

S120

Baptists. Pennsylvania. Philadelphia Association, 1801.

Minutes.... at Philadelphia, October ... 1801.

[Philadelphia, 1801.] 8 pp.

NRAB copy.

MINUTES

OF THE

Philadelphia Baptist Association,

HELD

At PHILADELPHIA, October 6th, 7th, and 8th, 1801.

TUESDAY, October 6th, 1801.

1. **A**T 3 o'clock, P. M. Brother WILLIAM ROGERS, agreeably to appointment last year, preached the Introductory Sermon from *Psalms lxxxiv. 4. Blessed are they that dwell in thy house; they will be still praising thee.*

2. After Sermon business was opened with Prayer by Brother SAMUEL JONES, when Brother JAMES EWING was chosen Moderator, and Brother WILLIAM STAUGHTON, Clerk.

3. Letters from twenty-seven Churches were read.

N. B. Ministers names are in CAPITALS Licenced Preachers in *Italics*. Those marked with an * were not present. From Churches marked thus † we received no intelligence. Dashes denote no settled Minister.

<i>Churches.</i>	<i>Ministers and Messengers.</i>	<i>Baptized.</i>	<i>Received by Letter.</i>	<i>Dismissed by Letter.</i>	<i>Excluded.</i>	<i>Deceased.</i>	<i>Total.</i>
Lower Dublin,	{ SAMUEL JONES, John Holmes, Thomas Holmes.	—	—	—	—	—	75
† Middletown,	BENJAMIN BENNET*.	—	—	—	—	—	140
Cohansey,	{ HENRY SMALLEY, Jonathan Bowen, David Gillman.	—	—	—	—	5	96
Great Valley,	{ DAVID JONES*, JOHN BOGGS, <i>Horatio G. Jones,</i> <i>Thomas G. Jones,</i> <i>Isaac Eaton,</i> Daniel Cornog, Isaac Abraham.	—	4	2	—	2	65
	Carried over,	—	5	2	—	7	376

<i>Churches.</i>	<i>Ministers and Messengers.</i>	<i>Baptized.</i>	<i>Received by Letter.</i>	<i>Dismissed by Letter.</i>	<i>Excluded.</i>	<i>Deceased.</i>	<i>Total.</i>
	Brought forward,	—	5	2	—	7	376
Cape May,	JOHN STANCLIFF*.					4	39
	JAMES EWING,						
	JOHN BLACKWELL,						
Hopewell,	Levi Stout,						
	Benjamin Stout.	33	3	9	1	4	222
	JOSHUA VAUGHAN,						
	John Garrett,						
Brandywine,	Robert Frame,						
	John Powell,	1	3	1	—	1	86
	William Griffith.						
	JOSHUA JONES*.						
	Peter Evans,						
Montgomery,	Thomas Davis,						
	Daniel Morgan,	7	1	—	—	1	64
	Silas Hough.						
	GARNER HUNT,	7	4	3	—	—	81
Kingwood,	Isaac Blue.						
	PETER WILSON,	8	1	9	—	3	329
Hights Town,	Peter Job.						
	THOMAS USTICK,						
	WILLIAM ROGERS,						
	Isaac Carlile,						
Philadelphia,	George Ingels,	7	11	4	6	3	150
	Joseph Keen,						
	John Peckworth,						
	Samuel Oakford.						
	THOMAS B. MONTANYE,						
	William Watts,						
Southampton,	Elias Yerkes,	—	4	2	—	—	86
	Abel Marple.	—	—	—	—	—	17
† Knowlton,	—						
	WILLIAM WHITE,						
	Benjamin Matthew,						
New Britain,	Edward Matthew,						
	Isaac James,	2	2	6	—	1	93
	Erasmus Thomas.						
	—						
Salem,	Joseph Lloyd,	3	—	—	1	3	74
	Erasmus Hogbin.						
	Carried over,	68	34	36	8	27	1617

<i>Churches.</i>	<i>Ministers and Messengers.</i>	Brought forward,	68	34	36	8	27	1617
			Baptized.	Received by Letter.	Dismissed by Letter.	Excluded.	Deceased.	Total.
		Brought forward,						
Dividing Creek,	{ John Ratter, William Mason, Amos Bradford.		—	—	—	—	1	56
New Mills,	{ ALEXANDER M'GOWAN, Benjamin Hedger, Jesse Cox, [Restored 1.		23	—	6	1	2	135
Conoloway,	{ JOSEPH POWELL*,		27	3	—	—	4	65
† Coram	_____		—	—	—	—	—	40
Upper Freehold,	_____		—	1	—	—	1	79
† Pittsgrove,	_____		—	—	—	—	—	12
Manahawkin,	_____		—	—	—	—	1	4
Vincent,	{ _____ Æneas Miles,		1	—	2	1	1	32
Tuckahoe,	{ _____ Elias Smith.		2	—	—	—	1	27
† London Tract	_____		—	—	—	—	—	26
Hill Town,	{ JAMES M'LAUGHLIN, Robert Shannon, John Mathias, Joseph Mathias.		3	—	2	1	—	151
† Lower Smithfield,	_____		—	—	—	—	—	26
Jacobs Town,	{ BURGESS ALLISON, James Cox, Richard Sexton, Joseph Sexton.		—	—	8	—	1	52
† Pitts Town,	_____		—	—	—	—	—	134
Marcus Hook,	{ _____ Richard Riley,		—	—	3	—	—	14
Ridge in the Township of Roxbury,	{ THOMAS FLEESON, John Levering, Jonathan Yerkes.		—	1	—	—	—	53
† Penns Manor,	_____		—	—	1	—	—	18
West Creek,	{ PETER GROOM, Joseph Chester.		5	—	—	3	—	46
† Shemokin,	{ JOHN PATTEN*.		—	—	—	—	—	96
Amwell,	{ _____ Samuel Hunt, William Merrell.		10	—	—	—	—	55
Burlington,	{ WILLIAM STAUGHTON, Joseph Barber, William Collins.		4	—	—	—	—	18
		Total,	143	39	58	14	39	2756

4. Application being made by a newly constituted Church in Burlington for admission into this Association, they were cheerfully received.

5. Read the Circular Letter to the Churches and appointed Brethren Rogers, Wilson, M. Laughlin, Allison and Van Horne to examine it and report respecting it to the Association.

Brother M. Laughlin concluded by prayer.—Adjourned till half after 8 o'clock to-morrow morning.

WEDNESDAY, October 7th, half past 8 o'clock, A. M.

Met according to Adjournment.
Brother White prayed.

6. Brethren *John Morgan* from England, *John Ellis*, and *Jethro Johnson* being present, were invited to seats with us.

7. Received from the Charleston Association, a Letter and Minutes—from the Warwick Association, a Letter and Minutes—from the Delaware, a Letter and Minutes, by their Messenger John Boggs, jun.—from the New-York, a Letter and Minutes, by their Messenger William Vanhorne—from the Stonington, Warren and Shaftsbury Associations, Minutes, with the printed corresponding Letters. Received also a Letter from the Miami Association soliciting correspondence with us; on which we cheerfully entered.

8. Our Brethren Samuel Jones and Garner Hunt, were appointed a Committee to inspect the Minutes and corresponding Letters from different Associations, and report them to-morrow.

9. Appointed Brother Staughton to write to the Charleston Association; Brother Montanye to the Warwick; Brother Ellis to the Delaware; Brother Horatio G. Jones to the New-York; Brother White to the Miami; Brother Smalley to the Warren; Brother Boggs jun. to the Shaftsbury, and Brother Hough to the Stonington.

10. Appointed Messengers to the following Associations:—To the Delaware, Brethren Joshua Vaughan and Jethro Johnson; to the New-York, Brethren Burgess Allison, Samuel Jones and Thomas Ullick; and to the Warwick, Brethren William White and Thomas B. Montanye.

11. Monies were sent to Brother Ullick, agreeably to the 15th Minute of our last Association, from

	D.	C.		D.	C.
Lower Dublin	6	07	Vincent	4	00
Great Valley	4	00	Hight's Town	3	00
Philadelphia	10	00			
					—————27 Dls. 7 Cts.

paid as directed to Brother T. G. Jones.

12. Monies were received by Brother Rogers for the purpose expressed in the 16th Minute of our last Association, from

	D.	C.		D.	C.
Philadelphia	29	00	Hights Town	5	00
Lower Dublin	8	20	Great Valley	4	00
					—————46 Dls. 20 Cts.

which were by him applied as directed.

13. Monies were received towards the education fund from the following Churches.

	D.	C.		D.	C.
Lower Dublin	14	02	Hights Town	12	00
Hopewell	15	52	Jacobs Town	3	00
Burlington	15	00			
					—————59 Dls. 54 Cts.

14. Several Churches and individuals presented sums for the defraying of the expence attendant on the engraving of the proposed Map; but as the amount was inadequate for the purpose, and as it was understood from several Messengers that more money might be obtained, we recommend it to our Churches and to such individuals as may be disposed to lend their

subscriptions next year; but it is considered that the Plate is to be the property of the Association, and the impressions be disposed of at the lowest rate possible.

15. It is recommended that a portion of the first Tuesdays in January, April, July and October be devoted to prayer for the diffusion of the Gospel.

16. The remaining members of the Manahawkin Church having some doubts on their minds, because of the fewness of their numbers, whether they exist as a Church or no:—It is the sense of this Association, that the Church still exists; and while they rejoice in that prosperity which has lately attended the preaching of the Gospel among them, they exhort them to proceed to the reception of members and the election of officers.

Brother Ficeon concluded with prayer.—Adjourned till 3 o'clock, P. M.

3 o'clock, P. M. Met pursuant to Adjournment.

Brother Boggs, sen. prayed.

17. Query, from the Church at Great Valley—Is it consistent with the independence of the Churches, for the Association to admit any charges and publish them to the world, against a Minister or member, without first referring to the Church to which he stands related?

Answer. This depends on circumstances, in some cases it is consistent, in others, not so.

18. Appointed a Committee to attend to certain business, relative to the dividing Creek Church, agreeably to that Churches request. This Committee to consist of Samuel Jones, John Boggs, sen. Alexander M'Gowan, Henry Smalley and Jonathan Bowen.

19. Supplies appointed for Manahawkin.—Brother Peter Groom, the 3d Lord's-day in December; and Brother William White, the 3d Lord's day in January.

20. Supplies for Upper Freehold.—Brother John Morgan, 4th Lord's-day in October; Brother James McLaughlin, 2d Lord's-day in November; Brother William White, 4th Lord's day in January; and Brother Garner Hunt, 1st Lord's day in April.

Brother Peter Groom prayed.—Adjourned to 10 o'clock, A. M. to-morrow morning.

[Sermon this evening by Brother Vanhorne, from Matt. vii. 28. 29. *And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine, For he taught them as one having authority and not as the scribes.*]

THURSDAY October 5th, 1801.—Met according to Adjournment.

Brother Samuel Jones prayed.

21. The Committee appointed to attend to certain business relative to the dividing Creek Church, report—That it referred to a variety of circumstances concerning Brother Peter Wilson, Brother John Rutter, and the said Church—that Brother Rutter, since his becoming a Baptist has been blameless, excepting as to his entering on the Ministry, with regard to which the dividing Creek Church, through wrong influence, have been too precipitate—that they are inclined to justify Brother Wilson altogether—that matters past ought to be buried—and that Brother Rutter be viewed as of good character.

22. The 13th of our last Minutes, which respects the General Conference, to be continued.

23. The Committee appointed to examine the Circular Letter produced it, and it was unanimously approved.

24. Read by our Brother Rogers, Letters received by him from Brother Carey at Serampore, in the East-Indies—and from Dr. Hawes, of England, respecting promising appearances among the Hottentots—This Association exults in every prospect of the success of the Gospel, and wishes the Missionaries God speed.

Brother Ustick prayed.—Adjourned to 3 o'clock, P. M.

3 o'clock, P. M. Met according to Adjournment.

Brother Vaughan prayed.

25. The Letters to the different Associations were read.

26. Brother Montanye was appointed to write to the Church at Manahawkin.

27. The 18th Minute of our last Association, which respects the establishment of a Missionary Society, continued.

28. The following Brethren are requested, when convenient, to visit the Church at Lower Smithfield; William White, James M'Laughlin, Isaac Carlisle, John Ellis, T. B. Montanye, G. Hunt, and such other of our Brethren as can make it convenient.—Brother Vaughan will supply the 1st Lord's day in December.

29. Brother Montanye to write the Circular Letter for next year.

30. The 16th Minute of our last Association, relative to collections for the Church at Manahawkin, to be continued.

31. The 20th Minute of our last, which respects the Annual Sermon for the Education Fund, it is hoped will be still regarded.

32. Brother Boggs being about to remove from the precincts of this Association, Brother Smalley is appointed to preach the Sermon next year; in case of failure, Brother M'Laughlin.

33. This Association impressed with a sense of the numerous and laborious services of our venerable Brother Samuel Jones, with respect to the pecuniary and other affairs of the Association, while they solicit his future aids, beg his acceptance of their most affectionate and grateful acknowledgments.

34. Brother Ustick is requested to superintend the printing of the Minutes.

35. This Association is appointed to meet on the first Tuesday in Oct. 1802, at 2 o'clock, P. M. at Philadelphia, but in case of the fever there, to be held at Hopewell, New-Jersey.

The Moderator concluded with prayer.

[Sermon this evening by Brother M'Laughlin from Heb. ii. 3. *How shall we escape if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him.*]

At a Meeting of the Trustees, Oct. 1800—Resolved, That T. Ustick be appointed Librarian to take charge of the Books belonging to the Association, and make report of their condition. B. ALLISON, Sec.

Such as have in possession any of the Books belonging to the Association, are requested to forward them to
THOMAS USTICK, Librarian.

(CIRCULAR LETTER.)

The PHILADELPHIA BAPTIST ASSOCIATION, convened in PHILADELPHIA, October 6th, 7th, and 8th, 1801; to the several CHURCHES thereunto belonging, sendeth Christian salutation.

Beloved Brethren,

UNDER the smiles of an indulgent Providence, we have been once more so favoured as to meet in this City, unawed by the *angel of death*. The interview has been comfortable, and our deliberations have been in peace.

Custom will lead you to expect an address from us in our collective capacity. We comply with the expectation; "not as having dominion over your faith, but as helpers of your joy." We have entered upon a new century; and while it is yet the morning of it, let us take a view of some of the works of God in the last.

Ninety-four years have rolled on since the first meeting of this Association, the first in America, and then composed of only five Churches; but view-

ing the present state of our connexion in this country, we perceive it to be as *the thousands of Israel*, embracing numerous Associations, composed of, at least twelve hundred Churches, including more than a hundred thousand members.

The circumstances of our brethren in this country, prior to the Revolution, in several of the then Colonies, were much the same as those of our brethren in Europe, at that time and since. Civil establishments of religion, the natural foes of civil and religious freedom, and of the progress of truth, were only partial here; yet where they had a being, persecution of our brethren was the consequence; the establishment in Britain had considerable influence in those Colonies where no such establishment actually existed, owing to the power of the British King in this country, who is the head of the

established church, and, as such, accordingly bestowed his favours.—But JENOVAN changed the times, and so over-ruled the matter that the then Colonies not only became *Sovereign Independent States*, but have taken a national form under the *Federal Constitution*. The constitutions, and generally the laws of the individual States, and that of the United States declaring and guarantying *full religious freedom*, we are not only released from that yoke of bondage which the witnesses for Christ have borne, almost in every age and nation since the commencement of the christian era; but we see the effects of this freedom in the increase of our connexion, which, since the Revolution, is comparable to an accelerated motion.

The display of the sovereignty of God in this progress of gospel truth is great, teaching us that Christ's kingdom needs no support from union with the governments of this world; that the more distinctly the line is drawn between them the better. Indeed, all attempts to unite them are in direct contempt of Christ's authority as "*Head over all things to the church*;" directly destroy her glory, and effectually impede the general progress of truth. During the space of nearly fourteen hundred years, have men *and devils* attempted the church's destruction by such an union; and the existence of civil establishments of religion in Europe, humanly speaking, presents an insurmountable barrier to the spiritual reign of Christ in that quarter; for while they remain, we see no way that the pure gospel and unadulterated ordinances of Christ can have general countenance.

The course of divine providence induces the idea, that *Zion's Defense* is opening another field for the displays of his grace. And, perhaps, while he pours out the vials of his wrath on those nations which have given their power to the Beast; for the destruction of the *temple* produced by the union of church and state; in order that he may be "*King over all the earth*," he will shew his gracious power, and "*make the place of his feet glorious*," where this part of antichristian tyranny has no existence.

Ever mindful of his promise, God, in the latter part of the last century, brought to the knowledge of those nations where the gospel was, large and populous parts of the world, which in former times were unknown; and, also, disposed the minds of his people in Europe to send the gospel there, in a way as unexpected.

The generality of the denominations of professed christians, having originally derived their various forms of ecclesiastical government, from attempts to mould the church after the model of the polity of the nation into which they were intended individually to be incorporated, and the civil support of which they sought and needed; having departed from the simplicity of the divine constitution, which knows no other aid but that of its divine head;—their frame admitting of worldly grandeur and

prosperity, as well as support and defence; and naturally leading them to court a civil establishment, made them unfriendly to each other. But, in a manner as unexpected as unexampled, God weakened their mutual jealousies, and they have united in sending to, and, at a vast expence, supporting missions in these distant regions; and in that respect appear to have dropt their particular pursuits of temporal power and aggrandizement, which as well as union was necessary to their success in the work.

Many endeavours to christianize the heathen have proved abortive; owing to collateral attempts of the society which sent the missionaries to gain political power or exaltation thereby. But the Order of our Churches having never been derived from the wisdom or policy of man; not being framed according to the model of any body politic, we cannot in any consistency therewith have such views in sending or supporting the gospel where it is not; and so, humbly speaking, are more likely to be successful in it. This consideration, ever and above those commonly urged, calls upon us as a people to exert ourselves in the great and important work.

Connected with this view of the subject, the success of the brethren of our denomination in England, ought to arrest our attention. They have sent, and, with such pecuniary aids as the Lord stirred up others to afford them, have supported a mission in the idolatrous and far distant country of Hindostan, where the inhabitants, by their customs, appear to be more strongly fortified against the introduction of christianity among them, than perhaps in any other heathen land. Yet not only many of the people, but in some instances, their Brahmans lend a patient ear to the doctrines of the cross. The gospel by Matthew, printed in the language of that country, has reached America; and probably the whole of the Bible, is by this time distributing among the blinded Hindoos in their native tongue by the extraordinary efforts of that mission.

The success of the Missionary sent to the western Indians by our sister Association of New-York; and the disposition to hear the gospel manifested by whole nations of them, when met in council, satisfied that neither he nor those who sent him, sought any temporal aggrandizement by, or emolument from them, claims our particular notice; it may operate as a stimulus upon us to be found in like exertions, hoping the Lord is about to come, in his kingdom.

In comparing our happy circumstances with those of our brethren in past ages, or at present in other countries, we view ourselves as surrounded with calls to adore the divine Sovereignty that has brought us into existence *now*, rather than four hundred years ago, and *here* rather than in Europe.

And although we pretend not to know with certainty when "the earth shall be full of the knowledge of the Lord," yet the events of divine Providence within the last twenty five or thirty years are incentives to adore the "*Head over all things to the church.*" that he, ever mindful of his purpose, is at least beginning, to bring about predicted events in ways declarative of his wisdom and care, securing the glory to himself by using unexpected means. How safe is his church in his hand! How immovable! when unconnected with national governments, she rests alone on him as her firm foundation.

The time in which we live, the late providential occurrences, and the general appearance of things call loudly upon us as a people for particular exertions in duties arising from our circumstances. While in times of persecution, a decided testimony for the gospel and laws of Christ, and patience in suffering are required;—so now, besides that testimony, to cleanse our hands from seeking worldly honour, as connected with the affairs, offices or prosperity of the church of Christ; and to exert ourselves in sending the gospel where the Lord may farther open a door for it among the heathen, may be mentioned as some of those that providence demands from us.

We hope better things of you, than to suppose that you are negligent in prayer for the coming of Christ's kingdom; yet we cannot but conclude, from solid grounds, that, together with importunity at the throne of grace, pecuniary exertions for the diffusion of the gospel are particularly necessary.

We also hope, that not only the Lord will incline you to make such exertions; but that you will look up to him as the disposer of all events, that he may both raise up persons endowed with missionary qualifications, and open "a great door and effectual" of gospel usefulness before them.

It is probable that difficulties will present themselves to you as individuals, in the prospects of usefulness in this way; as, "that all you can do will be ineffectual," but be not discouraged;—let each one act conscientiously, according to the magnitude of the object, and the ability God has given; leaving it in his hand; and we shall have a solid hope that a blessing will follow; for it is common for the Lord to blast the blooming expectations of his people, and succeed those attempts made according to his will which promise less. Nor need we expect that satan will refrain from attempting, by every method in his power, to impede any thing that may be thought of, or done to disturb or destroy the empire he has so long maintained among them. But to be the humble instruments in the Lord's hand, of sending that

gospel and those pure ordinances, which European civil establishments of religion almost shut out or naturally hinder the progress of, to those poor heathen whose hearts the Lord has opened or may open,—to be thus the means of benefit to one poor soul, will unspeakably overpay all the exertions you may use, or expence that may accrue.

And finally, dear brethren, we exhort you to walk circumspectly. A time of such outward peace and prosperity is a time of peculiar trial. We are in danger of sinking into remissness in secret devotion, and thus becoming exposed to every temptation; of becoming worldly minded, and, by eagerly pursuing the accumulation of wealth, giving the lie to our profession of love to Christ, his people and laws; of conforming to the world in their customs and insipid conversation, and thereby encouraging infidelity. What can strengthen and encourage the infidel more than the worldly conduct and conversation of professors; and especially of those who exhibit a testimony for purity of doctrine, worship and discipline according to the will of Christ.

But we have professed simply to follow him in these things, and as on the one hand we ought to do it as *our privilege, our happy employment*; so on the other, the world will busily compare our conduct with our profession. We earnestly beseech you to be beforehand with them in the comparison, and steadily consider whether your common conduct be according to the divine pattern you have professed and engaged to imitate. And seeing we are compassed about with crowds of spectators, some of them professed christians, some professed deists, and some who appear to care for none of those things, "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus," as our pattern, glorying to tread in his foot-steps; and as our support; knowing that we cannot make any progress in our professed subjection to him, or for his glory, without assistance from him; but which he has promised, and will assuredly give to those who trust in him.

"Now the God of peace, that 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 for ever and ever, Amen."

By the Association,
JAMES EWING, Moderator,
WILLIAM STAUGHTON, Clerk.

Those who wish to patronise the publication of *Abbadie*, are requested to forward their subscriptions in December to Thomas Ulrick, No. 79, North Third street, Philadelphia, who has for sale, Rippon's Selection of Hymns and Book of Tunes, Reign of Grace, Association Hymns, &c. &c.