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Baptists . New York . New York Association, 1814.

Minutes . . . at Sampton, New Jersey,

May 11th, 1814.

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NRAB copy.

MINUTES

OF THE NEW-YORK BAPTIST ASSOCIATION,

HELD IN THE BAPTIST MEETING-HOUSE
AT SAMPTOWN, NEW-JERSEY,

May 11th, 1814.

WEDNESDAY, MAY 11th.

1. Met at 2 o'clock, P.M. The introductory Sermon was delivered by Brother M'LAUGHLIN, from Psalm 68th, 18th. "Thou hast ascended on high, thou hast led captivity captive; thou hast received gifts for men." &c.

2. After sermon, business was opened with prayer by Brother JACOB F. RANDOLPH.

3. Brother JAMES WILCOX was chosen moderator, and Brother ROSEWELL GRAVES, clerk.

4. Messengers from sister associations and brethren in the ministry were invited to take seats with us.

5. Letters from the several churches were read.

N. B. The names of ordained ministers are in CAPITALS; licentiates in *Italics*; an * denotes no settled minister; from the churches marked thus † we received no intelligence.

| Churches. | Messengers. | Baptized. | Received by letter. | Dismissed by letter. | Restored. | Excluded. | Deceased. | Total number. | Time of Constitution. |
|----------------|--|-----------|---------------------|----------------------|-----------|-----------|-----------|---------------|-----------------------|
| Piscataway, | JAS. M'LAUGHLIN, <i>Jacob Sutton,</i> Peter Runyan, John F. Randolph, Hezekiah Smith, Asher Stille, Alexander Dunn, George Drake, | 2 | | | | | 5 | 142 | 1689 |
| | THOMAS BROWN, Dugall Ayres, Aaron Bull, Isaac Manning, John B. Osborn, Benjamin Little, | 5 | | 1 | | 3 | 2 | 103 | 1747 |
| Scotch Plains, | | | | | | | | | |
| | | 7 | | 1 | | 3 | 7 | 245 | |

| Churches. | Messengers. | Baptized. | Received by letter. | Dismissed by letter. | Restored. | Excluded. | Deceased. | Total number. | Time of Constitution. |
|--|---|-----------|------------------------|-------------------------|-----------|-----------|-----------|------------------|--------------------------|
| | <i>Brought forward.</i> | 7 | 0 | 1 | 0 | 3 | 7 | 245 | |
| King Street, Oyster Bay, Morris Town, | † † SAMUEL TROTT, Thomas Osborne, Wm. PARKINSON, John Bedient, James Duffie, Rosewell Graves, Samuel F. Randolph, John Tiebout, James Hall, | 2 | | 1 | | | 1 | 33 | 1747 1748 1752 |
| 1st New- York, | * Moore Compton, Andrew Smalley, JAMES WILCOX Elisha Crane, DANIEL HALL Benjamin Jones, Francis Secor, | 13 | 5 | 3 | 1 | 4 | 7 | 490 | 1762 |
| Mount Bethel, | * Henry Cruiser, Charles Drake, | | | | 5 | | 1 | 118 | 1767 |
| Lycas Farm, Bethel New- York, | MOSES EDWARDS, Abner Ball, E. Philips J. F. RANDOLPH, R. F. RANDOLPH, Joseph F. Randolph, James Martin, Samuel Drake, | 6 | 5 | 2 | | 5 | 2 | 103 | 1767 |
| Staten Island, | Henry Cruiser, Charles Drake, | | | | 1 | | 1 | 40 | 1786 |
| North- field, | MOSES EDWARDS, Abner Ball, E. Philips J. F. RANDOLPH, R. F. RANDOLPH, Joseph F. Randolph, James Martin, Samuel Drake, | 2 | 1 | 1 | | | | 85 | 1786 |
| Samptown | J. F. RANDOLPH, R. F. RANDOLPH, Joseph F. Randolph, James Martin, Samuel Drake, Ruene Runyan, Benjamin Manning, Daniel F. Randolph, Benjamin Laing, James Compton, William Lupardus, Morris Frazee, * | | | | | | 3 | 91 | 1792 |
| Middle- town, | James Blauvelt, Edward Salyer, | 18 | | | | 1 | 2 | 60 | 1798 |
| Newark, | Isaac Poiner, Uriah Burge, | 6 | 5 | 1 | 1 | 4 | 1 | 70 | 1801 |
| | | 54 | 25 | 15 | 2 | 19 | 24 | 1624 | |

| Churches. | Messengers. | Baptized. | Received by letter. | Dismissed by letter. | Restored. | Excluded. | Deceased. | Total number. | Time of Constitution |
|------------------------------------|---|-----------|------------------------|-------------------------|-----------|-----------|-----------|------------------|-------------------------|
| | <i>Brought forward.</i> | 54 | 25 | 15 | 2 | 19 | 24 | 1614 | |
| Randolph, | † | | | | | | | 24 | 1802 |
| South River, | { AUG. ELLIOT, Samuel Pipney, | 1 | | | 1 | | 2 | 53 | 1805 |
| New Ro- chelle, | { DRAKE WILSON, James Flndro, Laban Russel, | | | | | | | 40 | 1807 |
| North Baptist | { COR's. P. WYCKOFF, ALEX. HASTINGS, | 3 | 1 | | 4 | 2 | | 32 | 1809 |
| New- York, | { Andrew Zimmerman, | | | | | | | 19 | 1809 |
| Southold, | { Letter, I. W. GRIFFITHS, | 2 | | | 1 | | | 27 | 1809 |
| Newtown, | { Abraham G. Reins' n, Peter Remsen, | 2 | | | | | | | |
| Coram, | { Letter, | | | | | | | 37 | 1810 |
| Jefferson Village, | { I. GILDERSLEEVE, | 3 | | | | | | 21 | 1810 |
| Abyssia- ian, | { * Richard Dean, John Jones, James Prior, | 2 | 1 | 1 | | 7 | 1 | 63 | 1809 |
| Niagara, | † | | | | | | | 22 | 1808 |
| Hudson, | † | | | | | | | 36 | 1810 |
| Byram, | † | | | | | | | 29 | 1810 |
| Masoni- cus, | { Letter, | 10 | | | | | | 22 | 1812 |
| First Church Frank- ford. | { † | | | | | | | 12 | 1813 |
| | | 76 | 13 | 22 | 2 | 29 | 24 | 1970 | |

6. Adjourned to meet to-morrow morning at 9 o'clock.
Prayer by Brother Thomas Brown.

THURSDAY, MAY 12.

7. Met pursuant to adjournment. Brother Parkinson prayed.

8. Received communications from the following Associations, viz :
WARWICK, minutes by their messenger, Brother Teasdale.

PHILADELPHIA, minutes, and a letter from their messengers, Brethren ROGERS and HOLCOMBE.

9. Resolved, that the letter from Brethren ROGERS and HOLCOMBE be printed, and annexed to these minutes.

10. Appointed Brethren James M'Laughlin, J. F. Randolph, Samuel Trott, Thomas Brown and James Hall, a committee to examine the minutes of Sister Associations, and report whether they contained any thing that required our attention.

11. The Corresponding Letter, written by Brother Wilcox, was read.

12. The committee to whom was referred the minutes of Sister Associations, reported, that they had not found any thing on the minutes of corresponding associations that required our particular notice. A member of the committee, however, stated that he had observed on the minutes of the Cayuga association, a charge against a member of this body, which, in his opinion, ought to receive the attention of, and a reply from this association. The minute alluded to was read: "Having seen a publication by Mr. Parkinson, of New-York, in which the character and standing of Elder David Irish is implicated; we do hereby certify that the representation of Mr. Parkinson is a vile calumny, without the least foundation in truth."

13. The same committee were requested to withdraw and report their opinion respecting the aforesaid article in the Cayuga association minutes—the which they did as follows:—

The committee having seen and examined the statement made by Elder Wm. Parkinson in his *Narrative of facts* respecting Mr. David Irish, are of opinion, that there was sufficient evidence to justify the statement therein made, it being a mere history of the conduct of Mr. Irish, while in the city of New-York, and of what had been reported concerning him in the vicinity in which he lives, and only intended to show, that if such reports concerning him were false—other persons might also be unjustly accused.

The association on hearing the evidence,

Resolved. That the article in the minutes of the Cayuga association, respecting Elder William Parkinson, is altogether unprovoked and unmerited, and therefore meets the decided disapprobation of this body.

14. The following supplies were granted to destitute churches the ensuing year:—

To the MIDDLETOWN church—Brother Robert Randolph, the 3d Lord's day in June and September.

Brother Parkinson, the 2d in July.

Brother Griffiths, the 3d in August.

Brother Seger, the 1st in every month.

Brother Hastings, 2d in September.

Brother Wilcox, the 2d in October.

Brother Jacob F. Randolph, the 4th in September, and

Brother Elliot the 3d in October.

The ABYSSINIAN church to be supplied the same as last year.

15. Messengers were appointed to the following associations.

Philadelphia, brethren Seger and Sutton.

Warwick, brethren Parkinson and Sutton.

New Jersey, brethren M'Laughlin, Griffiths and Brown.

Danbury, brother Hastings.

* Stonington.

• Warren.

• No messengers appointed on account of the obstructed water communication.

16. Brethren M'Laughlin, Parkinson, Brown, Griffiths, Hastings and Graves, were appointed a committee, to examine the corresponding letter written by brother Wilcox—to prepare a circular letter (provided the circular to have been written by brother Jenks should not be received in time) and to superintend the printing of the minutes.

17. Brother Trott, appointed to prepare the *circular*—and brother Brown the *corresponding* letter for the next year.

18. Brother Wilcox to preach the introductory sermon—and in case of failure, brother Parkinson.

19. The next meeting of this association to be held in the meeting house of the First Church, New-York, on the 2d Wednesday in May next, at 2 o'clock, P. M.

20. It was proposed that it be recommended to the several churches composing this association to set apart the first Thursday in August, November, February, and May next, for special prayer and supplication to a throne of grace, that the Lord would add his blessing to the ministration of the word, and revive his work among us; and that 2 o'clock P. M. be the time of meeting on each of the aforementioned days.

21. At 5 o'clock this afternoon, Brother Parkinson to preach in this place, Brother Teasdale at the Seventh day Baptist Meeting house, and Brother Hastings at the Academy at Plainfield.

Adjourned. Prayer by the Moderator.

Letter from the Messengers of the Philadelphia Association.

“ PHILADELPHIA, April 18, 1814.

“ *Beloved Brethren of the New-York Association.*

“In the course of Divine Providence, unanticipated circumstances will, much to our mutual sorrow, prevent our attending your venerable association on the 2d. Wednesday in May next, agreeably to our cordial wishes, and the appointment of the Philadelphia Association in October last. We shall, as much as you possibly can, regret our absence from a deliberative religious body we so highly esteem. Had your meeting have been fixed for the fourth Wednesday in May, instead of the second, we should, by divine permission, have both of us been with you; but the proposed delegation from various Baptist societies for foreign missions, to be held in this city on the 3d. Wednesday in May, imperiously dictates to us the propriety, as well as the necessity, of being in Philadelphia, on the arrival of our distant brethren, to make arrangements for their reception, several of whom are expected to arrive early in the month, for the digestion of such preparatory plans as will give facility to the general representation when assembled.

“A fraternal sympathy for your respectable convention, in virtue of those recent trials which you have been called upon to endure, and the noble stand you have made, and continue to make for the scriptural independency of individual Church Government, powerfully thereby acknowledging JESUS CHRIST in his *Kingly authority*, has produced within us a desire of thus addressing you. lest any

undue surmises might be entertained to your disadvantage, by reason of our involuntary absence.

“In spirit, we trust, we shall be with you.” We leave you at liberty either to enter this letter in full on your minutes, or to detail our reasons for non-attendance, as to you may seem proper.

“That JEHOVAH of HOSTS may be with, and abundantly bless your associated interview for his own glory, and the prosperity of our beloved Zion, is, brethren in the LORD, the fervent supplication of yours in a precious Redeemer.

New-York
Baptist Association. }

“WILLIAM ROGERS,”
“HENRY HOLCOMBE.”

CIRCULAR LETTER.

The New-York Baptist Association, met at Samptown, New-Jersey, on the 11th and 12th days of May, 1814.

TO THE CHURCHES COMPOSING THE SAME,
SEND CHRISTIAN SALUTATION.

Beloved in the Lord,

At our last annual convention, we appointed, as usual, a brother to prepare a circular letter to you for this year: that brother, by some providence unknown to us, has been prevented from meeting with us at the present session, and if he forwarded a letter, it has not arrived; consequently you are addressed in this imperfect substitute, hastily drawn up, according to the resolution in the 16th article of our minutes. For this letter no subject was designated; and as none occurs to mind which appears more likely to be useful, it is thought expedient to improve, in this way, our recommendation of quarterly prayer-meetings, to be observed by the churches. See minute 20th.

The recommendation of such meetings arose, principally, from your letters to us, by which it appears that most of you, though enjoying peace among yourselves, are, at present, low in the exercise of grace, formal in the duties of religion, and barren as to the increase of members. Now thus circumstanced, to whom should we look, either as churches or as individuals, but to the God of all grace and consolation? And, as our dependant state, in common, dictates a life of prayer, so our present circumstances seem to call for a more than ordinary wrestling with God in this most solemn duty;—yes, the present commotions of the world at large, the uncertainty which yet covers the course and issue of our own public affairs, and especially the great declension of vital and practical godliness in general, and within our bounds in particular, admonish us to cry mightily to our offended and departing God, to return and have mercy upon us. These subjects, brethren, we are persuaded occur to your minds in your private and family addresses to the throne of mercy, as also in those which you offer when assembled for public worship; nevertheless, considering and lamenting our proneness to formality in all our usual devotions, the observance of special prayer meetings is recommended, under the impression, that possibly, it might be a means which God would own for deepening in us the sense of our deplorable circumstances, and so of exciting us to a more than or-

dinary fervency in prayer; and were we thus excited, we should have reason to expect the blessings sought; "Ye shall seek me, saith the Lord, and find me, when ye shall search for me with all your heart." Jer. 29. 13. That anciently, the people of God, when under special declensions and trials used similar means, is, we think, apparent; see Ezra 8, 21—23; Psal. 22. 4, 5; Jer. 14. 2—7; Acts i. 14; and Philip. 4. 6; and several of our sister associations have gone before us in the imitation of their worthy example. It is hoped, brethren, that you will at least consider our recommendation, here enlarged upon, as an evidence, that we do, in some measure, sympathize with you in your languishing condition, and that we are desirous, as an advisory counsel, to promote our mutual animation and prosperity in the divine life.

By observing the meetings recommended, you will, as churches, declare your sense of present barrenness, your desire that it were with you as in months past, and your conviction of entire dependence upon Divine favour and influence for the desired change. Should you concur with us in opinion, would it not be expedient for each church, at their next meeting for business, to resolve accordingly? Having so resolved, the brethren and sisters would, probably, feel the matter more upon their minds in secret prayer; and under the prospect of such a meeting, they would, it is hoped, have impressions somewhat answerable to the object contemplated.

When the members of a church shall have met on such a special occasion, will not their mutual act, and even their countenances, declare to each other, that they feel and lament their common declension and unfruitfulness in the ways and service of the Lord? And if so, while the members of one church take a view of each other, how much more so when they consider that their dear brethren and sisters of about 30 other churches, are assembled at the same hour—for the same purpose, and under the same impressions. Must not the association of ideas, inseparable from gracious minds, on such an occasion, tend greatly to their humiliation, solemnization and fervency in prayer; and will not the consideration, that fervent prayer, in the prevailing name of the great Mediator, is ascending from so many assembled churches of God at the same time, greatly serve to encourage our hope, that "the time, the set time to favour" us, is near at hand.

Should obstacles appear in the way of assembling on those occasions, let each, by way of self-examination ask, Have I not often spent as much time unprofitably? Have I not, even since a professor, sometimes neglected the house of God, for the sake of attending to worldly concerns? And can I not now, in return, make an effort to attend the house of God, though it must be at the expense of neglecting some concerns of the world? Would I not neglect my ordinary employment, for the sake of attending on extraordinary means of acquiring temporal good? Why not do as much, at least, for the sake of waiting upon God on this extraordinary occasion, in hope of obtaining for myself and others, in answer to prayer, those riches, which are infinitely more valuable and durable?

We remain yours

In the faith and fellowship of the Gospel.

JAMES WILCOX—Moderator.

ROSEWELL GRAVES—Clerk.

CORRESPONDING LETTER.

The New-York Baptist Association, assembled at the Baptist Meeting House, at Samptown, New Jersey, on the 11th & 12th days of May, 1814,

TO CORRESPONDING ASSOCIATIONS;
SEND CHRISTIAN SALUTATION.

Beloved brethren,

How great a blessing to fallen man is **DIVINE REVELATION!** Without this, how dark and dismal would be our condition in the present life! Ignorant of God and of his method of salvation, we must necessarily be either slaves to some vain superstition, or emphatically "without hope in the world." What obligations, then, are we under to give thanks for the **HOLY SCRIPTURES!** Through these, we have received whatever correct knowledge we possess of God or of ourselves; of the church or of the gospel ministry; and upon these, rest all our hopes of grace on earth and of glory in Heaven.

In the Scriptures, God is revealed to us in his infinite perfections and unalterable decrees, as "declaring the end from the beginning," and as "working all things after the counsel of his own will." Herein, we are informed, not only that man who was made upright and after the image of his creator, is fallen by transgression, become totally depraved, averse from all good, and determined on that course which tends to his own everlasting ruin? but also, that God, as an expression of his own sovereign love and mercy, hath been pleased to provide for the salvation of a people out of all the consequences of the fall, to the praise of the glory of his grace; and that this provision is made in his beloved Son **CHRIST JESUS**, with whom, for this purpose, he entered into "an everlasting covenant, ordered in all things and sure," and in whom he hath "blessed us with all spiritual blessings, according as he hath chosen us in him before the foundation of the world." See 2 Sam. 23. 5. Is. 42. 6. & Eph. 1. 3—7. In contemplating this wondrous subject, we must, however, always keep in view the connexion between the end and the means; for God hath not only chosen us unto salvation, but also "to sanctification of the Spirit and belief of the truth." 2 Thess. 2, 13; and we are, as new creatures, not only **HIS** workmanship created in Christ Jesus," but we are so, "unto good works which God had before ordained that we should walk in them." Eph. 2. 10.

The church, according to the scriptures, may be viewed under the similitude of a family, wherein every member has his particular duties assigned him, and which he is bound faithfully to observe, without preferring one before another. If then, as professors, we have little solicitude to know our duties, or, knowing them, are careless or partial in the performance of them, we have just cause to fear that "we have not yet passed from death to life," and consequently, that hitherto, we have no evidence that we belong to the election of grace. Holiness here and happiness hereafter, are inseparable. "Without holiness no man shall see the Lord."

The gospel ministry, as set forth in the Scriptures, while it is con-

sidered as the most honourable work, in the vineyard of the Lord, may justly be viewed as requiring the most arduous labour and anxious vigilance, and as rendering the man who is employed in it subject to the highest and most awful responsibility. He must be conscious that he is bound to "declare the whole counsel of God, whether sinners will hear or whether they will forbear:"—that he must soon give an account to the chief Shepherd, and that his reward will follow. Impressed with these considerations, he endeavours both in season, and out of season, to dispense the word of life; to reprove, rebuke, and exhort with all long-suffering and doctrine. Having enemies to encounter, he buckles on the christian armour: courage becomes a soldier, and animated by the soldier's example, he takes the field and encounters the foe "as a good soldier of Jesus Christ." The soldier enters the list of combatants, submits to the hardships of war, and faces the instruments of death, all with no higher motive than a temporary good, or a momentary fame; and shall not the soldier of Jesus, armed with heavenly weapons, assured of certain victory and elated with the prospect of eternal glory, be, at least, equally zealous, and equally willing to endure hardness? To this should be added, such considerations, as the following: the eternal salvation of one soul is of more importance than the temporal salvation of a whole nation—yea, of the whole world; "by the foolishness of preaching, God is pleased to save them that believe." Gospel ministers will see those whom they shall have been instrumental in calling, as their "joy and crown of rejoicing in the day of the Lord Jesus;" and, withal, the blessed hour is fast approaching, when the great captain of our salvation will say to each of his faithful servants, *enter thou into the joys of thy Lord.*

These, with the christian minister, are weighty considerations, and raise, alternately, his hopes and fears.

The very eventful period in which God has cast our lot, should in all, and does in some, both ministers and private professors, operate as an excitement to zeal and activity. The devil appears to have great wrath, because he knoweth that he hath but a short time. The evil passions of men have seldom, if ever, had a more extensive or a more baneful influence, than at present. Wars and rumours of wars indicate that the LORD is on his way. He is to be known by the judgments that he executeth. Soon, very soon will the cry be heard, *Babylon the great is fallen, is fallen*; and then shall *the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.*

Our messengers and minutes will inform you of the state of the several churches composing this body, And now, dear brethren, soliciting a continuance of your correspondence and an interest in your prayers, we conclude.—Farewell: be perfect; be of good comfort; be of one mind; live in peace, and the God of peace shall be with you.

JAMES WILCOX—Moderator
ROSEWELL GRAVES—Clerk