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Minutes ... in ... New-York, May ... 1804.

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# MINUTES

OF THE

## *New-York Baptist Association,*

HOLDEN

IN THE CITY OF NEW-YORK, MAY 23d and 24th, 1804.

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WEDNESDAY, May 23.

1. **A**SSEMBLED at 3 o'clock P. M. for Public Worship, at the Baptist Meeting-House in Gold Street. Brother STEPHEN S. NELSON preached the Introductory Sermon, from Second Peter, i. 1. "*To them that have obtained like precious faith with us.*"

2. In consequence of an application from the First New-York Church, the usual business of the Association was postponed, to give an opportunity for the Ordination of Brother JEREMIAH CHAPLIN, Minister of that Church.

3. Dr. BALDWIN, of Boston, preached the Ordination Sermon, from Daniel xii. 3. "*They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars forever and ever.*" Then Dr. JONES, previous to the imposition of hands, to show that attention was paid to the injunction of the Apostle, when he says, "*Lay hands suddenly on no man,*" stated that they had examined the Candidate, respecting a work of grace on his own heart; his call of God to the Ministry, as well as of the Church; his soundness in the faith, and his becoming deportment of life; on which heads they received ample satisfaction: After which, hands were laid on by five of the Elders—and Dr. JONES made the prayer. The charge was delivered by Dr. GANO, of Providence; Brother WILLIAMS gave the right hand of fellowship; Brother VAN HORNE made the concluding prayer; and Brother CHAPLIN gave the benediction.

[Sermon in the evening, by Brother Montanye. I. Corinthians, ii. 7.]

THURSDAY MORNING, May 24.

4. The Association met. Prayer, introductory to business, by brother Nelson. Brother Samuel Jones was chosen Moderator—and Brother Ezra Darby, Clerk.

5. Letters from the Churches were received and read.

Note. Minutes of former years in SMALL CAPITALS; Licensed Preachers in *italics*; dashes [ — ] denote no record; minutes from Churches marked [ - - - ] we had no communication.

<i>Churches.</i>	<i>Ministers and Messengers.</i>	<i>Baptized.</i>	<i>Received by letter.</i>	<i>Dismissed by letter.</i>	<i>Restored.</i>	<i>Excommuni- ed.</i>	<i>Number.</i>	<i>Time of Con- stitution.</i>
Piscataway,	{ Edward Griffith, Ephraim Pyatt, Asa Runyan, WILLIAM VAN HORNE, Ezra Darby,						121	1689
Scotch Plains,	{ Daniel Willcocks, Jeremiah Mills, Henry Ball,	2		1		4	84	1747
King Street,	Jotham Willson,	13		2		4	6	1747
Oyster Bay,	{ BENJAMIN COLES, MARMADUKE EARLE, Albert Albertson.						40	1743
Morris Town,	William Martin.	7		2		1	45	1752
1st. New-York,	{ JEREMIAH CHAPLIN, Samuel Dodge, John Bedient,, Nathaniel Smith, William Willis.	16	2			3	239	1762
Mount Bethel,	{ LEBBEUS LATHROP, John Worth, Reuben Farris.	13	1		1		12	1767
Lyon's Farms,	PETER BRYANT.	1		1			2	1769
Bethel,	{ DANIEL HALL, Peter Thurston, Richard Wilkinson, James Gritman, Silvian Bijetat.		3				2	64 1770
Staten-Island,	{ Nicholas Cox, Anthony Fountain.						1	25 786
Northfield,	MOSES EDWARDS.	2		1			58	1786
Mount Pleasant,	{ STEPHEN S. NELSON, James Requaw, Elijah Hunter, Nathaniel Garrison, Ebenezer Wheeler, David Benedict.	9		10		1	56	1789
Carried forward,		65	6	15	1	11	935	

<i>Churches.</i>	<i>Ministers and Messengers.</i>	<i>Baptized.</i>	<i>Received by letter.</i>	<i>Dismissed by letter.</i>	<i>Excommunicated.</i>	<i>Restored.</i>	<i>Deceased.</i>	<i>Number.</i>	<i>Time of Constitution.</i>
Pathios,	- - - - - Brought forward,	65	6	16	11	1	9	935	
Samp-Town,	{ JACOB RANDOLPH, Joseph Manning, James Martin.			1	1		1	38	1792
Middle-Town,	{ DANIEL STEARS, Isaac T. Tallman, James Bell.	9			1		2	46	1796
Newark,	{ CHARLES LAHATT, George Hobdey, John Ransley.	4	1	1			1	36	1801
Mendham,	- - - - -								
Total,		78	7	17	13	1	13	1045	

6. Brethren Williams of New-York, Pitman of Providence, Rhode-Island, and Holmes, Missionary to the Indians, were invited to a seat with us ; likewise, Brethren Mardon. Biss, Rowe and Moore, from England, proceeding as Missionaries to the East-Indies, and Brother Erasmus Smit from Rotterdam, Missionary to the Cape of Good-Hope, were invited to a seat.

7. Received a letter and minutes from the Philadelphia Association, by their messengers brethren Samuel Jones, David Jones, Burgis Allison, and Thomas B. Montanye : from Warren, by brethren Baldwin and Garo : from Shaftsbury and Stonington, no messengers.

8. Brethren Pitman and Briant, were appointed a committee to whom were referred the minutes received from corresponding Associations.

9. The Circular Letter, by Brother Bryant, was read, and referred to brethren David Jones, Nelson Chaplin, and the Author.

10. The Corresponding Letter, by brother Aaron Ball, was read and referred to the same committee.

11. Brethren Briant and Van Horne, were appointed Messengers to the Philadelphia Association ; brethren Chaplin, Nelson, and Robbins to Warren ; and brother Hall, to Shaftsbury.

12. The Committee appointed last year to assist in settling the dispute between this and the Warwick Associations, reported, That a Council, consisting of Dr. Samuel Jones, David Jones, and Burgis Allison, appointed by the Philadelphia Association, had met upon the business ; and, after hearing the parties, had recommended that all disputes and differences between the two Associations, should be buried in oblivion ; and that the parties should mutually and cordially unite in christian fellowship. Which was concurred in by this Association.

13. Voted, That this Association entertain a grateful sense of the attention of the Philadelphia Association, to a joint-request of this and that of Warwick, for a Council of assistance ;

and the thanks of this body are hereby presented to the brethren of the Council, for their christian advice, in bringing to a close a long and an unhappy contention.

14. Adjourned till 4 o'clock, P. M. Prayer by brother David Jones.

*AFTERNOON.*

15. Met agreeably to adjournment. Prayer by brother Van Horne.

16. The Circular and Corresponding Letters, were reported by the Committee, and adopted.

17. Brother Chaplin was appointed standing Secretary, in the room of brother Collier, removed.

18. Brethren Lahat and Chaplin, were added to the corresponding committee.

19. Brother Chaplin was appointed to write the Circular Letter, and brother Van Horne the Corresponding Letter, for next year.

20. Brother Hall to preach the introductory Sermon; and in case of failure, brother Chaplin.

21. Brother Lahat to superintend the printing and distributing the Minutes.

22. The next Association to commence the last Wednesday but one in May, 1803, at 3 o'clock P. M. in the Meeting-House of the First Baptist Church in New-York.

23. The Moderator concluded by prayer.

[Sermon in the evening, by Dr. Gano, Eph. iv. 4.]

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

*The MINISTERS and MESSENGERS of the several BAPTIST CHURCHES, met in association, in the City of New-York, on the 23d and 24th of May, 1804.—Maintaining the important doctrines of Three equal Persons in the divine Essence; Eternal and personal Election to holiness here, and eternal life hereafter; the original Guilt and Depravity of Mankind; particular Redemption; free Justification by the imputed Righteousness of CHRIST; efficacious Grace in Regeneration, &c. &c.*

TO THE SEVERAL CHURCHES THEY REPRESENT, SEND CHRISTIAN  
SALUTATION.

BELOVED BRETHREN IN THE LORD,

**W**E feel ourselves highly favoured by an indulgent Providence in having another opportunity of addressing you—& that on a subject of such interesting concern as revealed Truth; so large is it in extent, and so wonderful thro' Grace in operation, that it claims our most serious attention, & all the energies of the mind for illustration, from those, in a peculiar manner, who profess "to love our Lord Jesus Christ in sincerity."

Notwithstanding that in many distant places of the Earth, we learn with much pleasure the triumphs of Divine Truth, and the enlargement of its empire on the consciences and conduct of many of the inhabitants—yet, with us, we have to lament the very frequent and insidious attacks it receives from those who are its pretended votaries, which have a manifest tendency to relax Christian obligation, endeavouring to render to the unrenewed heart, the unspeakable doctrines of redemption more agreeable for reception.

We may ask with Plato, "what is Truth?" To which may be replied, it is an agreement between the nature of an object, and the conception we form of it; and this end cannot be obtained, but by close and steady investigation of the word of GOD, and a removal of all

humble prayer, in order to attain such an invaluable blessing. The importance of this employment will appear evident, when we consider its great usefulness.—Truth is the object that the Gospel Faith, rests upon with complacency, and views its various streams as all issuing from Jesus, the boundless source, who called himself the Truth, John xiv. 6. He intercedes for his disciples a little before his crucifixion, for this favour to be bestowed on them, as the mean of sanctification, John xvii. 17. more fully to reveal the Truth of the counsels of Deity, the son of God became incarnate—firmly defended it thro' his life, and in his good confession bore a faithful witness to it even unto death—Thus, Brethren, our great forerunner hath left us an example, that we should follow his steps, in imitating of which, we shall experience a proportional happiness, corresponding with that high regard we entertain to his exalted character, and by obedient lives evidence to others, that we do "not follow cunningly devised fables," 2 Peter, i. 16. Our Lord graciously promised his people this necessary blessing, as closely connected with their spiritual liberty; "ye shall know the truth, and the truth shall make you free," John viii. 32. And the beloved apostle, expressed the highest sat-

satisfaction to his well beloved Gaius, when he informed him that he had no greater joy, than to hear that his children walked in truth, 3 John, iv.

We may further discover the important influence of divine truth when regularly maintained and enjoyed in the Churches of Jesus Christ. The various divisions that often separate choice friends, are frequently prevented or healed when they have taken place—Being uniform and invariable, those that embrace it are instructed to be of one mind, and then to love as brethren, leading them to the bright discoveries of rich Grace, and feeling the transforming effects of such manifestations, they mutually enjoy a Gospel union, a sympathizing spirit, a firmness of disposition to meet with tranquility, the many trials of life and a pious zeal to oppose, perseveringly, the enemies of righteousness; every encouragement is afforded us for this practice; truth must eventually prevail over all opposition; before its powerful rays the shades of ignorance must be dispersed, and every form of superstition disappear, when gospel doctrines “shall have free course shall run and be glorified.”

We would likewise observe, that we cannot successfully militate against the erroneous principles of the Day, but by using the word of truth, which is the sword of the spirit, described by the apostle John as having two edges; with one it cuts practical transgressions; with the other mental deviations; painful as the operation must be to pharasaic pride and worldly systems of religion, it is highly salutary and can be effected only by him who will turn and overturn, until the Kingdoms of this world shall be under the gracious government of HIM whose right it is to reign, and subdue all opposers for the display of his own Glory.

In following our subject we are led to consider the great advantages those personally enjoy, who are the sincere lovers & defenders of truth, compared with the opposite characters; we cannot hesitate to pronounce them greatly benefited—they have the witness in themselves,

that in simplicity and unfeigned integrity, they have had their conversation in the world; seasons there are, when serious thoughts will intrude, whether we approve of them or not, and nothing thro’ grace appears to be so well calculated to entertain him with composure, as the answer of a good conscience; for if our hearts condemn us not, then have we confidence towards God, John, iii. 21. This is the description of the ancient saints in accomplishing of which, they joyfully suffered the loss of all things, resembling their Lord and Master, who *knew not where to lay his head.*

The true dignity of man consists in investigating & applying to practice the maxims of sacred truth, the wise and the foolish are the biblical terms of expression that divide all mankind into their respective characters, the former are those who “have chosen the way of truth,” Psalms cxix. 30. of the latter it is said that they obey not the truth, Rom. ii. 8. predominant disobedience against the Lord Redeemer, let the powers of mind be ever so great & comprehensive, robs the soul of its greatest excellence, and debases the man below the beasts that perish; in contrast with this the good man by the grace of God is so highly distinguished as to be called to walk with God, to claim kindred with Christ, as elder Brother, and to look to the Holy Ghost as his source of all consolation; being thus exalted, angels are his associates & ministering servants, passing on to the goodly company of the spirits of just men made perfect, he is enabled to live, in some good degree, independent of the joys and sorrows of time believing that he hath a better portion, “an house not made with hands eternal in the heavens,” 2 Cor. v. 1. hence arise the consistent deportment of the real Christian, his enjoyment of the promises exceeding great and precious, an unshaken walk in the path of duty, not intimidated with the frowns, or allured by the smiles of a deceitful world.—These, Brethren, are very distinguishing benefits, highly useful and necessary, and cannot reasonably be expected as the free gift of God, thro’ Jesus Christ, but as we

are found travelling in the unchangeable path of truth—"for whatsoever a man soweth, that shall he also reap," Gal. vi. 7.

'Tis not uncommon in our day, for the Gospel requirements to be treated with the greatest slights & indignity, as if their obliging powers were lost, or that they were first promulgated in such uncertain terms and ambiguous expressions, that now there is no possibility of fixing their true meaning: to trifle in this manner with the injunctions of sacred writ, is both dangerous & dishonorable; dangerous as it leads to many flagrant and notorious deviations from our only rule of obedience given, in that celestial volume: for where is the person to be found, sufficiently qualified, to fix the limits of obligation when a departure is made from any part of revelation, thro' a desire to make it more easy and decent, or more agreeable to popular instability; to check this improper method of treating scripture testimony, the humble enquirer is assured, "that he that seeketh findeth," Mat. vii. 8. and that "the way-faring men, tho' fools, shall not err therein," Isa. xxxv. 8.—'Tis dishonourable, as it reflects on the legislative character of the son of God, "who was faithful over his own house, as Moses a servant was over his," Heb. iii. 5, 6.—The nature of all law, human and divine, implies in it an unequivocal, clear and express declaration of the will of the law-giver, sufficiently to render it binding on all concerned, in order to exclude all plea or excuse for disobedience, "for where there is no Law (or a law that cannot possibly be understood) there is no transgression," Rom. iv. 15.—Besides, if we consider the comfort and pious joy that result from doing our master's will, we are instructed to conceive that it is abhorrent to his gracious designs to emit any direction, expressive of his intention, conducive thereunto; that the sincere enquirer, who is cheerfully disposed to be obedient, "know of the doctrine whether it be of God," John, vii. 17.

For the admission of Scripture truth into the heart, and its evidences to be understood, 'tis

of importance that the mind should as much as possible be kept from every sinful bias by rejecting preconceived opinions, and unrighteous prejudices; that we should be acquainted with the deficiency of our acquired knowledge, the proneness of our deceitful hearts to mislead us, and the imminent danger we are in of preferring the flattering paths of popular error to please others, to the great injury of our best interests; many strong men have fallen in these ways, who would have made a resolute stand against the attacks of temptations to open profligacy; to aid us in the commendable employment of supporting divine truth, we have to notice (with lively gratitude to the great Author of all good) the friendly spirit of our excellent Constitution and Congressional laws, under the authority of which no religious denomination is preferred—no religious test imposed—no fines exacted—penal acts—or imprisonments—nor established national church, to burden society, to check free enquiry, to make hypocrites—and to violate the rights of conscience.—The affairs of God and the supreme Magistrate, were kept separate in the ancient Œconomy so long as the twelve tribes obeyed their God; and under the present dispensation of grace, Jesus Christ claims sole authority in religion, to whom every man is accountable and to no other power besides, an instance in the New-Testament cannot be produced to favor the interference of civil power, or any religions superiors to dictate our creed or form our modes of worship.—The christian, while he acknowledges himself bound to obey the civil authority in civil matters, for the good of the community, and for conscience sake, yet as touching his faith and Gospel obedience he endeavours to "stand fast in that liberty in which Christ hath made him free, and not to be intangled again with the yoke of Bondage." Gal. v. 1.

As independent churches of Christ we hold no dominion "over your faith, but desire to be helpers of your joy: for by faith ye stand," 2 Cor. i. 24. and pray that the Lord would be pleased to establish you more and more in all

gospel truth and prepare you for every good word and work, that your principles and practice may shew that you have been with Jesus; 'tis in this way alone we are enabled to glorify his adorable name, by these we recommend his holy religion to others, and by persevering therein thro' grace to the end we may expect to receive the crown of life; now dear Brethren, farewell, "let the word of

Christ dwell in you richly," be steadfast in and immoveable in the gospel of truth—— to which gospel we would direct your attention, and commend you to the care and protecting power of the great Shepherd and Bishop of souls, for your present peace and security, and future everlasting happiness.

SAMUEL JONES, *Moderator.*  
EZRA DARBY, *Clerk.*

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## THE NEW-YORK ASSOCIATION

TO THE

### CORRESPONDING ASSOCIATIONS,

SEND GREETING.

BELOVED BRETHREN,

**A** GAIN we have met to wait on the Lord; to seek the interest of Zion, and to strengthen each others hands in the cause of God. To this end, we desire to continue our agreeable and profitable correspondence. We rejoice in your prosperity, and would sympathize with you in all your trials. With pleasure we receive from you exhortation, instruction, and admonition, whenever you deem them needful. It is our indisputable duty to provoke each other unto love and to good works, for our own profit, and the honor of our Lord and Master.

In our associate capacity, we have enjoyed general harmony and christian fellowship — Our increase depends on the Head of the Church: yet we know he works by means. Among the means of his own appointing, is the instrumentality of sinful mortals: "We are workers together with God." And does he thus condescend to make use of us, brethren, to promote his kingdom in this world? a king-

dom to which we all professedly be'ong, and on the prosperity of which, our present and future felicity so much depends? And can we be negligent or indifferent towards his interest? Surely not. We trust we have met with views to his declarative glory. We would rejoice in Zion's prosperity, and be suitably humbled for every error in doctrine or practice, by which such prosperity may be impeded. And have we not all, dear Brethren, cause of humility on this ground? At least, should we not examine ourselves, whether we be in the true faith and practice of the Gospel? We know there are many professors of christianity, who hold tenets which you and we think derogatory to the honor of our Lord. How dishonouring to our adorable Saviour, to attempt to join our filthy rags, to his finished work in the matter of our justification in his sight; or admit him only to assist our impotent endeavors to render ourselves acceptable before him? "But we are persuaded better things of you, brethren."

Some seem to admit the all-sufficiency of the atonement made by the Son of God, and yet make the application of all benefits to be derived therefrom to depend on the will of depraved mortals.

Others not only hold the sufficiency of the atonement for the sins of all mankind, should they receive it (which is readily granted) but that it was intended for all in the provisions of divine grace, yet after all but a part will enjoy the benefit—Others again suppose the Eternal Jehovah acts without previous design in all his works, and consequently that the atonement was designed for none in particular, either as to provision or application.

Here it is easy to see if any are saved, it will not be through that grace which was given in Christ Jesus before the world began, but that salvation depends on the creature; and it is readily granted, that the creature may fall from such grace, and is sure to fall: "Brethren, ye have not so learned Christ;" but will concur with us in the belief, that Jehovah, in all his works, acts from previous design; that all who are given to Christ in the eternal counsel of peace, will enjoy the blessings of the atonement, and be brought to eternal felicity, being made a willing and obedient people, in the day of God's power; while others are left to "treasure up wrath against the day of wrath," through the depravity of their own hearts, and their wilful blindness and aversion to the gospel. "Even so father, for so let it be, good in thy sight." O the depth of the riches, both of the wisdom, justice, and grace of God!

Those among you, who are called to dispense the gospel of peace, we exhort that they should not to declare the whole counsel of God, according to the light received, always having minds free from prejudice, and open to further instruction. That they walk exemplary before their flocks and all men, that when the chief Shepherd shall appear, they may receive a crown of rejoicing. Kingdoms and empires of

this world have fallen and will fall, and kings and princes lose their crowns, but all those who are joint-heirs with Christ, shall inherit a crown that shall never fade. While the nations of the earth are thirsting after the airy bubbles of this world, and perhaps for each others blood, let us follow the Prince of Peace, and let the dead bury their dead. While they are fighting for the kingdoms of this world, which shall come to nought, let us assist each other in seeking that kingdom which shall never be destroyed, and rejoice that the Lord reigns, and will make all things subservient to the interest of that kingdom, which is not of this world.

Brethren, how distinguishing are our privileges civil and religious? If we compare the present fluctuating, embarrassed and afflicted state of the European and other nations, with our own, the contrast is truly astonishing. O let us be suitably impressed with a sense of our obligations to our great deliverer, in so many instances of eminent danger, and for the continuance of peace and its attendant blessings: at the same time, it becomes us to be suitably humbled before God, on account of prevailing pride, envy and ungodliness: for the dishonor done our Lord by the professors of religion, while they hold for doctrines the inventions of men, or frame to themselves an object of supreme devotion, according to their own carnal reasonings. Influenced by such false ideas of the great sovereign and supreme, his name and holy religion is greatly dishonored by a life and conversation unbecoming the Gospel of Christ. Brethren, we commend you to God and to the word of his grace, whereby you may be led into all truth, and enabled to stand against all the wiles of the devil, and the corrupting influence of depraved men.—For more particular information respecting the state of our churches in union, we refer you to our minutes.

Brethren, fare well—Keep the faith, be of one mind, live in peace, and the God of peace shall be with you.

*Signed in behalf of the Association,* SAMUEL JONES, Moderator.  
LENA DAVIS, Clerk.

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