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Baptists. New York. New-York Association, 1816.
Minutes of the ... Held in the Baptist Meeting
House in New-Brunswick, New-Jersey, May 29th
and 30th, 1816.

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MINUTES
OF THE
NEW-YORK BAPTIST ASSOCIATION,

HELD IN THE BAPTIST MEETING HOUSE IN

NEW-BRUNSWICK, NEW-JERSEY,

May 29th and 30th, 1816.

PRINTED BY

D. FITZ RANDOLPH,

NEW-BRUNSWICK, N. J.

WEDNESDAY, MAY 29, 1816.

1. MET at 3 o'clock, P. M. for worship. Brother PARKINSON delivered the introductory Sermon from Lam. i. 4.—*The ways of Zion do mourn, because none come to her solemn feasts: all her gates are desolate: her priests sigh, her virgins are afflicted, and she is in bitterness.*

2. The business of the Association was opened by prayer by Brother PARKINSON.

3. Brother JACOB F. RANDOLPH was chosen Moderator, and Brother DAVID JONES Clerk.

4. Ministering brethren occasionally present with us were affectionately invited to a seat.

5. Letters from the churches were read.

N. B. The names of ordained ministers are in SMALL CAPITALS; licentiates in *Italics*, a — denotes no settled minister; from churches marked thus † we received no intelligence; ministers distinguished by * were not present; those churches from whom no intelligence was received stand as to their total numbers, &c. as they were last year.

CHURCHES.	MESSENGERS.	Baptized.	Received by Letter.	Restored.	Dismissed by letter.	Excluded.	Deceased.	Total.	Constituted.
<i>Piscataway.</i>	JAMES M'LAUGHLIN, Asa Runyan, Hezekiah Smith, Squire Martin, Abraham Potts, Asher Stelle, Peter Runyan, Peter Runyan, jun. Samuel Stelle, George Drake,	4						143	1639
<i>Scotch Plains.</i>	THOMAS BROWN, John Osborn, Aaron Ball, Isaac Manning, Aaron Ball, jun.	10						116	1747
<i>King Street.</i>	†							62	1744
<i>Oyster Bay.</i>	†MARMADUKE EARLE.							104	1748
<i>Morris Town.</i>	Thomas Osborn, WILLIAM PARKINSON, John Seger,	14	7		1	3	4	30	1752
<i>First New York.</i>	John Bedient, James Duffie, John Moore, Samuel F. Randolph, William Mason.								
<i>Mount Bethel.</i>	AUGUSTIN ELLIOT, Oliver Stelle. Moses Compton.	5	2	1		5		119	1767
<i>Lyons Farms.</i>	JAMES WILLCOX.							27	1769
<i>Bethel N York.</i>	†DANIEL HALL.							104	1769
<i>Staten Island.</i>	ROBT. F. RANDOLPH, Hendrick Cruiser, Charles Drake.		1					41	1786
<i>Samp-town.</i>	Samuel Drake, Benjamin Manning, Rune Runyan, Martin Runyan, James I. Compton, James Martin, David Laforge.	1					2	93	1792
		34	10	1	10	8	7	1342	

CHURCHES.	MESSENGRS.	Baptized.	Received by Letter.	Restored.	Dismissed by Letter.	Excluded.	Deceased.	Total.	Constituted.
	BROUGHT FORWARD,	34	10	1	10	3	7	1343	
North Field.	John Watson, Abner Ball.		8		5	2	2	92	1786
Middle Town.	*JOS. W. GRIFFITHS, Abraham Cooper, Calvin Howard.	6	5	1		1		69	1793
Newark.	DAVID JONES, John Ransley.	2	44	1	3	1	1	82	1801
Randolph.	†							24	1802
South River.	Samuel Pitney, Jacob Stults, Peter Obert.	3			1	1	1	56	1805
New Rochelle.	DRAKE WILSON, James Planderow, Nathan Stillwell, Laban Russel.				2			41	1808
North Church N. Y.	CORNEL P. WYCKOFF.						1	32	1809
Southhold, †								19	1809
Newtown.	Peter Remsen, Abraham Remsen.							27	1809
Corum, Jefferson's Village	*J. GILDERSLEVE.							37	1810
Abyssinian, N. Y.	Richard Dean.	5	4	1	3	9	1	74	1808
Niagara;	See fourteenth minute.								
Hudson,	*JAMES G. OGILVIE, William Foster.	12	2		3		1	46	1810
Byram, †								29	1810
Masonicus, †								22	1810
First Frankford,	† WILLIAM HOUSE.							13	1816
		62	31	4	27	17	14	2029	

6. Brethren, the Moderator, Parkinson, and Jones were appointed a committee to arrange business for to-morrow.
Adjourned to 9 o'clock to-morrow morning.

THURSDAY, MAY 30.

This day met pursuant to adjournment.

Brother ELLIOT prayed.

7. Received communications from corresponding associations.

Philadelphia, letter and minutes. *New-Jersey*, messengers, brethren Wilson, Smalley, and Hastings. *Hartford*. *Shaftsbury*. *Warwick*, letter and minutes—messenger, brother Lathrop. *Warren*, letter and minutes.

Minutes of the following Associations were presented us by brother Rice:—*Whitewater*, *Roanoke*, *Baltimore*, and of the *General Meeting of Correspondence*. He also stated that during the year past he had visited several associations to the west and south, and gave a sketch of the state of religion in those parts. The substance of what he communicated, and also a Circular from the Corresponding Secretary to the Baptist Board of Foreign Missions addressed to this body, will be found in an Appendix to these Minutes.

8. Appointed brethren Wilcox, Robert F. Randolph, and Duffie a committee to examine the minutes of corresponding Associations.

9. The Circular Letter, prepared by brother Jones, and the Corresponding Letter, prepared by brother Griffiths, were produced and read, and brethren M'Laughlin, Parkinson, and Bedient, together with the writer of the Circular, (brother Griffiths, the writer of the Corresponding letter, being absent) were appointed a committee, to whom the letters were referred.

10. The Committee appointed to examine the minutes of sister Associations, reported, that they found nothing requiring the attention of this body except the notice of certain impostors who are travelling about in the character of preachers of the gospel. Two are mentioned in the minutes of the Sturbridge Association, John Johnson and Joshua Young, and one is mentioned in the Shaftsbury minutes by the name of Joseph Smith. The churches are cautioned to beware of the above named persons.

11. The following brethren agreed to be our messengers to sister Associations :

Philadelphia, brethren M'Laughlin and Smith ; *New-Jersey*, brethren Parkinson, M'Laughlin, Brown, and Duffie ; *Stonnington*, brethren Wilson and Dean ; *Warwick*, brethren Wilson, Parkinson, and Moore.

12. Brother Parkinson to prepare the Circular, and brother Wyckoff the Corresponding Letter for the next year.

13. Appointed brother Jones to preach the introductory Sermon, and in case of failure, brother Wyckoff.

14. Whereas the church at Hudson has applied for a dismission, to join another, a more convenient Association :

Resolved, That said church is at liberty to unite with any Association of the same faith and order.

15. A letter from our venerable brother Elkana Holmes, was reported by brother Parkinson, giving the painful intelligence that

the church at Niagara, owing to their dispersion during the war, and other circumstances, is dissolved.

Brethren Parkinson, Bedient, and Duffie were appointed a committee to write to brother Holmes a friendly letter.

16. Whereas, from several churches belonging to this Association we have received no intelligence for three years past—

Resolved on the following means of inquiry respecting them, viz: That to the King-street, the Oysterbay, the Southhold, and the Coram Churches, each, our Clerk, brother David Jones, write a letter of inquiry; and that brethren Brown and Jones be a committee to visit the Church at Byram and that of Masonicus, and to labor among them respectively, by preaching and conversation, to comfort and encourage them in the way of duty.

Adjourned to three o'clock this afternoon.

Brother Smalley prayed.

Three o'clock, P. M.

Met agreeably to adjournment. Brother Watson prayed.

17. The committee to whom were referred the Circular and Corresponding Letter, reported a few alterations, chiefly verbal, and on motion *Resolved*, That the second reading of them be dispensed with, and that the Clerk is authorized to make the few alterations agreed on by your committee.

18. Whereas, a concert of prayer has been established many years ago, and is now very extensively observed by societies and individuals in every quarter of the world, this Association recommend to the Churches to unite in said concert, and on the first Monday evening in every month to pray particularly for success of missionary undertakings, and the universal prevalence of the gospel upon earth.

19. Ministering brethren made appointments to supply destitute churches as follow:

Newtown, brother M. Laughlin 2d Lord's day in August; brother Watson 2d in September; brother Seger 1st in October; brother Parkinson 3d in October; brother Robert F. Randolph 2d in November; brother Wyckoff 2d in March. *Washington*, brother Elliot the 3d Lord's day in every month; brother R. F. Randolph 1st in September; brother J. F. Randolph 1st in October. *Samp-town*, brother Seger 4th Lord's day in June; brother Elliot 1st in July; brother Watson 2d in August.

20. The next meeting of this Association to be held in the meeting house of the First Baptist Church, in the city of New-York, on the last Wednesday in May, 1817, at 2 o'clock P. M.

21. On motion *Resolved*, That it is expedient to establish an Association Fund, out of which shall be defrayed the printing of the minutes: and it is requested that the Churches send, by their Messengers, their contributions to said Fund. A Treasurer to be appointed at our next meeting.

22. Agreed that our Minutes be printed in New-Brunswick, and that brethren Asa Runyon and Hezekiah Smith be a committee to superintend their printing and distribution.

Business being finished, the Moderator gave a short address; and brother Lathrop engaged in prayer.

Missionary Sermon this evening by brother Rice; after which a collection was taken up for missionary purposes.



CIRCULAR LETTER.

The Elders and Messengers composing the New-York Association, convened at New-Brunswick, on the 29th and 30th days of May, 1816—

TO THE CHURCHES WHOM THEY REPRESENT—

SEND LOVE IN THE LORD JESUS.

DEAR BRETHREN—

WE SOLICIT your attention this year, to the subject of **CHRISTIAN DILIGENCE**. For this purpose, we would present you with a few thoughts upon the Apostolical injunction:—*Be steadfast, unmoveable, always abounding in the work of the Lord; forasmuch as ye know that your labor is not in vain in the Lord.*

In order to abound in the work of the Lord, it is necessary that we should be *steadfast* in our adherence to the great and fundamental truths of revealed Religion: or what the Apostle calls *The first principles of the Oracles of God*—particularly the great doctrine of the Resurrection: from which the Apostle so forcibly infers, and so affectionately urges the idea of Christian Diligence. Unless a person cordially embrace and firmly believe the principles of the doctrine of Christ we can have no solid ground to calculate on his abounding and persevering in the work of the Lord. Whatever zeal he may discover for a season, yet, as it is not tempered with knowledge nor supported by faith, it will soon spend itself, and indifference, lukewarmness, backsliding, yea, and even apostacy with all their awful consequences may follow. With a view to steadfastness we should frequently contemplate the evidences of Christianity, both external and internal. This, beside contributing to our establishment in the truth, would yield abundance of the most rational and exalted pleasure. Having settled this point, for it is capable of the highest demonstration, we should be careful that all we admit and receive as truth, be found in our Bibles. Let us not be satisfied from the testimony of others, that our notions are scriptural, when we can examine and see for ourselves; for who would drink out of a cistern, when he can have access to a living fountain. If we wish the truth to make its native and full impression on our minds we must draw it from its own incorruptible and living source, the Holy Scriptures. As we view steadfastness in adherence to the truth absolutely necessary in order to abounding in the work of the Lord, we have said thus much concerning the means of attaining it.

That work of the Lord to which we would draw your attention on this occasion, is, **THE PROMULGATION OF THE GLORIOUS GOSPEL OF THE SON OF GOD.** It is not necessary, when we address ourselves to *you*, to take up the paper with arguments to prove that this is a work in which the Lord by his word and his providence calls us to engage: this has been already acknowledged by most of you, in uniting with one or the other of the two Missionary Societies, which, in consequence of the recommendation contained in the sixteenth minute of last year, have been formed within our bounds. All we shall aim at, for the present will be, to offer a few reasons and encouragements for our abounding in this good work.

The first reason we would urge for abounding in this work is, the relation in which we professedly stand to the Lord, that is, as his *servants*, not by compulsion, but of choice. Have we not solemnly and repeatedly given up ourselves to him and devoted ourselves to his service? Do we not by our profession say that we are not our own? Should we not therefore abound in his work? *If I be a Master where is my fear, saith the Lord of Hosts—Mal. i. 6. Ye call me Master and Lord, and ye say well, for so I am—John, xiii. 13. Is he an austere and hard Master? Are his commandments grivous? Surely not. None, but wicked and slothful servants, ever brought such charges against him. No—he is reasonable, condescending, tender and liberal. Moses, Elijah, David, Paul, together with thousands of others, esteemed it the highest honor and dignity, that they were the servants of God. It is still a dignified character. The real honor attached to it, however, will be in proportion as our profession and deportment agree. Why, saith Jesus, call ye me Lord, Lord, and do not the things that I say?—Luke, vi. 46. If any man serve me let him follow me, and where I am there shall also my servant be; if any man will serve me, him will my Father honor.—John, xii. 26.* Let this consideration, brethren, that you are the servants of God, be a strong inducement for you to abound in his work.

Secondly. Our Lord has much work for us to do. *The harvest truly is great.* Much, very much has been done within these twenty years, towards spreading the glorious Gospel at home and abroad, but we may with safety say, that much more remains to be accomplished. The exertions which have been made, have done little more than to discover how much exertions are wanted. The light hitherto spread, has been scarcely sufficient, to shew us how extensive and how gross the darkness is, which covers the people. How many Churches in our own connection without Pastors? How many towns, counties and extensive territories without the preaching of the Gospel in our own country? How many families without Bibles? How many nations consisting of many *millions of mortals* are entirely ignorant of the way of salvation? When we have read Geographies and other books which gave accounts of the governments, customs and religions of the different nations, have we not read them as a matter of mere curiosity, or at least as the acquisition of so much speculative knowledge? But

connecting with these things the idea of missions let them now become doubly interesting. Let us read such accounts with very different views and feelings. Let it be with a view to learn the miserable condition of our fellow creatures, destitute of the Light of Revelation, that our hearts may be filled with missionary zeal. How can we read of the *dark places of the earth which are full of the habitations of cruelty?* How can we reflect on their cruel and despotic governments, their senseless superstitions, their inhuman and bloody rites, without, as men, and especially as christians, being touched to the very heart with their miseries; and how if thus touched, can we restrain prayer before God, and suppress the fervent desire that the glorious Gospel may be sent to them, to ameliorate their condition in this world, and point out to them the road to immortality; and if we thus pray how can we content ourselves without *engaging in the work*, and proving the sincerity of our prayers by our endeavors to obtain by the means appointed, the object of our supplications? We must not consider our work as finished until every American Indian, every Hindoo, and every Hotentot, is furnished with a Bible; that they may read and hear in their own language the wonderful works of God.

Thirdly. Hitherto but few, comparatively, have engaged in this great and good work. We have reason, indeed, to bless God that he hath stirred up the hearts of so many, to come and work. Nevertheless, are there not many, who, from some cause or other, stand aloof, while their fellow christians are, some enduring all the privations, fatigues and perils of the missionary field, and others contributing of their penury more than they can well spare. Were all christians of every denomination engaged, still, there would be an immense work before us; but how many, of all denominations, are inactive? Some are indifferent, fold up their arms and say, "the Lord will carry on his own work"—others urge the stale objection that "the time is not yet come"—the time that missionary exertions should be made; nor are they anxious it should come in their day, for in that case, they also would have to turn missionary men! Some are in a great bustle of business, are "adding field to field and house to house," are "laying up treasures on earth:" they have nothing to give for this purpose. Others lay out all they can collect together in supporting themselves and their families in the vain and costly fashions of this sinful world. Some discourage *foreign missions*, because they are unwilling they say that "money should be sent out of the country," and they would fain dignify their narrow-mindedness and covetousness with the specious name of patriotism. To such (if this Circular should fall into their hands) we would propose the following queries: Are not silver and gold, when contrasted with the precious blood of Christ, in the Holy Scriptures, called corruptible things? Are these corruptible things, then, to be opposed to *immortal souls redeemed by that blood?* Did Jesus give his precious blood a ransom for souls, and shall we hesitate to part with a little of our *surplus* money to aid in the promulgation of the glorious Gospel by which God is pleased to bring souls to a sav-

ing knowledge of himself and of his son Jesus Christ, whom he hath sent? Shall our merchants send *gold* and *silver* "out of the country" in large quantities yearly to purchase articles of mere *luxury*, and shall we refuse sending a small portion to aid in translating the word of life, and supporting the Missionaries of Jesus Christ among the heathen? O ye generous souls, who cherish in your hearts the sacred flame of missionary zeal, blush! blush! for those who can blasphemously oppose money to the salvation of millions of immortal souls from among the heathen!! Thus brethren you will find a cogent reason to abound in this work of the Lord, seeing the *laborers are few*.

We would also set before you some ENCOURAGEMENTS, to abound in this good work. *Our labor is not in vain in the Lord*, and this we *know* for several reasons:

First. Our labor is not in vain, for God will give success to our endeavors. We shall see the prosperity of Zion, and witness the conversion of sinners. We shall hear of idolaters "throwing their idols to the moles and to the bats." That these effects will follow, we may *know* from the connection which God has established between the means and the end, as well as from the example of others, whose labors it has pleased him to crown with an abundant blessing; especially in recent undertakings, which have surpassed example and expectation. There never was a period since the Apostolic age, when God has delighted to own the attempts of his people, for the promotion of his cause on earth, as he has in our day. Is not this encouraging? *Wherefore let us not be weary in well doing, for in due time we shall reap if we faint not.*

Secondly. Our labor is not in vain, for we are rewarded in our own bosoms. What though we should not realize, immediately, any thing great in way of success, and God should exercise our faith and patience by delay, disappointment, or opposition: has not this been the lot of those who preceded us? The omniscient God might have important ends to answer by such an exercise of our faith; and, indeed, what great and good object, calculated to promote the glory of God and the good of mankind, has ever been proposed, but what met with abundant opposition, from avowed enemies and pretended friends? Is not this one of the strongest evidences, and peculiar glories of christianity itself, that it has triumphed over so much opposition? Discouragements in the beginning would not prove our labor lost; for *there would be hope of this tree though it were even cut down, that it would sprout again.* In the mean time, however, we should enjoy, in our own minds, that consolation, which results from a discharge of duty, and what is infinitely more valuable, the approbation of our Heavenly Master. Matt. xxv. 21. Though it was not the will of God that David should build him an house, yet he approved his *intention* to do it. II. Samuel. vii. 4. 11. Thus our labor is not in vain, for he that watereth shall be watered himself.

Thirdly. *Great is our reward in Heaven.* It should be carefully recollected, that we are taught in the Holy Scriptures, to expect the forgiveness of our sins, the justification of our persons

and our acceptance with God, through the redemption which is in Christ Jesus, without any respect to any works of ours, either past or future.

The same Scriptures also as clearly and as fully teacheth that God will graciously reward the labors and sufferings of his faithful servants. *He is not unrighteous to forget their work and labor of love. The joy of their Lord awaits them. A crown of righteousness is laid up for them.* Should it be the case, that those who work in this Vineyard should miss of the other rewards mentioned above, still this great, this everlasting reward remains certain. It is beyond the reach of contingencies and time. *An inheritance, incorruptible and undefiled, and that fadeth not away, reserved in Heaven for them.* Is not this doctrine so taught in the word of God, as that it is evidently intended to encourage the Christian in his course, and induce him to abound in the work of the Lord? *Eye hath not seen nor ear heard, neither have entered into the heart, of the things which God hath prepared for them that love him. But God hath revealed them to us by his spirit. Now the God of peace, who brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect, in every good work, to do his will, working in you, that which is well pleasing in his sight; through Jesus Christ, to whom be glory forever and ever.* AMEN.

JACOB F. RANDOLPH, Moderator.

DAVID JONES, Clerk.



CORRESPONDING LETTER.

The New York Baptist Association, convened in the city of New Brunswick, state of New Jersey, on the 29th and 30th days of May, 1816—

TO CORRESPONDING ASSOCIATIONS, SEND CHRISTIAN SALUTATION.

BELOVED BRETHREN—

WE hail you with joy as the called of God. Ye see, says the Apostle, your calling brethren. Among other things which we see in our calling, we perceive clearly, the rich, unmerited and distinguishing Grace of God; inasmuch as the gospel came not to us in word only, but also in power, in the Holy Ghost, and in much assurance. What though for a season we are separated, and scattered in the waste howling wilderness of this world, yet if in this wilderness we have indeed heard the voice of the great and good Shepherd, who calleth his own sheep by name, and who laid down his life for them, we shall shortly meet in one General Assembly, even the church of the first born, whose names are written in Heaven. When christians meet here on earth, and enjoy a

comfortable interview together, they realize in some small degree a foretaste of that eternal scene of felicity which awaits them above in their Father's house! How transporting the thought, that all the called of God, shall, in a very little time, come from the east, and west, and north and south, and sit down with Abraham, Isaac and Jacob, in the kingdom of Heaven. There will be, so to speak, one grand association of the redeemed of the Lord, who shall come to Zion with everlasting joy upon their head; for they shall go from strength to strength, until every one of them in Zion appeareth before God.

BRETHREN, the day in which we live, is a day of wonders: a day in which the church hears the voice of her redeemer, saying, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." The people of God are making great exertions for the spread of the gospel. Truth triumphs over error and superstition. The standard of the Cross is erected in many places, in which it had been hitherto unknown, and many are flocking unto it. Notwithstanding these things, there yet remains much to be done. We observe in the communications from the churches, and also from sister associations, that there are many churches without pastors. This should quicken us in the duty of prayer, that the Lord of the harvest would send forth laborers into his harvest, that the wheat may be gathered into his garner. We solicit not only a continuance of your correspondence by friendly epistles, but also the presence of some of your ministering brethren, at our annual meetings as messengers, that we may be aided by their counsel, and refreshed by their preaching and conversation. The grace of our Lord Jesus Christ be with you all—
AMEN.

JACOB F. RANDOLPH, *Moderator.*

DAVID JONES, *Clerk.*



Communications alluded to in the seventh minute:

PHILADELPHIA, May 14, 1816.

DEAR SIR—By the time of the meeting of your association, an expectation had been indulged that the second Annual Report of the Baptist Board of Foreign Missions would have been issued. The circumstance of the adjournment of the Board to meet in New York on the 19th of next month, and the propriety of deferring the Report until that meeting shall have occurred, render its immediate publication impracticable. It shall be forwarded as early as possible. Your respected body will no doubt contrive means at your approaching session for its early circulation among the Churches.

Happy that your association have appointed an officer from among them to receive missionary communications; hoping that the holy flame for sending abroad the tidings of life eternal thro' a world of transgression and misery, will continue alive and in-

crease among you, as it already does in many similar bodies, and indulging the anticipation that at no distant period the glory of the latter day will shine through the earth, I am your fellow servant in the cause of the Redeemer.

To the Rev. Mr. Parkinson.

WM. STAUGHTON,
Corresponding Secretary.



BROTHER RICE stated to the Association, in addition to what is mentioned in the seventh minute, that since visiting this Association last year, he, as Agent of the Board of Foreign Missions, had witnessed with much pleasure and satisfaction, the general countenance given to missionary efforts by the Associations he visited in the service of the Board.

He likewise observed that happy and extensive revivals of religion have been experienced in the northern states. In the west, the churches are generally in peace, and many appeared to be sensible of their coldness, and longing for the out-pouring of the Holy Spirit. The state of the churches in the south appeared to be much the same as those in the west.