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Baptists. New York. New York Association, 1808.

Minutes ... in the City of New-York, May 18th and 19th,
1808.

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MINUTES

OF THE

NEW-YORK BAPTIST ASSOCIATION,

HELD

IN THE CITY OF NEW-YORK, MAY 18th and 19th, 1808.

WEDNESDAY, MAY 18.

1. AT 3 o'clock, P. M. assembled at the Meeting-House of the **F**irst Baptist Church, in the city, for Public Worship. Brother John Ellis preached the Introductory Sermon, from Heb. 8, 6 : *But now hath he obtained a more excellent Ministry, by how much also he is the Mediator of a better Covenant, which was established upon better Promises.*

2. Brother John Williams opened the Association by Prayer.

3. Brother Ruene-Runyan was chosen Moderator, and Brother Francis Wayland, Clerk.

4. The Letters from the Churches were read.

Note.—Ministers' names in SMALL CAPITALS; Licentiates in *Italics*; an () denotes no settled Minister, and a — no Intelligence.

Churches.	Messengers.	Baptised.	Received by Letter.	Dismissed	Restored.	Excluded.	Deceased.	Total Number.	Time of Constitution
Piscataway,	{ RUENE RUNYAN, Asa Runyan, Asher Piatt, George Drake *	14	—	4	—	—	—	122	1689
Scotch Plains,	{ John B. Ozburn, Aaron Ball, James Brown	—	2	7	—	1	3	80	1747
King Street,	{ NATHANIEL FINCH, Benjamin Lyon, Thomas Wilson,	4	—	13	—	2	—	63	1747
Oyster-Bay,	{ MARMADUKE EARL, Richard Latten, Daniel Feeks, jun. William Wright, *	23	4	2	—	—	3	118	1748
Morristown,	{ Ezekiel Howel, William Martin, WILLIAM PARKINSON,†	1	2	—	—	—	1	35	1752
First New-York,	{ James Duffie, Samuel F. Randolph, William M. Intosh, Leonard Bleecker, Peter Conrey, Cornelius P. Wyckoff,	94	19	9	—	8	5	528	1762
Mount Bethel,	{ JOHN ELLIS, John Worth, John Jobs, *	2	—	1	—	—	2	122	1767
Lyon's Farms,	{ James Willcocks, Aaron James Tout, DANIEL HALL, Thomas Stevens, James Gritman, Richard Wilkinson, Silvain Bijotat,	1	—	—	—	—	—	29	1769
Bethel, N. York,	{ DANIEL HALL, Thomas Stevens, James Gritman, Richard Wilkinson, Silvain Bijotat,	20	8	2	1	1	—	86	1770
Staten-Island,	—	—	—	—	—	—	—	20	1786

Carried over

159 | 35 | 38 | 1 | 12 | 14 | 1208 |

Note.—This year it has pleased God to remove from among us, by death, our beloved brother Elder William Van Horne, late Pastor of the Church at Scotch Plains. *Blessed are the Dead that die in the Lord.*

† Absent by reason of sickness.

Time of Constitution	Churches.	Messengers.	Baptised.	Received by Letter.	Dismissed	Restored.	Excluded.	Deceased.	Total Number.	Time of Constitution.
1689		<i>Brought forward</i>	159	35	38	1	12	14	1203	
	Northfield,	{ MOSES EDWARDS, Abner Ball, William Johnson,	19	1	1	—	1	—	87	1786
	Mount-Pleasant,	{ STEPHEN S. NELSON, Elijah Hunter, William Sing,	11	5	1	1	—	—	65	1792
1747										
	Samptown,	{ Samuel Randolph, Samuel Drake, Robert Randolph, James Martin,	1	1	—	—	—	—	37	1792
1747										
	Middletown,	{ DANIEL STEERS, James Burges, Edward Waldron,	1	—	—	3	—	1	63	1798
1748										
	Newark,	{ PETER THURSTON, George Hobdy, John Gardner, Jabez Pool,	13	3	2	—	1	1	46	1801
1752										
	Mendham,	_____	—	—	—	—	—	—	17	1802
	Fayette Street, New-York,	{ JOHN WILLIAMS, William Pearce, Daniel Sharp, John Cauldwell, John Withington, William Spencer,	31	7	11	—	3	2	289	1791
762										
	South River, N. J.	{ JENKIN DAVID, Samuel Pitney,	1	1	—	—	—	2	41	1805
767										
	Welch Church, New-York,	{ JOHN STEVENS, Thomas Jenkins, John Richards, Lewis Thomas,	5	—	4	—	4	2	74	1806
769										
	Poughkeepsie,	{ FRANCIS WAYLAND, Daniel Williams,	—	—	—	—	—	—	30	1807
		{ *								
	New-Rochelle,	{ Rufus Moe,	—	—	—	—	—	—	32	1807
770										
786										
			241	53	57	5	21	22	1984	

N. B. The two Churches last mentioned were received this year.

5. Adjourned till 9 o'clock to-morrow morning. The Moderator prayed.
[Sermon this evening by Brother Staughton, from Eph. 4. 8.—13.]

THURSDAY, MAY 19.

Met pursuant to adjournment. Prayer by Brother Wayland.

6. Brother Garnsey being present, was invited to a seat with us.

7. A Letter was presented from the Baptist Church, lately constituted at Poughkeepsie, requesting admission into this Association; also a Letter from the newly constituted Baptist Church, at New-Rochelle, requesting the same privilege; both were referred to a committee consisting of Brethren Williams, J. Stephens, Ellis, Nelson, and Spencer.

8. A Letter was presented from the Ebenezer Baptist Church, in New-York, again requesting to be admitted into this Association; whereupon the Report of the Committee appointed last year, relative to said Church, was called for and read.

9. The Committee appointed in the case of the Ebenezer Church having reported, that the difficulty between that People and the Church in Fayette-street is not removed; and being assured, by their own publications as well as by other means of information, that the Ebenezer Church holds several doctrines which we deem inconsistent, not only with the doctrines ever held by this Association, but also with the Oracles of God; it was *resolved*, that under existing circumstances the request of said Church cannot be granted.

10. The Circular Letter prepared by Brother Earle was read, and Brethren Staughton, Wyckoff, and Ball, in conjunction with the Author, were appointed a Committee to revise it.

11. The Corresponding Letter written by Brother Nelson was read, and referred to the same Committee, adding the writer.

12. Had the following means of intelligence from Corresponding Associations: From the Philadelphian, a Letter and Minutes, by their Messengers Brother William Staughton, and Brother John P. Peckworth—From the Warwick, Minutes and a Corresponding Letter by their Messenger Brother Sylvain Renolds—From the Warren, a Letter and Minutes by Brother James Woodberry, their Messenger.*

13. The following Brethren were appointed Messengers to Corresponding Associations:—To Philadelphia, Brethren Williams, Sharp, and Wayland—To Warwick, Brethren John Stephens, Daniel Hall, and John Cauldwell—

* Through mistaking the time, Brother Hillyer, Messenger from the Danbury, arrived in the city with their Minutes, a week after the Association adjourned.

To the Danbury, Brethren Finch, Nelson, and Weed—To the Warren, Brethren Parkinson and Nelson.

14. Adjourned 'til 3 o'clock, P. M. Prayer by Brother Wilcox.

Met pursuant to adjournment. Prayer by Brother Earle.

15. Adopted the Circular Letter, with a few amendments.

16. After considerable alteration, adopted the Corresponding Letter.

17. The Committee appointed on the expediency of receiving the Poughkeepsie and New-Rochelle Churches having reported favorably; on motion, it was unanimously *resolved*, that they be received; in token whereof, the Moderator gave their respective Messengers the right hand of fellowship.

QUERIES.

18. From the First Church, New-York: *First*, "Can a Church receive as a Member a person who has been baptized by a man not ordained according to the order of the Baptist Churches?" *Second*, "How should a Church act when a person from another Church, not in fellowship with her, and being denied a letter of dismissal, applies to be received as a Member?"

Answer. It is the opinion of this Association, that in either of the above cases, which are not likely often to occur, it is the privilege of every Church to act discretionary.

19. From Lyon's Farms: *First*, "Can a person holding slaves be a suitable person for Church Membership?" Answer. In the opinion of this Association the practice of slave-holding ought to be discountenanced as much as possible. *Second*, "Is it proper, or expedient, to admit a Free Mason, though apparently a believer, into a Church?" Answer. From the best information they can collect, it is the opinion of this Association, that no person continuing to associate with Free Masons ought to be considered as a proper subject for Church Fellowship.

20. Brethren Williams, Parkinson, and Wyckoff, were appointed to prepare our Circular, and Brother Wayland our Corresponding Letter for next year.

21. Brother Earle to preach the Introductory Sermon—in case of failure, Brother Runyan.

22. Brethren Parkinson and Earle appointed to superintend the Printing of the Minutes.

23. Our next Session to be held in the Meeting-House of the First Church, New-York, on the last Wednesday but one in May next.—Public worship to begin at 3 o'clock, P. M.

24. Adjourned.—The concluding prayer by Brother Nelson.

[Sermon in the evening by Brother Peckworth, from Eph. 1, 13, 14. Sealed &c. &c.]

CIRCULAR LETTER.

The ELDERS and MESSENGERS of the New-York Baptist Association, to the several CHURCHES in their connection, Greeting :

BELOVED BRETHREN,

We rejoice, at the close of our annual meeting, in having reason to say, that the season has been comfortable and refreshing. Pleasing accounts of the effusion of the divine spirit have been received from some of our Churches ; from others, of the continuance of love and unity. Though the ways and truths of God are evil spoken of in many places, yet Zion has no reason to say—“ my Lord hath forsaken me, and my God hath forgotten me.” The Church of God receives gracious tokens of her Redeemer’s love. The spiritual comforts of his dear children, and the triumphs of his adorable grace in the conversion of sinners prove, that “ she is engraven upon the palms of his hands.”

At our last Association, we addressed you on the subject of brotherly love, a new commandment indeed, enforced by the consideration of our Re-

deemer’s mighty love to us. On the present occasion we wish to call your attention to some Gospel duties, which you, as Churches of Christ, are bound to observe, and which are calculated to preserve and promote the exercise of this heavenly temper.

Important is the injunction of Jesus, recorded in the 18th chapter of Matthew : “ Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone,” &c. This most plainly prohibits the discovery of the private trespasses of a Christian Brother, without taking the necessary steps of Gospel labour, commanded by our Lord. “ Go tell him his fault ;” not go tell it to his brethren, much less to a censorious world. The neglect of this duty has produced much evil in the Church of God. Fathers in Christ ought earnestly and repeatedly to

inculcate this precept of Zion's King upon all who profess his name, especially upon young Christians, by whom it is often inadvertently violated. It is indeed frequently difficult to reprove those whom we love, and whom, perhaps, we consider as our superiors in knowledge and piety; but it is a very necessary and profitable duty. Our great concern should be, that we perform it in the temper of our meek and humble master. A Christian Church will consider it as their duty and privilege, if they know what duty and privilege mean, to enforce this command upon all her members, in the way pointed out in the Gospel.

As private admonition, so public reproof and censure, are to be used for the honour, peace, and edification of a Christian Society. Not only gross violations of duty, but every disorder calls for admonition. A connivance at small irregularities prepares the way for the commission of great ones. When a Church, influenced by the wealth, abilities, office, high temper, or peevishness, of any of her members, shall neglect to warn the unruly; or, from fear of trials and difficulties, shall daub with untempered mortar, she may be assured, that she is ripening for divine chastisements. On such an occasion, "Repent and do thy first works" is a suitable exhortation, enforced by a motive which ought to make an apostatizing Church tremble; or, "I will remove thy candlestick out of its place." The

privileges of the Church are precious to a believer in Jesus; but these privileges become burdens, when fellowship is not maintained; or, in other words, when the members of a Church do not meet in one place with one accord.—Fellowship, upon a Gospel footing, cannot exist without a regular discipline, tenderly and faithfully exercised. Those disorders, disreputable to the Christian name, which have existed, might in general, through a divine blessing, have been prevented, had this been attended to. The materials for such an awful explosion, are generally a long time preparing. But if such disorders never take place, the neglect of discipline is sure to produce a state of coldness and insensibility in religion; or a disposition to be contented with the form of religion without the power. This Laodicean condition is the more to be dreaded, as it is so often disguised with the specious names of peace and order.

Nothing tends more effectually to destroy the peace of a Church, and of course, to lessen brethren in the esteem of each other, than that worldly maxim, "That the essential concerns of fellowship are to be determined by a mere majority of voices." This is a part of the image of the beast. Every ordinance of the Christian Church is designed to exhibit its unity and fellowship. In the institution of the Lord's Supper, especially, we profess our love to one another as brethren. If persons

are received into a Church to which we belong, whom we consider as unbelievers ; or, if persons are held members of such a Church, whose lives are repugnant to the precepts of Christianity, though in both cases they are supported by a majority, how can our love be without dissimulation ? How do we keep the unity of the spirit ? How do we have fellowship one with another ? How can we, without the vilest hypocrisy, say of this man or that woman, he is our brother, or she is our sister, in our most solemn religious acts, while in reality, we believe them to be enemies to God, and the children of his wrath. It is trifling in any to say, "that according to this rule, the business of a Church can never be finished." The experience of some Churches prove the contrary. If the majority of a religious society be right in their opinion ; or, if they are not guided by prejudice (which is not always the case) in any particular business, objectors will oppose, either from weakness or from wickedness :— In the first case, it will be the duty of the majority to instruct them ; in the last to discipline them. Ye Churches of Christ cheerfully take up the cross. Let the world see, that the religion of Jesus is the friend of peace only, as it is the friend of truth—that it stands in no need of any other support, than the powerful word of God, operating in the hearts and directing the practices of the saints.

The Church is God's house, built upon the Lord Jesus as its foundation,

and composed of lively stones, all of whom are necessary in their place, to form a spiritual building strong and beautiful. The Church is the body of Christ consisting of many members, having different offices, all necessary, "so that the eye cannot say unto the hand, I have no need of thee ; nor again, the head to the feet, I have no need of you." From this view of a Christian Church, it appears, that every member has his place assigned him, which it concerns him to know, that he may fulfil its duties, and thereby contribute towards the peace and prosperity of the whole society. When all the servants of the Lord stand waiting to do his will—when a spirit of sympathy pervades the body of the Church, so that the trials and the victories, the sorrows and the joys, of every member are felt by all—When the love of Jesus cements "brother to brother, saint to saint—When our pride and envy are overpowered by our affection to Zion—When we, in honour, prefer one another, and have no other desire but that the name of Christ may be glorified, then and only then, do we love as brethren. On the contrary, when men, discontented with their lot, are striving to obtain situations in the Church, for which they are not qualified—When they, who have yet to learn the first principles of the oracles of God, set themselves up to be teachers of others—When the persons of men, instead of the truths of God, are held in admiration, and one is crying, I am of Paul, and another, I am of Apol-

los—When the professors of religion leave their places in the house of God, and repair to the tents of error, where the doctrines and children of grace are derided, then is the order of God's temple neglected; then is there a schism in the body.

Dear Brethren,

We earnestly exhort you to be faithful to each other. The prosperity of a Church lies not in an exemption from trials; but in faith to overcome them: not in a freedom from persecution; but in the possession of peace in Jesus. The way of duty often lies up the hill, Difficulty. To expect constant sunshine and calm weather in religion, is as great folly as to look for them in the natural world. Instead, therefore, of deliberating, as too many do, on the expediency of carrying the laws of Christ into effect—Instead of being influenced by the opinions, frowns or smiles of earth, let us resolutely, and with a humble reliance upon Jehovah, obey the sacred voice of truth. Let us remember what a covenant, God has said, "I will never leave you, nor forsake you," and let us cry, without consulting the dic-

tates of carnal reason, "the Lord is our helper, and we will not fear what man can do unto us." The cause, beloved brethren, in which you are engaged, is the cause of God; that cause in which your Saviour bled: let it be ever precious in your eyes. Count not your lives dear unto you, that you may finish your course with joy. Though perilous times come, and some depart from the profession of the Gospel—Though private afflictions and public calamities overtake you—Though while endeavouring to build up the walls of Zion, your labours are mingled with tears; and, while employing your efforts to cleanse the sanctuary of God, your enemies laugh you to scorn, and carnal professors cast out your names as evil, yet fear not! Be faithful unto death!

Now brethren, we commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

RUENE RUNYAN, Moderator.
FRANCIS WAYLAND, Clerk.

CORRESPONDING LETTER

The New-York Baptist Association, convened in the city of New-York, May 18 and 19, 1808, to the Corresponding Associations, sendeth Christian Salutation.

DEAR BRETHREN,

To maintain a correspondence at once so pleasing and useful, and so happily calculated to promote the divine glory in the world, we hope nothing in our