

S 1828

Baptists. Pennsylvania. Philadelphia Association, 1802.

Minutes . . . at Hopewell, New-Jersey, October . . . 1802.

Burlington, N. J., Ustick, [1802]. 8 pp.

MWA copy.

Printed by Stephen Blake, Burlington

MINUTES

OF THE

Philadelphia Baptist Association,

HELD, BY SPECIAL APPOINTMENT,

At HOPEWELL, New-Jersey, October 5th, 6th, and 7th, A. D. 1802.

— * —
TUESDAY, October 5th, 1802.

1. **A**T 2 o'clock, P. M. Brother HENRY SMALLEY, agreeably to appointment last year, preached the Introductory Sermon from *Isaiah ix. 6. And the government shall be upon his shoulder.*

2. After Sermon, business was opened with Prayer by Brother EWING, when Doctor HEZEKIAH SMITH, who was present as Messenger from the Warren Association, was chosen Moderator, and Brother BURGESS ALLISON, Clerk.

3. Our ministering Brethren present, viz. Benjamin Coles, of Oyster-Bay, Long-Island, W. Collier, of New-York, and Peter Smith of Miami, were invited to seats with us.

4. Letters from twenty-six Churches were read.

Prayer by the Moderator. — Adjourned till half past 8 o'clock, to-morrow morning.

*N. B. Ministers names are in CAPITALS. Licensed 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. - - - -	—	—	—	—	2	73
		Middletown, { BENJAMIN BENNET.* J. Stillwell, Samuel Ogburn, Jacob Conover. [Restored, 1.					
Cohansey,	HENRY SMALLEY, Samuel B. Harris, Joseph B. Cook. - - - -	6	—	—	4	—	139
		Great Valley,	DAVID JONES, James Abraham. - - - -	54	3	2	1
Cape May,	JONATHAN GARMAN*.			—	—	—	—
		7	—	—	—	*1	40
Carried over,		67	3	2	5	6	463

* The Rev. JOHN STANCLIFF; who died on the 19th of January, 1802.

<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,	67	3	2	5	6	463
Hopewell,	JAMES EWING, JOHN BLACKWELL, James Stout, James Hunt, Andrew Stout, Hezekiah Stout, Nathan Drake.	9	—	9	1	1	222
Brandywine,	JOSHUA VAUGHAN*.	5	—	—	—	2	89
Montgomery,	JOSHUA JONES*, Charles Humphrey, Silas Hough, John Hartel, jun.	7	—	—	1	—	69
Kingwood,	GARNER HUNT, David Stout, Daniel Bray, Iaac Blue.	3	1	2	—	1	81
Hights Town,	PETER WILSON, John Flock, John Jones, Amos Hart, John Walling. [Restored, 1.	32	—	17	2	4	339
Philadelphia,	THOMAS USTICK, WILLIAM ROGERS, <i>John Peckworth,</i> George Ingles, John M'Leod.	23	10	8	5	3	167
Southampton,	THOMAS B. MONTANYE, Thomas Folwell, Jeremiah Dungan.	4	2	—	—	1	91
† Knowlton,	—	—	—	—	—	—	17
New Britain,	WILLIAM WHITE, Edward Matthew, George Sigfried.	1	—	—	1	—	96
Salem,	HORATIO G. JONES*, Benjamin Thompson, Henry Mulford. [Restored 2.	25	2	—	—	4	99
Dividing Creek,	JOHN RUTTER*.	4	—	—	1	1	58
New Mills,	ALEXANDER M'GOWAN, <i>Benjamin Hedger.</i>	22	1	58	1	3	96
† Conoloway,	JOSEPH POWELL,*	—	—	—	—	—	65
	Carried over,	202	19	96	17	26	1952

<i>Churches.</i>	<i>Minist'rs 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,	202	19	96	17	26	1952
Upper-Freehold,	<i>John Morgan.</i>	11	5	1	—	—	75
Pittsgrove,	—	—	—	—	—	—	124
Manahawkin,	{ <i>Edward Jennings.</i>	4	20	—	—	1	27
Vincent,	—	2	—	—	—	1	33
† Tuckahoe,	—	—	—	—	—	—	27
† London Tract,	—	—	—	—	—	—	26
Hill Town,	{ JAMES M'LAUGHLIN, Philip Miller, John Mathias, W. H. Roland.	1	—	—	2	4	146
Jacobs Town,	{ BURGISS ALLISON, William Snowden, Asher Cox, James Cox.	5	2	1	—	—	57
Marcus Hook,	—	4	1	—	—	—	19
Roxbury,	THOMAS FLEESON*,	2	—	2	—	—	52
Amwell,	{ Nicholas Ott, John Teurny.	4	—	—	—	1	58
Burlington,	{ WILLIAM STAUGHTON, Isaac Gifford, Elijah Condon.	12	3	—	—	1	32
Mount-Holly,	{ Jesse Cox, George Allen, Edward Thomas.	—	—	—	—	—	52
Dover, York C.	—	—	—	—	—	—	15
Total,		247	50	100	19	34	2695

WEDNESDAY, October 6th, half past 8 o'clock, A.M.

Met according to Adjournment.

Prayer by Brother Wilfon.

5. After finishing reading the Letters from the Churches belonging to the Association, a Letter was read from the Church at Mount-Holly, requesting admiffion into our body; which was cheerfully granted.

6. Application also being made by a newly constituted Church at Dover, in York County, Pennsylvania, for admiffion into this Association, it was received.

7. Received Letters from the following Associations; viz. Warwick, by their Messenger John Palmer, with their Minutes—Delaware, by their Messenger John Boggs, jun.—

New-York, by their Messengers Reune Runyon, Charles Lahat, and Lebbeus Lathrop, with their Minutes—Warren, by their Messenger, Dr. Hezekiah Smith. [Received also one copy of the Minutes of the Miami Association, by Brother Peter Smith.]

8. Appointed Brethren S. Jones, Staughton and White, a Committee to inspect the Minutes and Letters from the corresponding Associations and report to-morrow.

9. The following Brethren were appointed to write to the corresponding Associations; viz. Brother Ustick, to Charleston; Brother Montanye, to Warwick; Brother White, to Delaware; Brother Staughton to New-York; Brother Wilson to Stonington; Brother Smalley, to Warren; Brother Boggs, to Shaftsbury; and Brother Ewing, to Miami.

10. Appointed Messengers to the following Associations;—To Warwick, Brethren Montanye and White; Delaware, Brother Vaughan; New-York, Brethren Montanye, D. Jones, Wilson and White; Warren, Br. Hezekiah Smith; Miami, Brother Peter Smith.

11. After reading the Circular Letter, Brethren Samuel Jones, David Jones, Wm. Staughton, with Brother Montanye, the Author, were appointed a Committee to revise the same, and make report.

12. The following sums were contributed; viz. *For the Education Fund*: From Lower Dublin, 10 dolls.; Hights Town, 12 dolls.; Southampton, 8 dolls.; Salem, 15 dolls.; Jacobs Town, 5 dolls.; Burlington, 15 dolls. 11 cents.—Total 65 dolls. 11 cents.

For the Church at Manabawkin: From Hights Town, 5 dolls.; Southampton, 4 dolls.; Salem, 4 dolls.—Total, 13 dolls.

13. It is recommended, that the first Tuesday in January, April, July and October, be observed as days of prayer, for the effusion of the Divine Spirit; and it is earnestly requested, that particular attention be paid to it.

14. Brother White is appointed to write the Circular Letter for the ensuing year.

15. A general conference not being likely to be accomplished, a Plan was laid before the Association, designed to answer all the purposes, and the following Committee appointed to examine the same, and report, viz. Brethren S. Jones, R. Runyon, W. Rogers, and T. Montanye.—Brother S. Jones concluded by Prayer.—Adjourned to 2 o'clock.

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

Brother Rogers prayed.

16. The following Brethren agree to attend as supplies, at *Manabawkin*, Brother Peckworth, 1st Lord's-day in November and May; Brother M'Gowan, 4th Lord's-day in November, February, May and August; Brother Ewing, 2d Lord's-day in December; Brother Hedger, as often as convenient.

Supplies for Upper-Freehold.—Brother White, 1st Lord's-day in October; Brother Peckworth, 2d in November, and 2d in April; Brother Montanye, 2d Lord's-day in December; Brother Ewing, 3d Lord's-day in December; Brother Runyon, 1st Lord's-day in January; Brother Hunt, 1st Lord's-day in April; Brother Allison, 1st Lord's-day in July.

Supplies for Dover, York County, Pennsylvania.—Brother Joshua Vaughan, 1st Lord's-day in November, and 4th in January; Brother Morgan, 2d and 3d Lord's-days in November; Brother Peckworth, 1st Lord's-day in December and 1st in June; Brethren White and M'Laughlin, 3d Lord's-day in December; Brother Montanye, 2d Lord's-day in August; Brother Horatio G. Jones, 2d Lord's-day in September.

17. It is recommended to the Churches belonging to this Association to appoint a day, to have a Discourse delivered in each of them, upon the subject of a Mission for propagating the Gospel in destitute places; to make a Collection for a Fund to defray the necessary

expences of the Missionaries, and to forward the money to Brother Rogers, between this and the first of April ensuing.—It is agreed that a Committee be now appointed to form a Plan for a *Missionary Society*, and present the same at the next Association—and that Brethren S. Jones, B. Allison, W. Rogers, T. Ustick, and W. Staughton be the Committee.

18. The Churches are requested to recollect, That an annual Sermon is recommended to be preached, for the purpose of collecting money for the *Education Fund*, to be transmitted to the Association.

19. The Committee to examine the “Plan for a Committee of Correspondence,” reported, and the Plan was adopted as amended; and the following Brethren are appointed as a Committee to carry the same into execution; viz. S. Jones, B. Allison, W. Rogers, T. Ustick, W. Staughton, W. White, T. Montanye, J. Peckworth, Silas Hough, M. D. G. Ingles, T. Holmes, J. M’Leod, J. Holmes, and W. M’Gee. [For the Plan, see last Page.]

20. The Delegates of this Association do engage, on the part of themselves and the Churches they represent, to pay, *at, or before*, the next Association, the sum of *two Dollars* for each Church, for the purpose of defraying the expences which may be incurred by a correspondence with the different parts of the Union, agreeably to the Plan which this Association has adopted.—Brother Staughton concluded by Prayer.—Adjourned to 8 o’clock, to-morrow morning.

[Sermon in the Evening by Brother Hezekiah Smith, from Heb. xiii. 20, 21. *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 forever and ever. Amen.*]

THURSDAY, 8 o’clock, A. M.

Met according to Adjournment.

21. The Letters to our corresponding Associations were read and approved.

22. According to information from Kentucky, the following are the numbers of Communicants in the Baptist Churches belonging to the respective Associations in that State.

In the Elkhorn Association	5,310	Bracken Association,	753	} Total, 12,071.
Green River, do.	about 800	Tate’s Creek, do.	1,802	
Salem, do	2,023	South Kentucky, do.	1,383	

Allowing Six Baptists in a Congregation, to *one* communicant, which is a very moderate allowance, the number of Baptists in Kentucky will amount to 72,426.—It is supposed that throughout the whole of the United States, the Societies of Baptists amount to 700,000 persons and upwards.

23. The Brethren appointed to inspect the Minutes and Letters made their report.

24. The following Brethren are appointed as a Committee to prepare, and bring forward to the next Association, a set of Rules for conducting the business of this Association; viz. S. Jones, W. Rogers, T. Ustick, W. Staughton, G. Ingles, and J. M’Leod.

25. The Association to meet next year on the first Tuesday in October in Philadelphia; but should the Epidemic then prevail in the City, to meet at Cohanscy. In which case the Clerk will give notice in the Public Prints.—Service to begin at 3 o’clock, P. M.

26. Brother M’Laughlin to preach the Introductory Discourse, and in case of failure, Brother Ewing.

[Sermon this Evening by Brother Staughton from Acts iii. 26. *Unto you first, God, having raised up his son Jesus, sent him to bless you, in turning away every one of you from his iniquities.*]

(CIRCULAR LETTER.)

The ELDERS and MESSENGERS of the PHILADELPHIA ASSOCIATION, to the CHURCHES they represent, send Christian Salutation.

BELOVED BRETHREN,

WE were highly pleased, and much gratified, in the enjoyment of such a general representation of the Churches, and the kind reception we met by our sister Church in Hopewell; while the cause of our convening in this place gave us pain. Philadelphia being once more visited by trying dispensations of Providence, her situation demands our united cry, that God would turn away this calamity from her, and her inhabitants to himself.

Anxious for your increase in knowledge, and to be instrumental in advancing the Kingdom of our Lord the Messiah, we have chosen as the subject of this our epistle, **THE BAPTISM OF THE HOLY-GHOST.** In making this choice at the present time, the following reasons have guided our pen.

1. That though this point has been often mentioned, we think seldom clearly explained; and for want of a right idea of it, the glory of the Gospel lessened.

2. It has, almost universally, been so blended with the work of regeneration and sanctification, that it is commonly called the inward Baptism, and the only necessary preparative for heaven; whereas, it was never inculcated in this light in the Gospel, and we think ought not to be considered as constituting any part of the office work of the divine Spirit, in renewing the heart.

3. That haply we may be of use to some of our respected friends, by shewing them, that, though they may be regenerated, and enjoy the highest consolation in the sweet incomes of the holy Comforter, and the most sensible communion with Christ; yet, as all this does not constitute the Baptism of the Holy Spirit, nor is designed by it in the sacred Scriptures; it follows of consequence, that, rejecting water Baptism, they have no Baptism whatever, and ought cheerfully to submit to that prescribed in the example of Jesus Christ.

4. It being extremely absurd to hold one point of the Christian religion under the denomination of another, especially when there is no well founded evidence of its present existence.

To render this subject plain, and the truth of it familiar, we call your attention to the following considerations.

The term **BAPTISM OF THE HOLY GHOST**, is only to be found in the New Testament, and was first taught by the harbinger of Jesus Christ; Matth. iii.

11. *He shall baptize you with the Holy Ghost and*

with fire;" confining it wholly to the office work of the Saviour, in executing the trust committed to him by the Father; and so in Acts ii. 33, *"Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and bear,"* which evinced the power of Christ, and confirmed the divine mission of John.

The subject itself is the fulfilment of prophecy and the accomplishment of the promise made by Jesus Christ to his disciples, Joel ii. 28, and recorded Acts ii. from the 1st to the 22^d verse; *"And it shall come to pass in the last days,"* saith God, *"I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy,"* &c. &c. also in Luke xxiv. 49. *"And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high;"* which promise is again mentioned by Luke, in Acts i. 4, 5, as the ground on which the apostles went to Jerusalem, and there in holy concert joined in prayer and supplication for the accomplishment of such qualifying aid, to promulge the knowledge of their exalted Redeemer.

The nature of this **BAPTISM**, most clearly evinces it to be distinct, and materially different from that of regeneration. The one a still small voice, saying, *"This is the way;"* the other, that of *"a rushing mighty wind."* One invisible; *"A white stone, and a new name given, which no man knew save he that had received it;"* the other, to be seen; *"Clown tongues of fire set on them."* One internal, filling the heart with secret consolation, joy, and pleasure: the other external; *"The whole house where they were sitting."*

This renders the term Baptism proper, because they were immersed in the fountain of the Spirit, and thereby made partakers of such extraordinary and miraculous influences, as in regeneration and conversion were never promised.

The design of this Baptism, is another important argument in favor of this idea. To qualify otherwise ignorant and unlearned men, to cope with all the greatness of this world, and to meet the wisdom of men, in all their formidable attacks, putting them to silence—To establish the greatest doctrine in the councils of Heaven, or among men, God and man dwelling in one Christ; and that Jesus of Nazareth, crucified by the envious and treacherous Jews, was he; and, though the Master was exalted, the disciple could effect, in his name, visible evidence of his Godhead, and by signs and miracles, as well as

Scripture prophecy; prove him to be the MESSIAH promised to the fathers.

To establish the Gospel dispensation, by the instrumentality of a few illiterate persons, raised up in the land of Judea, (who declared that the whole economy made known to the ancient fathers, the costly grandeur of the temple and the expence of its worship, was fulfilled, and all its glory exceeded, in him who expired on the accursed tree,) needed the power of Omnipotence, to make its way against the formidable force raised in opposition. Another reason was to assure the apostles, primitive Christians, and all subsequent believers, that Jesus Christ was the Son of God, and only Saviour of Jews and Gentiles. For which reason, the Holy-Ghost, in his miraculous gifts of speaking with divers tongues, fell on the Gentiles in a visible form, as upon the apostles on the day of Pentecost, Acts xi. 15, 16. "*The Holy-Ghost fell on them, as on us at the beginning;*" which extraordinary gifts served to confirm Peter that he was doing right, in hearkening to the vision he had seen; and to satisfy the Church of the divine right of all nations in common to partake of salvation by the cross of Jesus Christ.

The subjects of this Baptism differ essentially from those of regeneration. The work of grace is upon the hearts of the unregenerated, bringing them from a state of moral death to life, from darkness to light, and from the power of sin, and service of Satan, to the liberty of the Gospel, and the enjoyment of fellowship with God. Whereas, the BAPTISM OF THE HOLY-GHOST was upon the apostles; who, having experienced the work of grace upon their souls, and thereby made partakers of all that is peculiar to regeneration, could not be regenerated by the descent of the sacred Spirit, which being a work only once in the divine life, could not be repeated again. As an assurance of this fact, they are declared to have "*their names written in heaven, and Jesus Christ had manifested the Father to them.*" John xvii. 6. and verse 8th, "*That they had known surely Christ came from God, and had believed on the Son of God.*" — "*Flesh and blood had not revealed it unto them, but the Father in heaven.*" They are called by every near and dear appellation, that could express the love of God to them. And as for Cornelius, he had intercourse with God, and was acquainted with the power of renewing grace, as the cause of sending for Peter. As for the twelve on whom Paul laid his hands, none can doubt of their previous interest in Christ; for they are said to have believed. To render this point more clear; not only regeneration is not the Baptism of the Holy-Ghost, nor yet the receiving of the sacred Spirit: this is most clearly manifested in the case of the disciples, who, after the resurrection of Christ, were visited by him, and

he breathed on them and they received the Holy Ghost, John xx. 22. no doubt as much, if not more, than believers in common; and yet, notwithstanding, they are ordered to tarry at Jerusalem until Baptized of the sacred Spirit. All which join to shew, that whatever any Christian may have gained in the experiences of grace, he has no right to the term, *Baptized by the Spirit*, unless such a person professing this miraculous attainment. (for no other is called the Baptism of the Holy-Ghost) prove it by signs and wonders, as did the primitive Christians.

The effects which followed this Baptism. Casting out devils: Paul dispossed the damsel that had a spirit of divination, commanding the spirit in the name of Jesus Christ, to come out of her, and it did; and also of others, by the power and in the name of Christ.—Speaking with new tongues; not such as all others were ignorant of, but such as they had never learned or understood before.—Taking up serpents without injury: so Paul had a viper fasten on his hand, which he shook off, and to the amazement of the beholders, received no harm; but their united testimony that he was more than mortal — Drinking deadly poison, without hurt — Laying hands on the sick, and they recover. The father of Publius was healed of a fever and the bloody flux; the lame man from his mother's womb made whole; and the shadow of Peter effected the cure of many, Acts v. 15, 16. Others were healed by handkerchiefs and aprons taken from the body of Paul, Acts xix 12 all of which was then necessary for the confirmation of the Gospel, and the establishment of Christianity in the world.

Here it is proper to remove some apparent difficulties, which are a mean of puzzling the minds of many. First, What Baptism the Apostle denominates *one Baptism*? We answer, The instituted appointment of Jesus Christ, which he authorized after his resurrection, which remains a standing ordinance in the Church, and which Peter, when filled with the Holy-Ghost, enjoined on Cornelius and the rest of the believing Gentiles, even after they were baptized with the Holy-Spirit; though the Baptism of the Spirit was never an essential prerequisite to water Baptism; but a striking evidence to the Jews of the salvation of the Gentiles and confirmation of the existence of grace in the heart; as only such were the subjects of his miraculous operations.

The next we meet is in 1 Corinthians xii. 13. "*For by one Spirit are we all baptized into one body, whether Jews or Gentiles, and have been all made to drink into one Spirit.*" By attending to the chapter, you will at once perceive that the scope of it is upon the extraordinary work of the Spirit, and indeed

miracles are named in verse 10, and divers tongues, which, as we have shewn, were given to the Gentiles as well as the Jews. The former stood now, under the Gospel dispensation, on an equal ground with the latter, and had come into the fellowship of the saints by the same miraculous evidence from heaven; and to us there seems no absurdity in saying that the same Spirit influences all nations to yield an obedience to the instituted appointments of Jesus Christ, and so come into the union of the body the Church. As for sundry other scriptures, such as Rom. vi. 3, 4. Col. ii. 12. 1 Peter, 3. 21. Gal. iii. 27. they have an evident relation to water Baptism, and are no way connected with, nor yet refer to, the work of grace in the heart.

The narrow limits of a Letter call us to a close. We must therefore leave you to gather further instruction from the few inferences deducible from the whole.

1. That though regeneration and sanctification be essential to the character of a Christian; yet neither of them constitute the Baptism of the Holy-Ghost.

2. However much you may enjoy of the Spirit, as the Spirit of *life, light, and love*; you have no Scripture grounds to call this inward Baptism, and so the one Baptism, and thereby live in the neglect of the appointments of Jesus Christ.

3. That as the Baptism of the Holy-Ghost was given for the confirmation of the Gospel dispensa-

tion, it has effected its design; the sacred prophecy is fulfilled, and it has ceased.

4. That as the extraordinary work, and no other, is known in the Gospel as the Baptism of the Holy Ghost, and that took place after faith in Christ or regeneration; we have no right to call regeneration Baptism.

5. Though we are the hopeful subjects of divine grace, and live in the smiles of heaven; it is both our duty and privilege to submit to the appointments of Jesus Christ, as laid down in his word.

And now, dear Brethren, you may perceive, that our intention is not to deny any of the blessed operations of the holy Dove upon the human mind; but to distinguish between truth and error. While we write these things to you, we hope that God may give you and us more of his Spirit, that we may live unto him, who has died for us. And as Churches, we would exhort you to live in the Spirit, and grieve not the holy Spirit of God, whereby ye are sealed until the day of redemption. In the mean time, pray for us, that as instrumental of your joy, you and we may honour our profession by holy living, in the smiles of God's gracious Spirit.

Signed by Order of the Association,

HEZEKIAH SMITH, Moderator.
BURGISS ALLISON, Clerk.

PLAN of the COMMITTEE of CORRESPONDENCE.

I. THAT a General Committee be appointed by the Philadelphia Association, for the purpose of Corresponding with all the Baptist Associations, Churches and Ministers, on the continent of North America.

II. That this Committee be selected out of those Ministers and private Brethren who may reside in the City and vicinity of Philadelphia. Their number may consist of ten, or fifteen, including a President, vice-President, Treasurer, and two Secretaries; two thirds of whom may make a Quorum for Business.

III. That this Committee open a correspondence with the several Associations, requesting an accurate account of origin, constitution, numbers, increase, decrease, declensions, revivals, ministers, ordinations, &c. &c.

IV. That this Committee of correspondence meet once in the year, or as often as circumstances may require, whether in the City of Philadelphia, or in Towns adjacent, for the purpose of examining the communications which may have been made, and to adjust the same as they may deem necessary.

V. That the Committee publish once in the year, or in two years, as to them may appear necessary, a Pamphlet, containing the most interesting and important intelligence; and that such periodical Publication do not exceed in price one half Dollar.

VI. After the expence for printing, &c. &c. be discharged, the overplus, if any, to be appropriated to the relief of Ministers' widows and orphans; for the improvement of young Ministers, or other laudable purposes, as to the Committee may seem good.