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Minutes ... in ... New-York May ... 1805.

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MINUTES

OF THE

NEW-YORK BAPTIST ASSOCIATION,

HOLDEN.

IN THE CITY OF NEW-YORK MAY 22, 23, 1805.

—:•:—
WEDNESDAY, MAY 22.

1. **A**SSEMBLED at 3'o clock for publick worship, at the Baptist meeting House in Gold Street. Brother Daniel Hall preached the Introductory Sermon, from Col. iii. 3 : "*For ye are dead, and your life is hid with Christ in God.*"

2. The Association met. Prayer introductory to business, by Brother Runyan. Brother Runyan was chosen Moderator; and Brother Lahatt, Clerk.

3. Letters from the Churches were read.

Note.—Minister's names are in SMALL CAPITALS : licensed Preachers in *Italics* : Dashes [—] denote no settled Minister : from Churches marked [.....] we had no communication.

4. A letter from the Church in Fayette Street, in New-York, was received, proposing Union with this Association. A committee of Brethren, viz. Van Horne, Hall, Finch, and Williams, were appointed to examine their standing and order, and make report.

Brother Parkinson preached in the evening, from II. Chron : iv. 1-6.

THURSDAY MORNING.

5. Association met : Prayer by Brother Randolph.

6. Churches, Ministers and Messengers.

<i>Churches.</i>	<i>Ministers and Messengers.</i>	<i>Baptized.</i>	<i>Received by Letter.</i>	<i>Dismissed.</i>	<i>Restored.</i>	<i>Excommunicated.</i>	<i>Deceased.</i>	<i>Total number.</i>	<i>Time of Constitution.</i>
Piscataway,	REUNE RUNYAN, Edward Griffith, William Manning, Lewis F. Randolph, Samuel Steele, George Drake,	1	2	1				123	1689
Scotch Plains,	WILLIAM VAN HORNE, Henry Ball, Ezra Darby,	6		6		1	3	80	1747
King-Street,	NATHANIE FINCH, Drake Wilson,		3	14	2			50	1747
Oyster-Bay,	BENJAMIN COLES, Albert Albertson, Richard Latting,							40	1748
Morristown,	Thomas Osborne, WILLIAM PARKINSON, Samuel Dodge, Abraham Cannon, William Norris, Lewis Rogers, Samuel Randolph,	16	5	2		2	3	253	1762
Mount Bethel,	Oliver Steele,	4	2	5			2	120	1767
Lyons Farms,	PETER BRYANT, John Mulford, DANIEL HALL, Peter Thurston,	1						25	1769
Bethel, N. York,	Richard Wilkinson, James Gritman, Silvain Bijotat,	1						64	1770
Staten Island,	Nichlas Cox, Anthony Fountain,						2	23	1786
Northfield,	MOSES EDWARDS, Jacob Dean, Moses Ely,	9				1	1	65	1786
Mount Pleasant,	STEPHEN S. NELSON, Elijah Hunter,	1		1		1		49	1792

Carried over, 39 | 12 | 29 | 2 | 5 | 11 | 934

<i>Churches,</i>	<i>Ministers and Messengers.</i>	<i>Baptized.</i>	<i>Received by Letter.</i>	<i>Dismissed.</i>	<i>Restored.</i>	<i>Excommunicated.</i>	<i>Deceased.</i>	<i>Total number.</i>	<i>Time of Con- stitution.</i>
	<i>Brought forward,</i>	39	12	29	2	5	11	934	
Samptown,	{ JACOB F. RANDOLPH, Joseph Manning, Samuel Drake.			1	1		1	36	1792
Middletown,	{ DANIEL STEERS, Edward Waldron, Hendrick Frederick,	3				1		50	1798
Newark,	{ CHARLES LAHATT, <i>Thomas Brown,</i> Obadiah B. Brown,			1		1		54	1801
Mendham,	{ No Messenger or Letter,							17	
Fayette Street N. Y.	{ JOHN WILLIAMS, John Withington, Jacob Smith, John Caldwell, Francis Wayland,							164	1791
		42	12	31	3	7	12	1235	

7. The Committee reported, respecting the last mentioned Church—"They ought to be received." They were unanimously received, and the right hand of Fellowship given to their Pastor, by the Moderator.

8. A Letter and Minutes were received from the Philadelphia Association, by their messenger, Peter Wilson. Also a Letter and Minutes from the Warren Association, by their messenger, William Collier. Also, a Letter and Minutes from the Stonnington Association. Also, a Letter and Minutes from the Danbury Association, by their messenger Asahel Morse.

9. A Corresponding Letter to our sister Associations, by Brother Van Horne, was read. A committee, consisting of Brethren Van Horne, Williams, Parkinson and Hall, were appointed to inspect the same, and to provide a Circular Letter; which having failed to be presented.

10. At the request of the Church at Mount-Pleasant, the Association ordered that it be noted, that an annual Great Meeting will be held, at the Baptist Meeting-House, in York-Town, Westchester county, state of New-York, to commence the Saturday preceding the second Lord's day of October.

11. Resolved, that this Association open a Correspondence with the Warwick Association, by Letter and Messengers, as with others of our sister associations.

12. Brethren Runyan, Van Horne, and Thomas Brown, are appointed our Messengers to the Philadelphia association, at their next session ; Brother Finch to the Danbury ; Brethren Parkinson, Steers, Nelson, and Hunter to the Warwick ; Brother Ezekiel Robins to Warren, and Brother Asahel Morse, to Stonnington.

13. *Voted*, That Brother Morse, preach in the evening. Prayer by Brother Wilson.

ADJOURNED TILL 3 O'CLOCK.

14. As a substitute for a Circular Letter, we have agreed to adopt the Circular Letter of the Georgia association, of the last year.

15. Supplies for Mount-Bethel, Brother Lahatt, the 4th Lord's day in June ; Brother Randolph the 2d Lord's day in July ; and Brother Bryant the 4th in July. Brother Henry Ball, as often as convenient.

16. Brother Williams to write the Circular Letter for the next year ; and Brother Ezra Darby, the Corresponding Letter.

17. Brother Parkinson to preach the next Introductory Sermon ; and Brother Williams, in case of failure.

18. Brethren Lahatt and Bryant, to superintend printing of the Minutes.

19. The next Association to be holden at the Baptist Meeting House in Gold Street, New-York, the last Wednesday but one in May.

Sermon in the evening by Brother Asahel Morse, from II. Chron : ix. 17, 18.

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

The New-York Baptist Association, to the Churches they represent, send Greeting.

DEAR BRETHREN,

WHAT we have done, on the present occasion, you will see in our minutes. We hope it will meet with your approbation. In any event, we need not assure you that it proceeded from upright, and benevolent intentions.

The subject on which we have the pleasure to address you this year, is *christian fellowship*. This, we conceive, is founded in fellowship with God, the Father, and his Son, Jesus Christ, through the

agency of the divine Spirit, and consists of *cordial and affectionate agreement in the essentials of religion*.

The importance of this bond of union, will appear from the slightest attention to our natural state. Our Creator is either unknown, or our hearts are filled with enmity against his true character. This leads to estrangement, and contention among ourselves. Losing sight of our relation, and insensible of our obligations to

God, we reject his government, and become enemies to our species. The blood-stained history of our race shows, that we, in following our natural propensities, agree with hell, are in covenant with death, and have fellowship with the unfruitful works of darkness.

To counteract these evils, the light of literature has been resorted to; but this, when *alone*, has always been used less for profitable, than it has been abused for destructive purposes. Force, fraud and interested combinations in politics, in false religion, and in the *externals* of true religion, have all been used, in vain, to promote and secure the happiness of mankind. Still, some contend, that by prudently adding delegated power to general information on moral and political subjects, we may effectually guard against the dangers, and enjoy all the attainable advantages of society. This, it must be allowed, is plausible in theory: But it is an awfully attested fact, that wherever these means have been, *exclusively*, depended upon for the regulation of human affairs, anarchy and despotism have borne alternate sway, and our nature has bled at every pore. Heathen sages, long ago, after an endless variety of experiments, despaired of ever essentially benefitting the mass of men by any possible direction of their own energies: And to obtain partial and temporary advantages, by sagacity and power, is all at which *mere* politicians profess to aspire. Being without God, they are without hope: But, by sovereign grace, christians know, not only by what means the whole human family *may*, but *will*, be restored to permanent peace and happiness. To this desirable object, brethren, we are fully per-

sueded, there is an adequacy in *christian fellowship*.

Facts are established, and principles implanted, by the progress of revealed truth, which in their ultimate, and we have reason to believe not remote, operation, must effect a radical and glorious change in the state of all nations. Were all men in fellowship, on the principles, in the manner and to the degree, in which tens of thousands in the christian world are, wars, duels, and litigious suits, would be unknown, and earth resemble heaven. To this delightful state of things we are conscious, of possessing an infallible clue in *christian fellowship*. We are well aware, that men of the world consider the objects of our hope as *chimerical*; but they should recollect that what is already *realized*, was believed to be *equally so*, by their mistaken predecessors.—What is now accomplished, conformably to the scheme of redemption, was certainly more improbable, in the infancy of time, than any event necessary to answer our present expectations. The divine plan of enlightening and reforming the world by the Gospel of Christ, is so far carried into effect, that, we hesitate not to say, it would be *absurd* to doubt of its complete execution.

To this important end, permit us to remind you, all who name the name of Jesus, may effectually contribute by proper attention to the subject before us. Brethren, we mean not, with *you*, to be *argumentative*, but suffer the word of *exhortation*. As all-important, *cherish christian fellowship*. Consider the stress the scriptures lay on it. Hear the word of the Lord. BE RECONCILED TO GOD. How can two walk together except they

agree? Be workers together with Christ. Quench not the Spirit. Acquiesce, yea, rejoice, in the divine administration. Keep your hearts in the love of God. Love our Lord Jesus Christ in sincerity. Revere your bodies as temples of the Holy Spirit.

A new commandment, says our Lord, I give unto you. That ye love one another. Again, This is my commandment that ye love one another, as I have loved you. The Apostles speak the same language. Let love be without dissimulation. By love serve one another. Walk in love, as Christ hath loved us. Ye yourselves are taught of God to love one another; but we beseech you that you abound more and more. This holy affection, includes christian fellowship, which "grows with its growth, and strengthens with its strength."

Guard your fellowship, as christians, against whatever tends to interrupt or weaken it. Abhor that which is evil. What fellowship hath light with darkness. Or Christ with Belial? Stand at the most cautious distance, not only from injustice, any kind of excess, falsehood, taking the name of the Lord in vain, lasciviousness, cruelty, and profanity—which ought not to be named among christians, but with detestation and horror—but shun the very appearance of evil, hating even the garment spotted with the flesh.

In things, indifferent, *in themselves*, take no offensive liberty. When ye sin against the brethren, and wound their weak conscience, ye sin against Christ. Be equally careful never to receive an evil report, or to entertain an unfavorable opinion of a brother, but on full and unexceptionable testimony. It is too well known, that

not only small faults, but sometimes innocent and even virtuous actions, by ignorant or malevolent misrepresentation, assume the appearance of flagitious crimes. Ziba's lie made David angry with Mephibosheth; and Eli, through mistake, charged Hannah with being drunk, when, in fact, she was making a prayer to God, which was honored with an answer of peace. Elijah, by unfounded suspicions, lost fellowship with thousands who worshipped God; and you know several were, *incautiously* censured by the Apostles, who were applauded by our Lord. Judge not according to appearance; but judge righteous judgment. And while you *cherish* and *guard*, with equal faithfulness and assiduity, *exercise* your fellowship one with another, that it may appear, and increase your felicity, in its correspondent effects. Sympathize with each other under all the dispensations of providence. Weep with them that weep, and rejoice with them that rejoice. Comfort the feeble minded; support the weak; in lowliness of mind, let each esteem others better than themselves. In perfect consistence with these tempers and duties, suffer not sin to go unrebuked in any of your number. Rebuke a wise man and he will love thee. He that rebuketh a man, shall afterwards find more favor, than he that flattereth with his lips. If thy brother trespass against thee, go and tell him his fault, and discover not a secret to another. Admonish one another. Warn the unruly. Brethren, if any of you do err from the truth, and one convert him, let him know that he shall save a soul from death, and hide a multitude of sins. On some have compassion, making a difference; and others save with fear, pulling

them out of the fire. These are the salutary expressions of *christian fellowship*. Every good man says, Let the righteous smite me, it shall be as excellent oil.—The rod and reproof give wisdom ; and he that regardeth these things shall be honored. It is the scorner that hateth rebuke. Finally, brethren, in the view of its numerous advantages, and vast importance, not only to yourselves, but to all men, extend christian fellowship to the utmost of your abilities. For this purpose, pray without ceasing. Be solemn, regular, and fervent in secret, and family prayer, and constant in your attendance on public ordinances. Converse frequently, but always in *season*, with one another and others, as opportunities may offer, on things pertaining to the kingdom of God. Endeavor so to please the Lord, in your ways, as to make your enemies to be at peace with you. Be strict and conscientious in the discharge of those christian duties which the most wicked men are constrained to approve. Even these characters will never censure, but on the contrary *commend* you, for decency in your persons, and families, diligence in your business, prudence and economy in your affairs, punctuality in discharging your debts, a scrupulous regard to truth and equity, humanity to your servants, care in the education of your children, charity to the poor, the improvements of your minds in useful knowledge, and a complete command of your appetites and passions. Let your light so shine before men that they may see your good works, and glorify your father who is in heaven. Ye are the light of the world. *Cherish, guard, exercise and extend* your fellowship, with unwearied solicitude. The salvation of man depends wholly on the

success of the *christian cause*. It is the cause of God. This, the reverse of the selfish projects of men, the whirlpools which daily drown them in destruction and perdition—*this*, shall not, *cannot* fail. It constantly, and rapidly gains ground, flourishes, *triumphs*. Its effects will reach, *must* reach, the remotest nations, and the latest posterity. The foundation of the Lord standeth sure. We have not received cunningly devised fables. The Apostles saw a variety of ancient prophecies fulfilled in our Lord, heard the gracious words which proceeded from his lips, and the acclamations of thousands who received miraculous blessings at his hands. These great truths, in connection with his resurrection from the dead, and ascension to glory, they declared to the world, and sealed with their blood, that countless millions might be united in the bond of *christian fellowship*. Truly venerable men ! your labors and sufferings have not been in vain in the Lord. Your labors, your doctrines, derived immediately from the fountain of light, and your shining examples, have enriched many generations, and now, in their happy effects, compose, under God, the only rational foundation of human hope. In the view of these blessings, to result from our divine Saviour's incarnation, well might benevolent angels exclaim, Glory to God in the highest, on earth peace, and good will towards men. We conclude this Letter, dear Brethren, with cordial wishes for the continuance, and increase of all your blessings : and subscribe ourselves yours affectionately, in the faith and fellowship of the Gospel.

RUENE RUNYAN, *Moderat or.*
CHARLES LAHATT, *Clerk.*

CORRESPONDING LETTER.

The NEW-YORK BAPTIST ASSOCIATION, assembled in the city of New-York, May the 22-23, 1805, to the Corresponding Associations, sendeth christian salutation.

BELOVED BRETHREN,

THE connection in which we stand to each other, as the baptized churches of Christ, is an endearing relation. Our union is founded in our oneness of sentiment, in the sovereignty of the grace of God—primitive purity in the order and discipline of the house of God, and administration of the ordinances of the gospel dispensation.

Whatever sufferings our predecessors or ourselves, have endured for these distinguishing principles, they were borne for Christ's sake, and firm adherence to his gospel, nor have they been endured in vain. A consciousness of rectitude in these articles has its reward. Nor has keeping the sayings of Christ, been without enjoying the promised blessings in seeing the cause of truth prevail. It is not a time now, to suffer our faithfulness to fail, or faint in pursuing every gospel mean, to advance the belief of the truth, as it is in Jesus, and glorify our father, who is in heaven. The path of duty is plain before us. Our example, the most dignified and perfect. The Lord Jesus, glorified his heavenly Father, by finishing the work he gave him to do, as mediator: John xvii. 4. He sought no other; he

attempted no other, to perform the work. Brethren, Christ has given us, as his disciples, to do, is the way in which we are to glorify him. This should be the delightful employment of the church militant below—To delight in the Lord, should be our happiness.

Much of the pleasure of religion consists in contemplation, and the theme of reflection has no equal—By a benighted world, something of Jehovah's eternal power and godhead are seen in the works of his creation. His wisdom, power and goodness are manifested. But, how dimly seen? How unfeelingly contemplated, and how little esteemed by millions? But to the person, who is blessed with the transforming, and enlightning influences of the spirit of God, and to whom all things are new, how does the creator's glories rise? When the great plan of salvation is the subject of reflection, how do Jehovah's perfections shine forth? Here, everlasting love displays her boundless stores. Justice rises in dignity and splendor, in any other way unknown.— Goodness, is here supremely good. Mercy, is infinitely merciful; and poor perishing sinners the object of grace so infi-

nite! The interposing mediator's labors, sufferings, and zeal, magnify and glorify all. The violated law, honored and magnified by his obedience. The demands of incensed justice fully answered in the fulness of his atonement. The meritorious work of redemption finished; a sure foundation laid in Zion to rest upon; the dignity of Jehovah's government maintained, and illustrated—and himself glorified in the highest!

What an opening field of delightful pious contemplation! How are the offices of the redeemer magnified and honored! What royal dignity and glory will forever cover the blessed head of the king in Zion, the king of kings! Hast thou, most blessed Jesus, in thy infinite love, wisdom, goodness and grace, redeemed and saved from the miseries of sin, a multitude which no man can number of our ruined race! Art thou head over all things to the church, to save, preserve, and bring to glory thy innumerable subjects! Of all high priests, thou art the highest. How have the glory of all sacrifices vanished, in the lustre of thine own, by which thou hast forever perfected them who are chosen in thee. How effectual the intercession thou ever livest to make at thy father's right hand. Of all prophets thou art higher than the highest; thou hast spoken as never man spake. How glorious to thy heavenly father, how honorable to thyself, and respectful to the holy spirit are thy teachings; and now salutary and interesting to thy people?

The doctrines of thy word, what truths do they reveal! thy promises how rich and precious! thy predictions how do they unfold futurity! what a spiritual

house hast thou taught to be built up! how significant and instructing the ordinances of thy gospel! how holy, just, and good all thy instructions! what ways of pleasantness, and paths of peace, have thy people ever found them! Lord help us ever to find them so.

Holy and ever blessed spirit! thee we adore—thee we worship. Didst thou move on the face of the waters—didst thou unite with the father and the son, to move all creatures into existence, and productiveness—do thy unseen influences pervade universal existence; and in a manner inconceivable by us, execute the universal designs of the divine will. In the glorious work of conforming sinners to God, and ripening them for glory, thy work is most conspicuous! Is it the province assigned thee in the counsel of peace, to move on the hearts of poor sinners, renew them in the spirit of their minds; enlighten their understandings, persuade them by thy truths, and incline them by thy influences, to a secret reconciliation to God; unfold the glorious day of salvation to their view, thus taking of the things of Jesus and shewing them to their believing eyes, and enabling them to rejoice in hope of eternal life? Eye thy light—how do the redeemer's glories shine? The father's perfections open to our wondering and astonished sight—and foretastes of heaven enjoyed below! It is for thee, thou ever blessed spirit to apply the precious and innumerable benefits of the stupendous scheme of salvation—unsearchable riches of Christ to the souls of the redeemed throng—ripen them for ineffable glory. Blessing and praise be to thee, in the highest, for all these

manifestations of thy unspeakable love.

Such is the unbounded extent, of pious, enlivening, and transporting contemplations, the gospel opens to the church of the living God—To cherish and invigorate these sublime conceptions, strengthen our faith, ground our hope, and exalt our pious joys, do all its doctrines, promises, instructions, and institutions tend—Not one of them is indifferent, unimportant, non-essential to the aids for which they were designed. May our brethren

stand fast in the truth—show our love to the king of Zion, by a cheerful obedience—walk in his commandments and ordinances blameless—find them ways of pleasantness and paths of peace—and glorify our heavenly father, who has laid so great a foundation for glory to arise unto himself in the church by Jesus Christ, throughout all ages world without end. Amen.

RUENE RUNYAN, *Moderator.*
CHARLES LAHATT, *Clerk.*

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