

S3736

Baptists. New York. New York Association, 1803
Minutes ... in ... New-York, May ... 1803.
[New York], Tiebout, 1803. 10 pp.
NN copy.

Van Horne

MINUTES

OF THE

New-York Baptist Association,

HOLDEN IN THE CITY OF NEW-YORK, MAY 1853 AND 19th, 1852.

WEDNESDAY, MAY 15.

ASSEMBLED at 3 o'clock, P. M. for Public Worship, at the Baptist Meeting-House in Gold-street. Brother **LEBBEUS LATROP** preached the Introductory Sermon, founded on Heb. xii. 2—"Looking unto Jesus."

2. Prayer introductory to business, by Brother **VAN HORNE**. Brother **RUNYAN** was chosen Moderator, and Brother **NELSON** Clerk.

3. Received and read letters from the Churches.

Note. Ministers' names are in **SMALL CAPITALS**; licensed preachers in *italics*. Dashes [—] denote no settled minister.

No intelligence from the Church at Patuxent.

Churches.	Ministers and Messengers.	Baptized.	Received by letter.	Dismissed by letter.	Excommunicated.	Deceased.	Number.	Time of Constitution.
Piscataway,	{ REUNE RUNYAN , Alexander Dunn, George Drake.						122	1689
Scotch-Plains,	{ WILLIAM VAN HORNE , Aaron Bail, Ezra Darby, John Ozborn, John Compton, Jonathan H. Ozborn.	2			1		69	1747
King-street,	{ NATHANIEL FINCH , Thomas Wilson.	1	2			1	52	1747
Oyster-Bay,	{ BENJAMIN COLES , Richard Latting Albert Albertson.	1				1	40	1743
Morris-Town,	Ezekiel Howel.	2				2	41	1752
Carried over,		12	2		1	4	244	

Churches.

Ministers and Messengers.

Brought forward,

Churches.	Ministers and Messengers.	Baptized.	Received by letter.	Dismissed by letter.	Excommunicated.	Deceased.	Number.	Time of Constitution.
First New-York,	WILLIAM COLLIER, Samuel Dodge, John Bedient, Ezekiel Robins, John Duffie, Jonathan Weeden, Lewis Rogers.	12	12		1	4	344	
Mount-Bethel,	LIBBEUS LATHROP, Reuben Ferris, Francis Dunn.	19	7	3		10	225	1752
Lyon's Farms,	PETER BRYANT.	1		1	2	1	106	1767
Bethel Baptist Church.	DANIEL HALL, Peter Thurston, Augustine Elistt, Francis Vandyk, Silvan Bijotat, Richard Wilkinson.						24	1669
Staten-Island,	NICHOLAS COX, Anthony Fountain, Henry Cruizer, Garrit Fountain.	1	5	2	3	1	63	1770
Northfield,	MOSES EDWARDS.	4		3		1	26	1785
Mount-Pleasant,	STEPHEN S. NELSON, Elijah Hunter, James Requaw, Ebenezer Wheeler, David Benedict.						58	1786
Patikas,	- - - - -	5	1	2	1	2	53	1792
Samp-Town,	JACOB F. RANDOLPH, Joseph Manning, Samuel F. Randolph, B. Jones.	1	2			1	41	1793
Middle-Town,	DANIEL STEERS, John Wandel, Joseph Allison.	5					42	1795
Newark,	CHARLES LAHATT, George Hobbey, Albion Pool, John Ransley, Obadiah B. Brown.							
Mendon,	BENJAMIN BLACKBURN.						35	1801
							17	1802

Total 7 20 1032

N. B. The two last mentioned Churches were received at the present session.

4. Adjourned until eight o'clock to morrow-morning. Prayer by the Moderator.
[Sermon in the evening by brother BRADLEY. *John* xiii. 35.]

THURSDAY MORNING, MAY 19.

5. Met according to adjournment. Prayer by brother FINCH.

6. Brethren WILLIAMS and SMILEY were invited to a seat with us.

7. Received letters from the Baptist Churches at Newark and Mendham, requesting to be received into our fellowship.

8. Appointed, brethren VAN HORNE, MONTANYE and BRYANT a Committee to examine their respective constitutions.

9. The Circular Letter, prepared by brother COLLIER was read; and referred to a Committee of brethren VAN HORNE, MONTANYE, WILLIAMS, BRYANT, DODGE and the Author.

10. Received a Letter and Minutes from the Philadelphian Association, by their Messengers brethren, WILSON, WHITE and MONTANYE—From the Danbury by their Messenger, brother EPHRAIM ROBBINS—From the Warren by their Messenger, brother BRADLEY—And from the Shaftsbury a Letter and Minutes, but no Messenger.

11. The *Secretary* read an affectionate and interesting letter from brother HOLMES.

12. He was directed to answer it.

13. The following brethren, RANDOLPH, EZEKIEL ROBINS and DARBY were appointed a Committee to whom was referred the minutes received from corresponding Associations;—and other communications for inspection.

14. Voted to write a *general corresponding letter*.

15. Appointed brethren NELSON and BENEDICT to prepare one for the present year.

16. Brethren WILLIAMS and HUNTER presented a letter from the Warwick Association—containing a proposal to refer the dispute, which has for several years existed between them and us, to “some of our brethren belonging to the Philadelphian Association.”

17. Agreed to the foregoing proposal.

18. Brethren VAN HORNE and DODGE were appointed a Committee on the part of this Association, to meet a Committee of an equal number, (if it be their pleasure to appoint one) from the Warwick Association, mutually to chuse a number of our brethren of the Philadelphian Association to advise and assist in the settlement of the above mentioned dispute.

19. Brother NELSON was appointed to answer the letter from the Warwick Association.

20. Brethren LAHATT, HALL and FINCH were chosen to visit our sister Church at Patihos; to inquire into their circumstances, and report at our next session.

21. Adjourned until 4 o'clock P. M. Prayer by brother EPHRAIM ROBBINS.

AFTERNOON:

22. Met according to adjournment, prayer by brother COX.

23. The Committee appointed to examine the Minutes, and letters from Corresponding Associations and other communications, report—The plan adopted by the Philadelphian Association, to collect and circulate religious intelligence is worthy of encouragement. Also, that Brother HOLMES' letter ought to be published.

24. Brethren, VAN HORN, COLLIER, EARLE, NELSON and EZEKIEL ROBINS, were appointed a “Committee of Correspondence,” to assist the General Committee of the Philadelphian Association, in collecting such religious intelligence as they request.

25. The following brethren, were appointed messengers to the Associations annexed to their names: VAN HIGENE, LAHATT, RUNYAN, BRYANT and LATHROP to the Philadelphian—COLLIER and EZEKIEL ROBINS to the Warren—FINCH and NELSON to the Danbury—BRADLEY to the Stonington, and BENEDICT to the Shaftsbury.

26. The Churches at Newark and Mendham, on the favourable report of the committee appointed to examine their respective constitutions, were cordially received into our fellowship, by the customary ceremonies.

27. The Circular Letter read the second time, and adopted. Also, the Corresponding Letter read and approved.

28. Brother BRYANT to write the Circular Letter, and brother BALL the Corresponding Letter for next year.

29. Brother NELSON to preach the Introductory Sermon; and in case of failure brother HALL.

30. Brethren NELSON and COLLIER to superintend the printing, and distributing the Minutes.

31. The next Association to commence on the last Wednesday but one in May 1804, at 3 o'clock, P. M. in the meeting-house of the 1st Baptist Church in the city of New-York.

32. The Moderator concluded by prayer.

[Sermon in the evening by brother MONTANYE, *Heb. xiii. 5.*]

CIRCULAR LETTER.

The Ministers and Messengers of the several Baptist Churches, met in Association, in the City of New-York, on the 18th and 19th days of May, 1803: holding the important Doctrine of three equal Persons in the Godhead—eternal and personal elections—original guilt and total depravity of the human race—particular redemption by the life, sufferings, and death of JESUS CHRIST—free justification by his imputed righteousness—efficacious and irresistible grace in regeneration—the final perseverance of the Saints—water Baptism by immersion only, on a profession of repentance towards GOD, and faith in our LORD JESUS CHRIST—the resurrection of the dead—the future judgment, and the eternal punishment of the finally impenitent sinner in as unlimited a sense, as the happiness and glory of the righteous:—Together with the congregational order of Church Government.

TO THE CHURCHES THEY REPRESENT.

BELOVED BRETHREN,

GRACE BE TO YOU, AND PEACE FROM GOD OUR FATHER, AND THE LORD JESUS CHRIST.

WE have met once more in association. It becomes us first of all gratefully to notice the pleasing circumstances under which we convene, and most devoutly to acknowledge the goodness of God towards us, and the Churches at large the year past.

Altho' the increase with regard to numbers in our particular connection, since our last session has not been great, we are not without tokens for good. We have had some additions, and in some of our congregations we observe a pleasing attention to religion, and hopeful appearances of a revival.

The late remarkable outpouring of the holy spirit, upon different parts of the thirsty hill of Zion demands our gratitude and praise. "The friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice." This our joy is fulfilled. John. iii, 29. For in many places the parched ground has become a pool, the thirsty land, springs of water, and the grass, the reeds and rushes have sprung up even in

the habitation of dragons, Isa. xxxv. 7. The wilderness and the solitary places are made glad, and the desert rejoices and blossoms as the rose. It blossoms abundantly and rejoices even with joy and singing. The glory of Lebanon and excellency of Carmel and Sharon are given to the Church, and they shall see the glory of the Lord and the excellency of our God. These copious and extensive effusions of the holy spirit, have been accompanied in some degree with correspondent effects upon the hearts and lives of the children of God. Particularly in calling forth the ardent desires, the fervent prayers and great exertions of the Church for the conversion of the heathen. Zion travaileth.

Permit us, dear brethren, in this our annual epistle to direct your attention to the late travail of Zion—and the great exertions Christians of different denominations have made, and are now making for the spread of the Gospel among the heathen.

It is a melancholy reflection that the greater part of the human race are ignorant of the true God, and Jesus Christ whom he hath sent. Millions of poor Pagans are now worshipping stocks and stones. Millions of poor Mahometans are blinded by the delusions of that impostor, and suffocated with the smoke of the bottomless. The whole world lieth in wickedness. 1 John v. 19. It is therefore a suitable field for missionary labors. Pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest. Luke x. 2.

In order to send the gospel among the heathen, (for how shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent? Rom. x. 14, 15.) Missionary Societies have been instituted in different parts of the Protestant Church.

The Missionary labors of the Church of Rome have indeed been greater than all other societies whatever. They have compassed sea and land to make proselytes. "O that they had but conveyed Christianity pure to the benighted Pagans." We make this observation brethren, chiefly for the sake of reproving ourselves. The zeal of the Roman Catholics in propagating error, is a keen reproof of our indolence in the cause of truth.

The Missionary spirit which has of late been poured out upon the Protestant Church has not been confined to any one denomination. The Episcopal Church have a society of some time standing for propagating the Gospel. The Kirk of Scotland have a similar institution. The Moravian brethren have exerted themselves in this respect with a truly Apostolical zeal. They have Missionary establishments in Greenland, in that part of Asia belonging to the government of Russia, among the Hottentots at the Cape of Good Hope, in North and South America and in some of the West India Islands.

About the year 1784 or '83 brother William Cary, now an eminent Missionary in Bengal, became extremely anxious for the salvation of the poor benighted Pagans, and desirous to do something towards spreading the Gospel among them. "His conversations, prayers, and sermons for several years, were mostly accompanied with something relative to this subject." He made great exertions towards the establishment of a Missionary Society. He published a piece entitled, "An enquiry into the obligations of Christians, to use means for the conversion of the Heathen." And in the year 1791, at a meeting of ministers at Clipstone, Northamptonshire, in England, he proposed the following question: "Whether it were not practicable and our duty to attempt somewhat towards spreading the Gospel in the Heathen world?" This important question was investigated with great seriousness, and solicitude for the enlargement of the Redeemer's kingdom. And in October 1792 "The particular Baptist Society for propagating the Gospel among the Heathen" was constituted. At a meeting of this Society January 10, 1793, brethren William Cary and John Thomas were appointed Missionaries to Bengal. This mission has been supported under great trials, and crowned with success. God has given them favor in the eyes of the Heathen, and we doubt not but it will finally prove a blessing to millions, who were perishing for lack of knowledge.

Missionary zeal greatly increased. Other denominations followed the example of our brethren in England.

On the 22d 23d and 24th of September 1795, a large number of respectable Episcopal and dissenting Ministers of different denominations met and constituted the London Missionary Society. After the organization of this noble institution they fixed their attention upon the Islands of the South Sea, as a suitable field for Missionary labours. The solemn ordination of their first Missionaries to Otaheite, was perhaps one of the most pleasing

scenes ever exhibited in London. The recollection of which doubtlessly rejoices the hearts of thousands to this day, and will for many years to come. And although this part of the mission has not been attended with that success which circumstances seemed to promise, it will no doubt be attended with lasting good to the cause of Zion.

In other parts of Europe Missionary Societies have been formed, and Christians have united for the purpose of sending the Gospel to the Heathen. The Netherlands Missionary Society promises great utility to the cause of christianity. In Germany efforts are made to send forth men to preach the Gospel to the poor: and their labours are blessed. And at Franckfort, and Neuwied and Basil and Zurich in Switzerland there is a faithful generation who have unitedly extended their desires towards the Heathen, and are zealously disposed to forward the Gospel among them.

The Missionary spirit has not been confined to Europe; it has reached America.

In the year 1787 there was a society formed in Boston, "for the propagating the Gospel among Indians and others in North-America" similar to that in Scotland. They contribute to the support of several Missionaries; and have given away a large number of Bibles, Testaments and religious books to those who were not able to buy them.

In the autumn of 1796 a number of Ministers and Christians of different denominations in the city of New-York, associated for the benevolent purpose of sending the Gospel to the frontier settlements, and among the Indian tribes in these United States." They have a missionary establishment among the Chickesaws.

About this time, our beloved brother E. KANAH HOLMES, now a permanent and eminently useful Missionary in the employment of this society to the north-western tribes of Indians, and who is considered a father among

the six nations, became deeply impressed with the duty and importance of attempting to spread the sweet odour of a Saviour's name among them. He was first encouraged and sent out by this Association. Go on dear brother in the strength of the Lord. We trust thou wilt be faithful unto death, and no man shall take thy crown.

Christians in different parts of the United States drank into the same spirit with their brethren in New-York. A number of societies have since been formed upon the same principles, and for the same laudable purposes as the one above mentioned.

Feb. 14, 1797, the Northern Missionary Society in the State of New-York was constituted.

June 21, 1798, the ecclesiastical general assembly in the State of Connecticut resolved themselves into a Missionary Society.

May 23, 1799, the Massachusetts Missionary Society was constituted. Also about the same time the Hampshire Missionary Society in the State of Massachusetts.

April 29, 1802, the Massachusetts Baptist Missionary Society was constituted. They have several zealous and useful Missionaries in their employment in the back settlements of that State, and in the province of Maine.

The Philadelphian Baptist Association are promoting a Missionary Society.

The Shaftsbury Baptist Association have adopted a plan for missionary efforts. There is also a Missionary Society in the State of New-Jersey.

And the dear people of God in different parts and among different denominations are pursuing the same precious cause with increasing zeal. Prejudice and party spirit are on the margin of oblivion; and christianity has now more generally become a common cause. And now dear brethren if we consider the success of the Apostles of our Lord Jesus Christ in preaching the glorious Gospel of the blessed God to the Heathen—of the Danes

on the coast of Coromandel—of the Dutch in the island of Ceylon, and other places—the success of a Cary, a Vanderkemp, an Elliot, a Brainerd, a Holmes and others:—and especially if we consider the precious promises to Zion—Glorious things are spoken of thee O city of God, Psalm lxxxvii. 3. And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains; and shall be exalted above the hills; and all nations shall flow unto it. Isai. ii. 2. The earth shall be full of the knowledge of the Lord, as the waters cover the sea. Isai. xi. 9. The house of Jacob shall walk in the light of the Lord. Isa. ii. 5. Strong nations shall beat their swords into plough-shares, and their spears into pruning hooks, nation shall not lift up sword against nation, neither shall they learn war any more, but they shall set every man under his vine and under his fig-tree, and none shall make them afraid. Micah iv. 3, 4. The fulness of the Gentiles shall come in. Rom. xi. 25. And if we consider the blessed promise of Christ to his faithful servants—*Lo, I am with you alway, even unto the end of the world.* Matt. xxviii. 20. in connection with the preceding and many other promises to Zion we have a pleasing prospect of a rich harvest of precious and immortal souls. It does appear the time to build the Lord's house is come, yea that the set time to favor Zion is not far distant.

The revivals of religion in Virginia and North-Carolina.—And in the New-England States as appears from accounts published in the Connecticut Evangelical Magazine have been greater for these several years past than have been known for half a century before. The remarkable effusions of the holy spirit in Kentucky and Tennessee, and the new settlements in Western America animate our hopes and encourage us to look for the coming of our Lord. May they who dwell in the wilderness shortly bow before king Jesus. May

Sheba and Seba offer gifts, and Ethiopia soon stretch out her hand unto God. Yea all kings shall fall down before him, all nations shall serve him.

In addition to the establishment of so many Missionary Societies, and the success of so many Evangelical Missionaries, it gives us peculiar pleasure to find that the sacred scriptures have of late been translated into different languages. The publication of the Holy Bible in Bengallee is an important acquisition to the cause of Christianity. The circulations of the Scriptures and evangelical writings among the Roman Catholics in France and Italy is an auspicious omen. Some progress has also been made in the languages of the Aborigines of America.

The report of the deputation sent by the London Missionary Society into France to enquire into the State of religion in that nation is highly favorable to the cause of protestantism. God worketh all things according to the council of his own will. He over-ruleth the tumults and calamities of war, and counsels and politics of men to advance the kingdom and glory of his Son. And he will overturn and overturn and overturn till he whose right it is to reign shall come, and he will give it unto him. There is reason to hope France will in a short time become protestants, and of course the way in providence will be opened for the preaching of the Gospel in its purity in Italy, and even in Rome itself. Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty. Ride prosperously, thy right hand shall teach thee terrible things. Destroy Anti-Christ with the breath of thy mouth and the brightness of thy coming. And I saw an Angel flying through the midst of heaven having the everlasting Gospel to preach unto them which are upon the earth.—And another Angel saying Babylon is fallen? is fallen! rejoice over her, thou heaven, and ye holy Apostles and prophets for God hath avenged you on her.

But, before the full accomplishment of these splendid triumphs of the Redeemer's grace we must expect opposition. While Jehovah is inflaming the zeal of his faithful servants, the devil is also stirring up the zeal of his missionaries. He has opposed the doctrine of the cross in Bengal with the energies of the east.* The Roman Catholic Clergy oppose the work in France and Italy. And the devil has even sent his prophets and prophetesses and filthy dreamers to oppose the Gospel among the poor Indians in America.

But God is in the midst of his Church, he will help her and that right early.

Finally brethren pray for us. Pray for the coming and kingdom of our dear Redeemer. He has said in his holy word, surely I come

* The east, that is *order* or *truth*. The greatest difficulty in spreading the Gospel in Bengal arises from the east: for all who are Baptized and partake of bread and wine, *will lose east*: and when a man has lost east his most intimate friends and nearest relations will forsake him forever.

From periodical accounts relative to the Baptist Missionary Society.

quickly, *Amen*. Even so come Lord Jesus come quickly.

"Come, Lord, and add to thy many crowns,
Receive yet one as radiant as the rest,
Due to thy last and most effectual work,
Thy word fulfill'd, the conquest of a world."

We cannot beloved brethren, without doing violence to our feelings, close this epistle before we shed the affectionately sympathetic tear, over the dust of several of our departed brethren in the ministry. In the course of the year past dear father Thurston of Newport, and Snow of Providence (pastor of a congregational Church in that town) and our beloved and eminently useful brethren Stephen Royce, of Stratfield, Connecticut, and Thomas Ustick, of Philadelphia, have been removed from the Church militant, we trust to the Church triumphant. *Be ye also ready*. Now unto him who is able to do exceeding abundantly, above all that we ask or think, according to the power that worketh in us. Unto him be glory in the Church by Christ Jesus, throughout all ages world without end.

AMEN.

CORRESPONDING LETTER.

*The New-York Baptist Association, holden in the City of New-York, May 18 and 19, 1805;
to Corresponding Associations sendeth Christian Salutation.*

BELOVED BRETHREN,

WITH gratitude and satisfaction we receive your messengers and friendly letters from year to year, which furnish us with much useful and pleasing information.

With hearts alternately filled with grief and joy we again resume the pleasing task of continuing our correspondence. We have lately received intelligence of the death of some of our fathers and brethren in the Ministry. Thus we see the grim messenger is making

inroads among us: and what is the lesson we are taught by these afflictive providences? 'Tis not the effect of blind and capricious chance, nor is it void of meaning. Surely not. It loudly proclaims, *Be ye also ready*. "He that destroys all time's offspring" is assiduously employed. The proffer of bribes he rejects as illusive sophistry; the plea of merit and usefulness with him availeth not. There is no discharge in this war. The fa-

thers where are they, and the prophets do they live forever? But, we do not sorrow as those without hope. While we shed the sympathetic tear with our afflicted and bereaved friends, we rejoice in the Lord our righteousness; and joy in the God of our salvation, who hath given us good hope through grace. Hope is the anchor of the soul, it enables the desponding saint to walk cheerfully through this vale of tears. Although Aaron expired on mount Hor, and Moses on the top of Pisgah, the chosen tribes did not despair. They still trusted in God, and confided in the omnipotent arm of the Lord of Hosts.

The All-wise governor of the Universe has been pleased to remove some by death, who were of eminent use to the Church, and beloved by their friends; but we have no reason to complain. He giveth in mercy, and he taketh in wisdom. They are not lost but gone before. We hope and believe the shepherd and husbandman of his Church will supply their places. We also hope they have landed, not in the fancied Elysian fields, or, the sensual paradise of Arabia's prophet, but on fair Canaan's shore; where they enjoy the full fruition and beatific vision of God and the Lamb, whom they have long and faithfully served. "Blessed are the dead which die in the Lord, from hence-forth: yea, saith the spirit, that they may rest from their labors; and their works do follow them."

We rejoice dear brethren in the pleasing intelligence we received by your messengers

and friendly epistles, happy are we to learn you stand fast in the truth. We believe that truth, eternal, unchangeable truth will finally prevail. This is an age of irreligion, profanity and *philosophy falsely so called*, but the disciple of Jesus, if he adhere closely to his master hath nothing to fear.

Beloved brethren we earnestly solicit the continuance of your correspondence. For farther particulars we refer to our minutes. Pray for us. We remain your's in the faith and fellowship of the Gospel.

REUNE RUNYAN, *Moderator*,
STEPHEN S. NELSON, *Clerk*.

According to information from Kentucky, there are *twelve thousand and seventy one communicants* in the Baptist Churches, belonging to the respective associations in that State. Allowing six Baptists in a congregation, to *one* communicant, which is a very moderate allowance, the number of Baptists in Kentucky will amount to 72,426.

It is supposed that throughout the whole of the United States, the societies of Baptists amount to 700,000 persons and upwards.

Philadelphian Minutes for 1802.

Shortly will be published the first Volume of Saurin's Sermons, translated from the original French, by R. Robinson. *These sermons are inferior to none ever offered to the public.*—Subscriptions received by the Editor No. 45, Beekman-street, New-York.