<sup>e</sup> Brother-hood, to be chosen to conduct the Conversation, to keep good Order & Regularity; and properly to steer y<sup>e</sup> Subject thro' the little Afsembly.

4<sup>th</sup> That it may be prudent to avoid such Subjects, in our private Meetings as may tend to jangling.

5<sup>thly</sup> That if time will not admit y<sup>e</sup> finishing of a Subject at



a Meeting, without such Brevity as is inconsistent with its Importance, it may be prudent to take it up again at y<sup>e</sup> next Meeting, and pursu'd its full length to gain general Satisfaction and cordial Absent if possible,

6<sup>thly</sup> If a Subject be readily gone thro' to general Content, and there still remain Time on Hand, it may not be amiss in order to prevent Tautologies, w.<sup>ch</sup> are seldom useful, to enter upon some other suitable Matter.

7<sup>thly</sup> If one Brother in giving his Mind, has also given y<sup>e</sup> Mind of y<sup>e</sup> next, it wou'd be proper for y<sup>e</sup> latter to speak nothing further, y<sup>t</sup> y<sup>e</sup> Time be not wasted to no purpose.

8<sup>thly</sup> As there are so many different Subjects to furnish us with spiritual Conversation at such Meetings, and necessary or proper to be attended unto, it is thought, that it wou'd be prudent y<sup>t</sup> no one particular Subject be too long continued thro' a Course of Meetings, but varied according to Necessity & the Appearance of Things.

9<sup>thly</sup> The before mention'd Subjects shou'd be treated upon or convers'd about with Reverence; God is greatly to be fear'd in y<sup>e</sup> Assembly of his Saints & to be had in Reverence of all that are about Him Psal 89. 7. The Sublimity, Importance & Excellency of y<sup>e</sup> Thing talk'd of, naturally demand our serious Regard and solemn Reverence; we are too apt to glide into a light and frothy Conversation and Behaviour at such times; But this by no means ought to be; as always, so more especially when speaking of y<sup>e</sup> great Things of God's Law, our speech shou'd be season'd with Grace and freed from trifling, Eph. 4. 29—10<sup>th</sup>.

10<sup>th</sup> They shou'd be convers'd about calmly and without heat and Resentment, for y<sup>e</sup> Wrath of Man worketh not y<sup>e</sup> Righteousness of God, Jam. 1. 20 And when Persons are full of Anger, they are incapable of expressing their own Ideas, and Wrath begets Wrath &c. 11 It wou'd be very proper for those who frequent y<sup>e</sup> aforesaid Meetings to come together in proper Time, For what Advantage can we expect, when the Body thro' or by Labour & Fatigue is more fit for Rest then Exercise. 12<sup>th</sup> It is apprehended that we shou'd guard against taking up too much Time in our Private Meetings, for several Inconveniencies will attend it, as Dullness &c. Lastly, That these Meetings shou'd be attended to frequently. As to some Circumstances attending Christian Conversation at these Opportunities, it was thought that Prayer was one, or y<sup>t</sup> someone or more shou'd, as y<sup>e</sup> Mouth of y<sup>e</sup> rest call upon God for a Blessing upon their Endeavours to edify one another, that their Hearts may burn within 'em with sacred Fire, while they talk together of heavenly Things, since this is a likely Way to attain y<sup>e</sup> desired End. & X.<sup>ts</sup> promise of being with his People who jointly call upon his Name, may

we think, serve to encourage 'em in this Affair, Matt. 18. 2.— 2<sup>d</sup> Praise or Singing spiritual Songs, is thought to be another Circumstance that may attend those Meetings, to this laudable Work y<sup>e</sup> Saints are exhorted in Scripture, and it seems a very suitable Season for it when they meet together in private, since it tends to raise and enliven y<sup>e</sup> Mind, as well as to impreffs it with reverential Thoughts of God.

#### QUESTION.

Whether is dressing of Meat by roasting, baking, boiling or otherwise, on y<sup>e</sup> Lord's Day, a breach of y<sup>e</sup> fourth Commandment, & contrary to y<sup>e</sup> sanctity of y<sup>t</sup> most holy Day therein required Unanimously agreed as follows,

1<sup>st</sup> That drefsing of Meat in either of y<sup>e</sup> above-mentioned Ways is no Breach of y<sup>e</sup> Sabbath, provided it be done for y<sup>e</sup> Nourishment & Advantage of those who are labouring under some disorder of Body: Persons may be attended with such bodily Distempers, as make it very necessary for them to have something warm & nourishing, & which if denied 'em might be great Detriment unto their Health: & as it is lawful on y<sup>e</sup> Sabbath Day, to take care of y<sup>e</sup> Life of a Beast, to raise a Sheep or an Afs from a Ditch & to relieve 'em Matt.<sup>w</sup> the 12<sup>th</sup>. 11. 12 Luke the 13.<sup>th</sup> 15.<sup>th</sup> So it is very reasonable to conclude yt the above-mention'd Act of Mercy toward Men, is lawful on the Sabbath Day But 2<sup>dy</sup>

There may be some who have very weak Constitutions, and who grow faint and ill suppose they have not some warm Meat and Provision: & in such a Case we see not why it shou'd be unlawful to drefs Meat for 'em, since doing so seems evidently to come within y<sup>e</sup> Limits of those Acts of Mercy, w.<sup>ch</sup> may be lawfully done on y<sup>e</sup> Sabbath Day: As y<sup>e</sup> Disciples being hungry, did y<sup>t</sup> on the Sabbath Day w.<sup>ch</sup> had Circumstances been different it wou'd have been sinful in 'em to have done, & yet were blameless Matt. 12. 1-7; So we conceive y<sup>t</sup> Meat may be lawfully prepared in y<sup>e</sup> Cases & Sense above mention'd & 3.<sup>d</sup>

Some Persons on Sabbath Days have a good Way to travel in order to attend upon y<sup>e</sup> Word of God, and may be greatly fatigued therewith, and as y<sup>e</sup> Want of some warm and strengthening Food may prove very detrimental to their Health, so it is lawful, as we think, for them to take such Provision, & for Persons to prepare it for them: & if any other Case can be justly thought similar to these, it is not inconsistent, it is apprehended, with keeping holy the Sabbath, to drefs Meat thereon, in y<sup>e</sup> above Sense, Nevertheless, it is thought, y<sup>t</sup> in all other Cases, or when Acts of Mercy do not require Persons to prepare Meat by baking boiling &c. on y<sup>e</sup> Sabbath, to do this is

a Breach of y<sup>t</sup> divine Command w.<sup>ch</sup> enjoins y<sup>e</sup> keeping holy y<sup>e</sup> Sabbath. The Reasons are as follows. 1<sup>st</sup> The drefsing of Meat in any manner, is not a religious, but civil Act, and therefore when Mercy & Necefsity do not require it to be done on y<sup>e</sup> Lord's Day (which is often y<sup>e</sup> Case) to do it on y<sup>t</sup> Day must be a Breach of y<sup>t</sup> sacred Word, which runs thus, Six Days shalt thou labour and do all thy Work, but the seventh Day is y<sup>e</sup> Sabbath of y<sup>e</sup> Lord thy God, in it thou shalt do no manner of Work. Ex 20. 10<sup>th</sup> This Argument must be allow'd forcible by all those who plead for y<sup>e</sup> Unlawfulness of burrying on a Sabbath Day, except in Cases of Necefsity & Mercy from its being a civil and not a religious Act: For if it be unlawful to bury them because y<sup>t</sup> y<sup>e</sup> Burial of a Person is a mere civil Act, by a Parity of Reason it must be unlawful to drefs Meat, unless when Necefsity and Mercy require it.

2<sup>d</sup> It was unlawful for y<sup>e</sup> Israelites to bake or boil y<sup>e</sup> Manna they were indulged with in y<sup>e</sup> Wilderneys on y<sup>e</sup> Sabbath Day, as appears from Ex. 16. 5 when it is intimated y<sup>t</sup> y<sup>e</sup> Lord inform'd Moses, y<sup>t</sup> on y<sup>e</sup> 6<sup>th</sup> Day y<sup>e</sup> People shou'd prepare the double Quantity of Manna they had brought in, namely into their Tents, w.<sup>ch</sup> Preparation cannot design y<sup>e</sup> gathering the double Quantity of Manna, because it follows its being brought in which was after the gathering it, & what this Preparation was, Moses intimated to y<sup>e</sup> People in v.<sup>s</sup> the 23<sup>d</sup>: where, he plainly refers unto y<sup>e</sup> Order of God to him mention'd in y<sup>e</sup> 5<sup>th</sup> v.<sup>s</sup> & he said unto them, This is y<sup>t</sup> w.<sup>ch</sup> y<sup>e</sup> Lord hath said, tomorrow is the Rest of y<sup>e</sup> holy Sabbath unto y<sup>e</sup> Lord, bake y<sup>t</sup> y<sup>e</sup> will bake to Day, & seethe y<sup>t</sup> y<sup>e</sup> will seethe. Some seem to think that these Words only imply y<sup>t</sup> the Israelites might take & boil what they wou'd, and drefs as much of y<sup>e</sup> Manna as they pleas'd; and not y<sup>t</sup> they were to bake & boil for or against y<sup>e</sup> Sabbath; but if these Words be compared with y<sup>e</sup> 5<sup>th</sup> Ver. if seems evident y<sup>t</sup> they were to prepare twice as much on y<sup>e</sup> 6<sup>th</sup> Day, as on any other, and y<sup>t</sup> therefore they were to drefs y<sup>e</sup> Manna against y<sup>e</sup> Sabbath, by baking or boiling; and if so then drefsing Meat in y<sup>e</sup> above Sense, except in Cases of Necefsity and Mercy is a Breach of y<sup>e</sup> Sabbath. If it should be objected y<sup>t</sup> y<sup>e</sup> Manna for y<sup>e</sup> Sabbath was not drefsed y<sup>e</sup> Day before, by baking or boiling, because then, or if it had, it is no wonder y<sup>t</sup> it did not stink, w.<sup>ch</sup> yet it intimated it was in Ver. 24.<sup>th</sup> It is thought 1.<sup>st</sup> That it does not absolutely appear from its being said in y<sup>e</sup> 24.<sup>th</sup> Ver. y<sup>t</sup> it did not stink nor was y<sup>e</sup> Subject of Worms, that there was any Thing miraculous in this, or y<sup>t</sup> it was contrary to y<sup>e</sup> Nature of y<sup>e</sup> Manna, for this is placed not in Opposition to y<sup>e</sup> Nature of y<sup>e</sup> Manna; but to its being made to corrupt by y<sup>e</sup> Judgment of God,

when it was kept contrary to y<sup>e</sup> Command; and so only intimates y<sup>t</sup> God did not cause it to putrify when it was kept by his Order, tho he did do so when it was kept contrary to it. But 3<sup>dly</sup> May we not argue from the lefs to y<sup>e</sup> greater, it was unlawful to gather y<sup>e</sup> Manna on y<sup>e</sup> Sabbath Day Ex. 16. 26. 27 & therefore it was unlawful to drefs it on y<sup>e</sup> Sabbath, this greatly strengthens y<sup>e</sup> preceeding Particular, and if it be unlawful to fetch in Provisions on a Sabbath Day, it seems most likely y<sup>t</sup> it is unlawful to prepare 'em then. 4.<sup>thly</sup> The making of Fires on y<sup>e</sup> Sabbath Day was prohibited y<sup>e</sup> Jews Exod. 35.<sup>th</sup> 3<sup>d</sup> tho' doubtles it was lawful for 'em to do so when Mercy or Necefsity required it, as it is for us when y<sup>e</sup> want of Fires wou'd be detrimental to our Health, and tend to bring Disorders upon us: But as it was unlawful to y<sup>e</sup> Jews to make Fires on y<sup>e</sup> Sabbath it was unlawful to drefs their Manna then by baking or boiling and as it is not right for us to kindle a Fire on y<sup>e</sup> Lord's Day except in y<sup>e</sup> Cases just mention'd, it must be unlawful for us to drefs Meat on on y<sup>e</sup> Sabbath, by baking &c. except in Cases of Necefsity and Mercy; much lefs can it be thought a commendable Thing to prepare Meat then in a sumptuous Manner, & so as to detain Servants & others from the public Worship of God.

#### QUESTION.

As Faith and Hope are two excellent Graces, and very useful in y<sup>e</sup> Christian Life, & in Scripture the one is sometimes put for y<sup>e</sup> other wou'd therefore ask how we may know more of their distinct Nature, or the Difference betwixt 'em?

Unanimously agreed as follows. It is apprehended that Faith & Hope are indeed exceeding useful to good Men in encouraging and supporting 'em in this Wilderneys under y<sup>e</sup> various Trials they are subject to, and in prompting 'em to Holinefs, and therefore are more precious than Gold y<sup>t</sup> perisheth and sometimes, they may be put y<sup>e</sup> one for y<sup>e</sup> other, as in y<sup>e</sup> 3<sup>d</sup> of y<sup>e</sup> 1<sup>st</sup> of Jo.<sup>m</sup> & the 3.<sup>d</sup> & the 3<sup>d</sup> of y<sup>e</sup> 2<sup>d</sup> of Cor. & the 12.<sup>th</sup> Ver. tho' perhaps not so frequently as some People imagine; but suppose that they are put y<sup>e</sup> one for y<sup>e</sup> other in more Places than y<sup>e</sup> above mention'd, yet this will not prove y<sup>t</sup> they are y<sup>e</sup> same, if respect is had to their proper, formal, and current Meaning in y<sup>e</sup> sacred Oracles, for 1<sup>st</sup> The Term Hope in Scripture is several Times put for eternal Glory, w.<sup>ch</sup> is the principle Object of Hope, as is Col. 1-5. where y<sup>e</sup> Apostle says for y<sup>e</sup> Hope y<sup>t</sup> is laid up for you in Heaven. Titus 2. 13 Looking for y<sup>t</sup> blefsed Hope see also Rom. 8. 24 and Gal. 5. 5. But then it is thought y<sup>t</sup> no Man who speaks justly will say from hence, y<sup>t</sup> Hope and eternal Glory are y<sup>e</sup> same properly speaking which yet he hath equal Reason to do, as to affirm y<sup>t</sup> Faith and

Hope are y<sup>e</sup> same in Nature, as to their formal Meaning because they are sometimes put y<sup>e</sup> one for y<sup>e</sup> other.

2.<sup>d</sup> Faith in Scripture is sometimes put for its Object, as in Rom. 4. 5. where y<sup>e</sup> Apostle says but to him y<sup>t</sup> worketh not, but believeth on him y<sup>t</sup> justifieth the ungodly, his Faith is counted for Righteousness (i.e.) X.<sup>ts</sup> Righteousness w.<sup>ch</sup> is an Object of Faith, is counted to him for Righteousness, see also the 3<sup>d</sup> of y<sup>e</sup> same Chap.<sup>r</sup> & y<sup>e</sup> 3<sup>d</sup> of Jude. Now as we are not to conclude that y<sup>e</sup> Term Faith, if respect is had to its formal Meaning, is not y<sup>e</sup> same with y<sup>e</sup> Object of it, because y<sup>e</sup> one, is sometimes put for y<sup>e</sup> other: So neither are we to conclude y<sup>t</sup> Faith & Hope are Identically y<sup>e</sup> same, because the one, is sometimes put for y<sup>e</sup> other. & y<sup>e</sup> like Observation might be made in respect to Fear and Love; & here let it be remarked, that it is easy to know when Faith & Hope &c. are to be taken in an improper or figurative Sense, and when in a proper one. They are never to be taken in a figurative Meaning, unless there be something in y<sup>e</sup> Text or Context y<sup>t</sup> absolutely requires it: Because it is only by Circumstances in y<sup>e</sup> Text and Context, y<sup>t</sup> we can know, y<sup>t</sup> their proper Meaning cannot be intended: And therefore, when there are no such Circumstances as denominate 'em to be taken improperly, their common, genuine, and natural Import ought always to be adhered unto. This Rule of interpreting Scripture is a precious one, suits every Meridian, nor will it, nor can it deceive any Man.

3<sup>d</sup> Some of y<sup>e</sup> Terms of Scripture y<sup>t</sup> set forth y<sup>e</sup> Satisfaction of X.<sup>t</sup> are used sometimes in a different Meaning, from whence Men of corrupt Principles argue y<sup>t</sup> they do not prove y<sup>e</sup> Truth of X.<sup>ts</sup> dying in y<sup>e</sup> Room of Sinners, and his giving full Satisfaction to Justice for those for whom he died: If we wou'd not therefore strengthen y<sup>e</sup> reasoning of such perverters of Scripture, we must not conclude y<sup>t</sup> Faith and Hope are y<sup>e</sup> same, strictly speaking, because they are sometimes, used in a figurative Sense. And now y<sup>t</sup> they are really distinct & not Identically y<sup>e</sup> same, considered as Graces of the Spirit, or Branches of Evangelical Holiness, the following Considerations will make appear as 1<sup>st</sup> The Apostle in 1 Cor. 13. and last Ver. speaks of Faith as distinct from Hope, now says he abides Faith, Hope, Charity, these three, but y<sup>e</sup> greatest of these is Charity. Now if Faith and Hope are y<sup>e</sup> same Graces y<sup>e</sup> Apostle cou'd not have said with any Propriety these three for then there wou'd but have been two Graces here specified; But as two is not three, nor three two; so neither is Faith, Hope, or Hope y<sup>e</sup> same with Faith.

2<sup>d</sup> The Apostle speaking of y<sup>e</sup> Christian Armour makes mention of Faith as a distinct Piece of Armour from Hope:

but let us says he who are of y<sup>e</sup> Day be sober, putting on y<sup>e</sup> Breast Plate of Faith & Love, & for an Helmet y<sup>e</sup> Hope of Salvation, As y<sup>e</sup> Breast Plate & Helmet were two distinct Pieces of Armour; So Faith & Hope are certainly distinct, and not Identically y<sup>e</sup> same. 3.<sup>d</sup> In Consequence of the more vigorous Exercise of Faith, Hope is augmented, & hence y<sup>e</sup> Apostle pray'd, y<sup>t</sup> the believing Romans might be filled with all Peace & Joy in believing, to y<sup>e</sup> End they might abound in Hope, thro' y<sup>e</sup> Power of y<sup>e</sup> holy Ghost, Rom. 15. 13. & therefore if y<sup>e</sup> Effect is not y<sup>e</sup> same as the Cause: Faith is not Hope nor Hope Faith properly speaking. Besides y<sup>e</sup> Apostle distinguishes y<sup>e</sup> one from y<sup>e</sup> other in y<sup>e</sup> 1<sup>st</sup> of Thefs.<sup>s</sup> y<sup>e</sup> 1.<sup>st</sup> & 3.<sup>d</sup> where he says remembering without ceasing your Work of Faith & Labour of Love, and Patience of Hope in our Lord Jesus X.<sup>t</sup> But 4<sup>thly</sup> It is conceived y<sup>t</sup> a just Description of Faith & Hope will make it farther appear y<sup>t</sup> they are distinct considered as Branches of Holinefs, & also will give a full Answer to this Question. If we can but truly discover what Faith and Hope mean, considered as spiritual Acts of y<sup>e</sup> Mind; it will clearly appear what their distinct Nature, or y<sup>e</sup> Difference betwixt 'em is: for it is thought y<sup>t</sup> y<sup>e</sup> principal, yea that the only Difference betwixt Faith & Hope lies in their being formally considered, or considered without respect unto their Causes, Effects, & Object, for in y<sup>e</sup> Particulars they are y<sup>e</sup> same, as 1<sup>st</sup> They are the same in respect unto their impulsive Cause, or they both are y<sup>e</sup> Effect of y<sup>e</sup> same everlasting and sovereign Goodnefs. Hope proceeds from this Fountain, since y<sup>e</sup> Apostle says blefsed be y<sup>e</sup> God & Father of our Lord Jesus X.<sup>t</sup>, who of his abundant Mercy hath begotten us again to a lively Hope, see 1 Pet. 1. 3. and Faith flows from hence also, for it is the Effect of Election, Acts 13. 48; which Election is y<sup>e</sup> Result of God's singular Love unto his People Rom. 8. 29. Jer. 31. 3.

2<sup>dly</sup> Faith and Hope are y<sup>e</sup> same in respect to their procuring Cause, They both are convey'd in a Consistency with y<sup>e</sup> Justice of God, thro' y<sup>e</sup> Blood & Righteousnefs of X.<sup>t</sup>, to you said y<sup>e</sup> Apostle it is given on y<sup>e</sup> behalf of X.<sup>t</sup> to believe in him, Phil. 1. 29. and if Faith be convey'd this Way, what Reason can be given why Hope is not. Besides Men are made holy or enabled to believe in X.<sup>t</sup> &c. thro' his Sufferings, Titus. 2. 4. tho' not to y<sup>e</sup> Exclusion of his Righteousnefs. 3<sup>dly</sup> The Efficient Cause of both is the same, namely y<sup>e</sup> Spirit or y<sup>e</sup> agency of y<sup>e</sup> Spirit: we suppose it will be allow'd that Faith and Hope are Branches of inward Holinefs, and if so, then they must be produced by y<sup>e</sup> Operation of y<sup>e</sup> blefsed Spirit because he is the Author of Holinefs in general in y<sup>e</sup> Hearts of Men, such were some of you, but y<sup>e</sup> are wash'd, but y<sup>e</sup> are sanctified; But y<sup>e</sup> are justified, in the

Name of our Lord Jesus by the Spirit of our God, 1 Cor. 6. 10. 11. 1 Pet. 1. 2.—But 4<sup>thly</sup> They both arise from the same inward Spring of holy Acts, or from y<sup>e</sup> New Nature, thro' y<sup>e</sup> Influence of y<sup>e</sup> Spirit. We are not to conceive that Faith Hope Love &c arise from distinct Principles of Life or Holinefs in y<sup>e</sup> Soul, for as unbelief, Despair, Pride &c. arise from the same Root or Spring of Action, namely, the depraved Mind, or y<sup>e</sup> old Man; so Faith, Hope, Love &c. arise from y<sup>e</sup> same holy Nature, call'd in Scripture the new Man, Spirit &c. And to this purpose y<sup>e</sup> Apostle may be understood, when he says y<sup>e</sup> Fruit of the Spirit, (ie) the spiritual Nature, is Love Faith &c. Gal. 5. 22. But 5<sup>thly</sup> Their instrumental Cause is y<sup>e</sup> same, namely, the Preaching of y<sup>e</sup> Gospel; As Faith comes by hearing y<sup>e</sup> glad Tidings of y<sup>e</sup> Gospel advanced, Rom. 10, 17; so by Consequence Hope comes y<sup>e</sup> same Way. And 6.<sup>th</sup> The Means of their Growth are y<sup>e</sup> same, namely an Attendance on y<sup>e</sup> Preach'd Gospel & divine Appointments; for y<sup>e</sup> Gospel Ministry is designed for y<sup>e</sup> Edification of y<sup>e</sup> Saints in general, & in, tho' not for y<sup>e</sup> Keeping of the Divine Commands there is a great Reward and there the Lord renews the spiritual Strength of his Israel Jam. 4. 8. Psal. 19. 11.

7.<sup>thly</sup> They are y<sup>e</sup> same as their Effects. Does Faith support the Soul in Trouble and in shaking Times? So does Hope which is an Anchor within y<sup>e</sup> Vail. Does Faith occasion y<sup>e</sup> Saints spiritual Pleasure? So does Hope, we rejoice in Hope of the Glory of God said y<sup>e</sup> Apostle Rom. 5. 2 & 12. 12. Does Faith occasion Patience in Adversity? So does Hope. In Fine, as special Faith discovers itself in Acts of spiritual Holinefs so does spiritual Hope, hence Paul calls it a good Hope, & Peter a Lively Hope, in Opposition to y<sup>t</sup> Dead & False Hope of unregenerate Men. 2 Thefs. 2. 16. and 1 Pet. 1. 3.

8.<sup>thly</sup> The same Objects y<sup>t</sup> Hope fixes upon, the same Objects Faith fixes upon, the Object of Hope is eternal Life Titus 1. 2. and so it is also an Object of Faith Heb. 11. 1. &c. It is true, that y<sup>e</sup> Objects of Faith, may, in a Sense, be said to be more extensive than y<sup>e</sup> Objects of Hope; But then whatever are y<sup>e</sup> Objects of Hope are also y<sup>e</sup> Objects of Faith; Because to suppose y<sup>e</sup> Contrary, it is thought, wou'd be to suppose y<sup>t</sup> Hope y<sup>e</sup> Effect, might exist without Faith y<sup>e</sup> Occasion of it, w.<sup>ch</sup> is absurd. And from hence it is manifest y<sup>t</sup> y<sup>e</sup> Difference betwixt these two Graces must have respect to their formal Nature, which will be included under a just Definition of them, and therefore, a Description of them is the only Way left to give an Ans.<sup>r</sup> to y<sup>e</sup> above Question, which Description take as follows. It is apprehended y<sup>t</sup> special Faith may be thus defined: It is a spiritual and an appropriating Sense & Persuasion of heavenly

Objects, as y<sup>e</sup> justifying Righteousness of X.<sup>t</sup>, his amiable Person &c. that one constituent Part of Faith, is a Perception of heavenly Objects appears we think from its being intimated in y<sup>e</sup> 1<sup>st</sup> of Rom. 17. y<sup>t</sup> just Men thro' y<sup>e</sup> preaching of y<sup>e</sup> Gospel, come to clearer Views of y<sup>e</sup> justifying Righteousness of X.<sup>t</sup>: & the like might be observed, in respect to other Branches of Evangelical Truth: Besides the Apostle intimates y<sup>t</sup> Men become y<sup>e</sup> Children of God by Faith in X.<sup>t</sup> Jesus (ie) It is apprehended, by Faith or in y<sup>e</sup> Exercise of Faith they discern their Sonship: & those Persons who think and affirm y<sup>t</sup> Faith is y<sup>e</sup> Eye of y<sup>e</sup> Soul y<sup>t</sup> looks to X.<sup>t</sup> will assuredly agree to this, namely, y<sup>t</sup> Faith includes in it a Perception of heavenly Objects But 2.<sup>dly</sup> It is thought, y<sup>t</sup> there is included in Faith as one constituent Part of it; a Persuasion of Evangelical Truth; for the Term Faith, & y<sup>t</sup> which is rendered Faith, properly signifies a Persuasion, and it wou'd seem exceeding odd and unreasonable, that a Term shou'd be used for this Grace that naturally includes in it a Persuasion, if so be that Faith did not include in it a Persuasion: We can only tell Ideas of Scripture by y<sup>e</sup> Meaning of y<sup>e</sup> Terms in w.<sup>ch</sup> they are convey'd to us; and if there is nothing requires a Departure from their natural Meaning which we apprehend is y<sup>e</sup> present Case, they shou'd never be receded from. Moreover, as an unbelief of a Thing imports, a non-Persuasion of it; so Faith in it implies a Persuasion of it, & Abraham's believing in y<sup>e</sup> Promise, is in fact call'd his being fully persuaded of it Rom. 4. 21. 3.<sup>dly</sup> This Sense, & consequently this Persuasion is of an appropriating Nature; for it is common to every Believer to apprehend his Sonship, in some Measure: To as many as did receive him to them gave he Power to become the Sons of God, even to us many as believe in his Name, Jo.<sup>a</sup> 1. 12. & since to suppose otherwise wou'd, we conceive, suggest y<sup>t</sup> the holy Angels exercised special Faith in X.<sup>t</sup>, which we have no ground to believe they do &c. It is true, y<sup>t</sup> there may be true Faith, where there is not a comfortable & full Assurance of future Felicity. True Faith may be attended with doubting and staggering as may be collected from Rom. 4. 19. 20. But then there is some Degree of Appropriation in it.

4.<sup>thly</sup> This appropriating Sense & Persuasion of heavenly Objects, we call a spiritual one in regard, as it is a Discernment & Persuasion of their Nature, & because it is produced by y<sup>e</sup> holy Spirit, & in Distinction from a mere rational Sense & Persuasion, from w.<sup>ch</sup> it is as widely distant, as y<sup>e</sup> East is from y<sup>e</sup> West, and as Earth from Heaven: Thus Faith is y<sup>e</sup> Substance of Things hoped for, & y<sup>e</sup> Evidence of Things not seen. Only here observe, y<sup>t</sup> when we say y<sup>t</sup> Faith is a spiritual and an appropriating Sense of heavenly Objects, that w.<sup>e</sup> wou'd not



hereby intimate, that a Man may not be said to be a Believer, who does not exercise Faith in all y<sup>e</sup> Objects of Faith, nor y<sup>t</sup> y<sup>e</sup> Objects of Faith are not more extensive than y<sup>e</sup> Faith of y<sup>e</sup> Saints w.<sup>ch</sup> we think they are, because no Man here perhaps, is so perfect in Knowledge, as to be acquainted with every Particular respecting y<sup>e</sup> Object of Faith. But 2<sup>dy</sup>

The Grace of Hope, we think may be defined thus, it is a spiritual Expectation of promised Good Things, in y<sup>e</sup> Lord's own Way and Time. Hope signifies a looking for and Expectation of : & y<sup>e</sup> Objects it looks for must be promised Favours, otherwise it wou'd be a Hope without a Foundation, and it is absurd to suppose that it is an Expectation of Favours in a Way and Time contrary to the divine Pleasure : And we call it a spiritual one for y<sup>e</sup> same Reasons we call'd Faith so. This being observ'd, we now Ans.<sup>r</sup> the Question, by saying that Faith is a spiritual and an appropriating Sense of heavenly Objects whereas Hope is an holy Expectation of promised Good. Faith as it were is a distant Enjoyment of them, & Hope looks for them : & y<sup>e</sup> Latter seems to bear the same Proportion or respect to the Former as y<sup>e</sup> Effect to the Cause. A Man, we think, who has no Faith, is without Hope & without God in y<sup>e</sup> World. A Man y<sup>t</sup> has a little Faith has also a little Hope ; and a Man who hath an extensive Faith, has an extensive Hope.

### QUESTION

Suppose a Person who is a Member of a Gospel Chh. has Children, and neglect to bring them to y<sup>e</sup> Worship of God on y<sup>e</sup> Lord's Day, tho' he has it in his Power to bring them, Query, is such a Conduct criminal, and if so, how is y<sup>e</sup> Chh. to behave to him?

Unanimously agreed as follows.

It is, or must be supposed, that y<sup>e</sup> Children of such a Person to whom the Question refereth ; dwells with him in y<sup>e</sup> same Family. 2.<sup>d</sup> That they are in a Capacity to travel to y<sup>e</sup> Place of Worship without apparent Damage to their Bodies. 3.<sup>d</sup> That such an one is capable of drefsing his Children so as to keep 'em from the Inclemency of y<sup>e</sup> Weather ; & in a homely Manner. If all these Circumstances occur, we think y<sup>t</sup> y<sup>e</sup> Person refer'd to in y<sup>e</sup> Question, has Power to bring his Children to y<sup>e</sup> public Worship of God, and y<sup>t</sup> his neglecting it, is a Breach of the divine Law. Our Reasons are as follows

1<sup>st</sup> It is the Duty of Parents to cause their Children to keep holy the Sabbath Day. The divine Law particularly directed to Parents respecting this Affair, runs thus : In it thou shalt do no manner of Work, thou, nor thy Son, nor thy Daughter Ex. 20. 10. the purport of w.<sup>ch</sup>, is thought to be this. You Masters of

Families take care y<sup>t</sup> you keep holy the Sabbath yourselves, and see to it y<sup>t</sup> your Children who are under your Care, keep holy that Day also. Now one Branch of keeping holy y<sup>e</sup> Sabbath, consists in an Attendance on y<sup>e</sup> Word preach'd or on public Worship Acts 20. 7 w.<sup>ch</sup> is free and open to all whether young or old. & therefore for a Member of a Gospel Chh. to neglect bringing his Children to public Worship on y<sup>e</sup> Lords Day is to omit the Performance of an incumbent Duty and so must be his Sin. 2.<sup>dy</sup> It is y<sup>e</sup> Duty of Parents to train up Children in y<sup>e</sup> Way they shou'd go, or to teach 'em of, and to constrain 'em to their Duty Pro. 22. 6: But it is y<sup>e</sup> Duty of Children to hear the Word, & to attend upon public Ordinances as well as others, since it concerns 'em to believe divine Truth & to know their Duty, as appears from its being the Duty of Parents to instruct 'em in heavenly Things, and seeing that is y<sup>e</sup> Duty of all Men in general who have an Opportunity of hearing y<sup>e</sup> Word to attend to it. & therefore it is y<sup>e</sup> Duty of Parents to cause their Children to attend upon the Worship of God. & in what Place of Worship can they attend more agreeably, than in y<sup>t</sup> Place where their Parents Worship; who can then have their Eye upon them, ask them Questions about what they have heard, when they come Home, and correct any Indecency they may have exhibited in the House of God.

3.<sup>dy</sup> It is the Duty of Parents to restrain their Children from Sin, & to use lawful Means tending thereunto, & hence Eli is blam'd, that when his Sons made themselves vile, he restrain'd 'em not, see 1 Sam. 3. 13. But suppose they suffer'd 'em to stay at Home on Sabbath Days, and keep from public Worship, when it is in their Power to bring 'em, then they wou'd be suffering 'em to live in y<sup>e</sup> neglect of Duty, since it is the Duty of their Children who are refer'd to in y<sup>e</sup> Question, to resort to public Ordinances, as was observ'd under y<sup>e</sup> preceding Particular, & besides, when Children are left at Home they are apt to get into bad Company, to play, and to spend their Time sinfully. & admit they were to go to hear the Word in a different Place from where y<sup>e</sup> Parent hears, it is likely they wou'd not behave right, that they wou'd afsociate with vain Persons after divine Service, and in one Case or another prophane God's holy Day, nor cou'd a Parent inform 'em so well of y<sup>t</sup> which they have heard, as if he had been with 'em; & therefore, as it is the Duty of Parents to restrain their Children from Sin; and to use Means in order to this, it must be their Duty to bring their Children with them to y<sup>e</sup> public Worship, since if they neglect this, they either suffer their Children to break y<sup>e</sup> Sabbath, or do not use those lawful Means, they might use to restrain 'em from Sin, as hath been prov'd.

4<sup>th</sup> Parents ought to be very desirous of the spiritual Prosperity of their Children, with Submission to the divine Pleasure, as y<sup>e</sup> Apostle was in respect to his Kinsmen after the Flesh Rom. 9. 2. 3 and so they shou'd use all likely Means in order to this End; But a bringing their Children with them to the Worship of God's House on the Lord's Day, is a likely Means to bring about their spiritual Advantage, since God is pleas'd to blefs his own Word to the Profit of Persons of various Ages who attend upon it, and therefore Parents fail in their Duty when they neglect to bring their Children to the public Worship. 5.<sup>th</sup> Parents ought to be concerned for and desirous of their Children coming to a rational Knowledge of divine Things, since they are commended to bring 'em up in the Nurture and Admonition of the Lord Eph. 6. 4. Now one likely Way to bring them to know the Truth of divine Things, is to cause 'em to come under the Word, where the Truths of the Gospel, & y<sup>e</sup> Precepts of y<sup>e</sup> Law are opened and explained; and since to suffer them to go to a different Place from y<sup>t</sup> where they worship wou'd be exposing them to sin; So Parents fail in their Duty to their Children when they do not bring 'em to the House of God on Sabbath Days. 6.<sup>thly</sup> Jos.<sup>a</sup> resolv'd that he and his House wou'd serve the Lord (i.e) wou'd jointly & together serve the Lord, in all those Acts of social Worship he had commanded &c. Jos.<sup>a</sup> 24. 15. Now one Branch of social Worship w.<sup>ch</sup> Children as well as Parents are concerned in, is hearing y<sup>e</sup> Word, or an Attendance on social Worship, and therefore Fathers according to the laudable Example of Jos.<sup>a</sup> shou'd resolve to serve God along with their Children, or their Children to serve God along with them in God's House on the Lord's Days. 7.<sup>thly</sup> We ought to be concern'd for Posterity, for the Good of our Children, and the Interest of X.<sup>t</sup> when we are sleeping in y<sup>e</sup> Dust, this seems to have been the Case of y<sup>e</sup> Chh. Psal. 78. 4. 5. 6. But little regard is had to the Glorious Gospel of X.<sup>t</sup>, and the Happiness of the rising Generation, by such as neglect to lay out themselves to y<sup>e</sup> uttermost of their Power in order to bring their Children to y<sup>e</sup> House of God. 8.<sup>thly</sup> We find that Joseph and Mary train'd up our Lord in an Attendance upon y<sup>e</sup> public Worship of God in his House, he went up to Jerusalem to worship with them Luke 2<sup>d</sup>. 40, 41, 42. And so Parents should bring their Children to y<sup>e</sup> House of God with 'em. 9.<sup>thly</sup> Parents neglecting this, stand reprov'd by God's special Command to his ancient People Israel Deu. 31. 11, 12, 13. When Israel is come to appear before y<sup>e</sup> Lord thy God, in y<sup>e</sup> Place w.<sup>ch</sup> he shall choose, then shall read this Law before all Israel in their hearing. Gather y<sup>e</sup> People together, Men, Women, and Children, and thy Stranger y<sup>t</sup> is within thy Gates, that they may hear, and y<sup>t</sup> they may learn,

and fear the y<sup>e</sup> Lord their God, and observe to do all y<sup>e</sup> Words of this Law: And y<sup>t</sup> your Children w.<sup>ch</sup> have not known any Thing, may hear and learn to fear y<sup>e</sup> Lord your God. 10.<sup>th</sup> It is a peculiar Recommendation of Widows to those Offices in w.<sup>ch</sup> they may be useful, and to y<sup>e</sup> Charity of y<sup>e</sup> Chhs. If they have brought up Children (viz) in y<sup>e</sup> Nurture and Admonition of y<sup>e</sup> Lord, w.<sup>ch</sup> we apprehend, includes in it a bringing 'em to y<sup>e</sup> House of God on Lord's Days. Only it was observ'd y<sup>t</sup> if a Child be arriv'd to y<sup>e</sup> years of Maturity, and capable of throughly judging for himself and cannot in Conscience go to worship in y<sup>e</sup> same Place where his Parents go, he is to be left to his Choice after due Means are used for his Conviction. As to y<sup>e</sup> Chh's Conduct towards a Member who is guilty of y<sup>e</sup> above-mention'd Neglect it was thought 1<sup>st</sup> That if his Children do attend at some Place of Worship, and are not suffer'd to loiter at Home, y<sup>e</sup> Thing is not so bad, as y<sup>e</sup> Contrary, yet still he is faulty if he neglects to remind 'em of their Duty, (viz) to wait upon God in y<sup>e</sup> Place where he attends, and as such he ought to be admonished of his Mistake, and his Duty shou'd be laid before him, with proper Motives, to excite him to y<sup>e</sup> Performance of it. Bût 2.<sup>dy</sup> If he suffers his Children to spend y<sup>e</sup> Sabbath Day, in Idlenefs and sinful Diversions y<sup>e</sup> common Custom is, it is apprehended y<sup>t</sup> y<sup>e</sup> Case is much worse, and y<sup>t</sup> he ought to be brought under the Chh's Censure: And if he wilfully persists in y<sup>e</sup> like Conduct, he ought to be put away from y<sup>e</sup> House of God, as a disorderly Person. Nor can we think y<sup>t</sup> any orderly Chh. of Christ, wou'd think it justifiable in her to receive such an one into Communion with her: & surely y<sup>t</sup> Law w.<sup>ch</sup> will not allow a Chh. to receive such a one, will not allow her to retain him.

#### IV.

##### Sermons Preach'd &c.

On Wednesfday afternoon Bro.<sup>r</sup> Bamford & Bro.<sup>r</sup> Hartley preach'd, the former upon Perseverance from Matt. 12. 20. and y<sup>e</sup> latter upon y<sup>e</sup> Properties and Effects of God's peculiar Love unto his own Elect, from 1 John 3. 1.<sup>st</sup> part Behold what manner of Love y<sup>e</sup> Father hath bestowed upon us.—2<sup>d</sup> On Thursfday afternoon Bro.<sup>r</sup> Oulton Jun.<sup>r</sup> and Bro.<sup>r</sup> Crabtree preach'd, y<sup>e</sup> one upon y<sup>e</sup> Evidences of a Growth in Grace, and y<sup>e</sup> other upon y<sup>e</sup> Means of a Growth in Grace, and both from 2 Pet. 3. 18. But grow in Grace. Our next Afsociation is intended to be held at LiverpooL in Bro.<sup>r</sup> Oulton's Meeting House, on y<sup>e</sup> last Wednesday & Thursfday in Aug.<sup>st</sup> 1764. At w.<sup>ch</sup> Time y<sup>e</sup> Chh. there, desires Sermons on y<sup>e</sup> following Subjects &c. 1<sup>st</sup> Upon y<sup>e</sup> natural Impotency of Man in his fallen State, by Bro.<sup>r</sup> Hartley.

2.<sup>d</sup> On Regeneration by Bro.<sup>r</sup> Oulton Jun.<sup>r</sup>—3.<sup>d</sup> On Believer's Baptism. To be treated as to its Figure or Representation of y<sup>e</sup> Believer's Burial and Resurrection with X.<sup>t</sup> by Bro.<sup>r</sup> Crabtree—4.<sup>th</sup> On y<sup>e</sup> Discipline of God's House, or of a Chh. of X.<sup>t</sup> by Bro.<sup>r</sup> Wood.

The following Questions remain for Consideration at y<sup>e</sup> said Meeting.—Ques.<sup>t</sup> Provided one who is Master of a Family, proposes for Fellowship with a Chh. of X.<sup>t</sup> who upon enquiry is found mostly if not altogether to live in the Neglect of Family Prayer, tho' in all other respects his Conversation is becoming y<sup>e</sup> Gospel of X.<sup>t</sup>, Query, what is y<sup>e</sup> Chh's. Duty in Reference to such a Person?—Ques.<sup>t</sup> Whether a Desire after worldly Riches is lawful, and if so, how far, and when doth it become sinful?—Ques.<sup>t</sup> Suppose a Sister of a Gospel Chh. hath an Husband, how far doth her Power extend over her Children and Servants, in a Way of restraining 'em from Sin and enforcing their Duty upon them?—Ques.<sup>t</sup> Whether in cutting off Members any particular Form of Words shou'd be used, Oration made, or Remarks of any Scripture given before y<sup>e</sup> Chh.? And whether the Supper Ordinance be a proper Time?—Ques.<sup>t</sup> What are we to understand by making Friends of y<sup>e</sup> Mammon of Unrighteousness? And what are the Everlasting Habitations mention'd in Luke 16. 9?—Ques.<sup>t</sup> In what respect are those who have y<sup>e</sup> true Qualifications for Bishops in Gospel Chhs, said to be y<sup>e</sup> Husband of one Wife, 1 Tim. 3. 2.—Ques.<sup>t</sup> Whether is it agreeable with a Gospel Conduct to purchase any Commodity to sell again, knowing not to have paid his Majesties Duty? The Proposer wou'd have this Question consider'd with y<sup>e</sup> most favourable Circumstances. For Instance, suppose a Person is employ'd in a certain Branch, in which all of the same Businefs in the place, follow such a Practice, and by y<sup>t</sup> Means render it impossible for y<sup>e</sup> Man to live by his Trade without doing as they do, by selling only such Articles cheaper than he can do, purchasing only such as hath legally paid y<sup>e</sup> King's Duties; And that the Man cannot maintain his Family in any other Way. The Articles must be supposed to be such as are bought for manufacturing. Likewise whether it will agree with a Gospel Conversation to buy any Article for Family Use, knowing it has not paid y<sup>e</sup> King's Duties?—Ques.<sup>t</sup> Whether a Member of a Gospel Chh. being Master of a Vessel, can be justified in sailing on a Lord's Day, supposing he has a fair Wind, and may not have such an Opportunity for some Time?—Ques.<sup>t</sup> As y<sup>e</sup> Scriptures of Truth are y<sup>e</sup> Foundations of spiritual Knowledge and Understanding 2 Tim. 3. 16 and as y<sup>e</sup> reading of them is a Duty incumbent upon us, please to point out y<sup>e</sup> likeliest Method of perusing that holy Book, in order to attain true Edification?—

Ques.<sup>t</sup> As spiritual Knowledge is a Thing y<sup>t</sup> is much talked of by Persons of all Denominations, and while some esteem it above Rubies, others think it not worth labouring after, tho' Solomon says, y<sup>t</sup> for the Soul to be without Knowledge is not Good. Pro. 19. 2. We shou'd be glad to be inform'd what is necessary for a Man to know in order to constitute him a real Christian?—Ques.<sup>t</sup> As Christians are exhorted in Scripture to let their Light so shine before Men, that they seeing y<sup>e</sup> good Works of y<sup>e</sup> Saints, may be induced to glorify our heavenly Father, we therefore ask, what are y<sup>e</sup> chief Things intended, y<sup>t</sup> will produce so glorious an Effect?—Ques.<sup>t</sup> Upon what Evidence may a Man safely conclude y<sup>t</sup> he is called of God, to take upon him y<sup>e</sup> Ministry of y<sup>e</sup> Gospel?—Ques.<sup>t</sup> What are those Qualifications which a Chh. of X.<sup>t</sup> ought to apprehend in any Bro.<sup>r</sup> she encourages for y<sup>e</sup> Ministerial Work.