

18340

Baptists. Pennsylvania. Philadelphia Association, 1784.
Minutes of the Baptist Association, held at New-York,
October, 1784.

Philadelphia, Aitken, [1784]. 8 pp.

ABHS copy.

AMERICAN BAPTIST
SYNODICAL SOCIETY
Ms. No. 100
FEB 1 1925

MINUTES

OF THE

BAPTIST ASSOCIATION,

HELD AT NEW-YORK, OCTOBER, 1784.

TUESDAY, OCTOBER 5th, 1784.

1. **A**T three o'clock P. M. Brother THOMAS USTICK delivered a suitable discourse from 1 Phil. 1. 27. *That ye stand fast in one spirit, with the mind striving together for the faith of the Gospel.*

2. Brother SAMUEL WALDO was chosen *Moderator*, and Brother WILLIAM VAN HORNE, *Clerk*.

3. Letters from the churches were read.

N. B. *Ministers names are in Capitals. Those marked with an * not present. Churches marked with an † sent neither Messengers nor Letters. Dashes denote no Minister.*

Churches.	Messengers.	Bap- tized.	Received by Letter.	Dismissed by Letter.	Excom- municated	Dead.	Num- bers.
Pennepeck,	SAMUEL JONES. *	4	2	2	—	1	67
Middletown,	ABEL MORGAN, *	—	—	1	—	1	95
	Richard Crawford, William Bown.						
Piscatawa,	REUNE RUNYAN,	2	—	—	—	2	40
	John Runyan.						
Cohansey,	ROBERT KELSAY, *	1	3	1	2	8	121
	David Elwell,						
	Nathan Shepherd.						
† Welsh Tract,	JOHN BOGGS. *	—	—	—	—	—	52
† Great Valley,	—	—	—	—	—	—	38
† Cape-May.	—	—	—	—	—	—	70
Carried over,		7	5	4	2	12	483

Churches.	Messengers.	B. p- tized.	Received by Letter.	Dismissed by Letter.	Excom- municated	Dead
	Brought forward,	7	5	4	2	12
Hopewell,	{ OLIVER HART, * Nathaniel Stout, Stephen Barton.	0	0	3	0	2
Brandiwine, Montgomery,	{ ABEL GRIFFITHS. * DAVID LOOFBOURROW.	0	0	0	1	1
Kingwood,	{ _____ Thomas Runyan.	4	2	1	0	2
Southampton,	{ WILLIAM VAN HORNE.	0	0	1	0	0
Philadelphia,	{ THOMAS USTICK, Thomas White.	3	12	6	0	1
Cranberry,	{ PETER WILSON, William Tindel.	9	0	3	0	0
Scots Plains,	{ _____ David Morris.	0	0	0	0	5
Morris-Town,	{ _____ Ezekiel Gobel.	0	0	0	0	1
† New Britain, Salem,	{ JOSHUA JONES. * PETER P. VAN HORNE. *	0	0	0	0	0
New-Town,	{ JAMES FINN. *	2	0	0	2	1
Pauling's Precinct, Dividing Creek,	{ SAMUEL WARREN. _____	5	1	1	2	0
	{ JOHN GARD, Samuel Dodge, Ezekiel Robbins, Zebulon Barton.	0	2	1	0	2
New-York,	{ _____	0	0	0	0	0
New-Mills,	{ _____	7	1	0	0	2
Upper-Freehold,	{ JOHN BLACKWELL, * James Cox.	5	0	0	0	1
Mount Bethel,	{ ABNER SUTTON. *	0	0	0	0	0
Lyons Farms,	{ _____	0	0	0	0	0
† Pittsgrove, † Tuckelhoe,	{ Iccabod Giammon. WILLIAM WORRE. * WILLIAM LOCK. *	0	0	0	0	0
Stamford,	{ ELKANA HOLMES, Sylvanus Reynolds, Elijah Hunt.	19	0	0	2	0
King-Street,	{ JOHN DODGE, William Brundage.	0	0	0	0	0
† Cow Marsh, London Tract,	{ _____ THOMAS FLEKSON.	0	0	0	0	0
Hill-Town,	{ JOHN THOMAS, Moses Aaron.	1	0	0	0	1
		4	0	0	0	0
Total,		166	23	21	9	33

Adjourned till to-morrow morning, 9 o'clock.

OCTOBER 6th.

Met pursuant to adjournment.

4. A letter and minutes from the *Warren* Association were read; whereby it appears that they are in general at peace amongst themselves. The additions to their churches this year 58, their whole number 3561. That besides this Association they correspond with four others in *New-England*, viz. one in *Vermont*, one in *New-Hampshire Grants*, one in *Stonington* in *Connecticut*, and another in the state of *New-Hampshire*, consisting of six churches and 400 members, which opened a communication with them this present year.

5. A letter from the *Ketocton* Association was read, which informs, that they enjoy peace among themselves; that the additions to their church this year were 34; and that two churches joined them at their last meeting.

6. Our ministring Brethren WILLIAM ROGERS, BURGESS ALLISON, EBENEZER WARD, and NICHOLAS COX, being present, their company and assistance were desired.

7. A letter from a church constituted the last year in Lower Smithfield, Northampton county, state of *Pennsylvania*, under the care of Elder DAVID JANE, was read, requesting admission to this Association. Upon a particular and satisfactory relation of their faith and practice by Brother Cox, who assisted at their constitution, we are free to receive them into union with us, when they shall appear by their Messengers.

8. Brother WILLIAM ROGERS was requested to prepare a letter to the *Warren* Association; Brother NICHOLAS COX, one to that of *Ketocton* in *Virginia*; and Brother EZEKIEL ROBINS, one to that in *South-Carolina*.

Adjourned to three o'clock, P. M.

Met pursuant to adjournment.

9. To a query---Whether JESUS CHRIST was an object of prayer? we answer;--- We are surprised that one of our sister churches, or any of the members thereof, should

should be in doubt of an article of faith so plainly revealed in the word of God. The instance of the penitent thief on the cross; of *Stephen* when stoned, praying to the LORD JESUS; and the injunction to honour the *Son* as we honour the *Father*, &c. &c. are sufficiently plain on this point.

Upon enquiry of the Messenger from the church who sent the query, and by information of others present, we found that something had been delivered amongst them, and elsewhere, by one in the ministry; which in our opinion favours of that deistical error that we discard and abhor as heresy. We therefore seriously recommend it to all our churches, and those who compose them, to try the Spirits, whether they be of God, and if they do not maintain the divinity of JESUS CHRIST, neither to receive them into their houses, nor to bid them God speed.

10. In answer to a query from one of our churches---“What measures ought to be taken with a sister church who holds and actually admits unbaptized persons to the Lord's supper?”---we observe, That such a church may and ought, in the *first* instance, to be written to by a sister church, exhorting them to desist from such a practice, and to keep the ordinances as they were delivered to them in the word of God.

11. The letters prepared for the different associations being presented and read, were approved.

12. The circular letter written by Brother JOHN GANO was presented and read.

Adjourned till to-morrow morning, 9 o'clock.

OCTOBER 7th.

Met pursuant to adjournment.

13. With respect to the request from the church at *Kingwood* for supplies, we answer, That from the representation made to us, we are in hopes transient visits will not be wanted, as in our opinion Providence points out clearly the propriety of Brother Cox's settlement with them.

14. From a state of the circumstances of a bequest of Mr. *Honeywell* to this Association, laid before us by Brother *Elkana Holmes*, we are induced to appoint our Brethren *Elkana Holmes*,

Holmes, Doctor *John Dodge*, *Ebenezer Ferris*, together with Brother *Samuel Jones*, or any two of them, a committee to treat with any person or persons concerning the same.

15. Brother VAN HORNE reported that he had got the binding of the books of the Association library repaired; and from the vouchers he produced, it appeared there was a balance of cash in his hands of 16/6; 4s. of which he is ordered to pay for the postage on the *Ketocton* Association letter, the residue is granted to him for his superintendance of said business.

16. Whereas there has been much inattention in some of our churches to a communication with this Association by letters and messengers; and the same being in our opinion of importance to the interest of the churches, we recommend to our Brethren JOHN GANO and SAMUEL JONES, the former to write to those in the eastern parts, and the latter to those in the western parts of this Association, and press them to a due regard to that connection and correspondence of the churches, which experience has proved to be both comfortable and in many instances advantageous.

Adjourned to three o'clock, P. M.

Met pursuant to adjournment.

17. The circular letter being again read and considered, was approved.

18. Our Brethren JOHN GANO and WILLIAM ROGERS are appointed Messengers to the *Warren* Association; Brother THOMAS FLEESON and Brother ELKANA HOLMES to that of *Virginia*. Our Brethren GANO, ROGERS, and VAN HORNE, jun. or either of them, to that of *Charlestown* in *South-Carolina*.

19. Brother WILLIAM ROGERS is appointed to write the circular letter for the next year.

20. Supplies for destitute churches:

Scots Plains,	{	William Van Horne, 2d Lord's day in October.
		David Loofbourrow, 1st ditto in November.
		Elkana Holmes, 3d ditto in ditto.
		Reuné Runyan, 1st ditto in December, January and April.
		Peter Wilson, 2d ditto in December.

Nicholas

- Scots Plains, { Nicholas Cox, 2d Lord's day in February.
- William Rogers, 2d ditto in April.
- Nicholas Cox, 4th ditto in May.
- Ebenezer Ward, 1st ditto in June.
- John Dodge, 2d ditto in ditto.
- John Gano, 2d ditto in August.
- Morris-Town, { Reuné Runyan, 2d Lord's day in November, and 1st in August.
- Elkana Holmes, 4th ditto in November.
- Nicholas Cox, 3d ditto in May.
- Peter Wilson, 4th ditto in ditto.
- Ebenezer Ward, 3d ditto in June.
- David Loofbourrow, 1st ditto in September.
- William Rogers, 2d Lord's day in October and 3d in April.
- John Gano, 4th ditto in October.
- Lotts Plains, { Nicholas Cox, 3d ditto in February.
- Reuné Runyan, 2d ditto in April.
- Ebenezer Ward, 2d ditto in June.
- William Rogers, 2d Lord's day in November.
- Dividing Creek, { William Van Horne, 4th ditto in ditto.
- Thomas Fleeceon, 4th ditto in June.

21. Brother WILLIAM ROGERS is appointed to superintend printing the minutes of this Association.

22. Resolved, That our next association be held at Philadelphia, the first Tuesday in October, at three o'clock P. M. Brother JOHN DODGE is appointed to preach the Introductory Sermon, and in case of failure, Brother ELKANA HOLMES.

(CIRCULAR LETTER.)

The ELDERS and BRETHERN of the several Churches, met in Association at New-Tri, October 5th, 6th, and 7th, 1784;

To the Churches with whom we are connected, send Greeting:

Dearly Beloved,

THE preceding minutes will give you every necessary information relative to our meeting, the state of our churches, and our endeavours for their prosperity.

trust, you will unite your efforts, with ours, to the same good purpose; and that our thanksgivings for the present peace, harmony and increase of our churches, our prayers for their further growth, with a more powerful effusion of the divine Spirit and grace upon them, will be mutually offered up. May the consideration of our effectual calling prove an incentive thereunto! Which is the SUBJECT now to be considered, as in 10th chapter of our confession of faith. That we may investigate this subject as fully as the limits of a letter will allow, we will consider, 1st. The Call. 2dly. The Author of the Call. 3dly. The Called; and, 4thly. Its Efficacy.

1st. The Call. This is an act of sovereign grace, which flows from the everlasting love of God, and is such an irresistible impression, made by the holy Spirit, upon the human soul, as to effect a blessed change. This impression or call is sometimes immediate, as in the instance of Paul and others; tho' more ordinarily through the instrumentality of the word and providence of God. Though in both the impression or power upon the soul or rational principle of operation must be the same. This may be considered as one power capable of exerting itself in various modes; as in perceiving, choosing, refusing, loving, hating, &c. Likewise the impression before mentioned may be viewed as one spiritual principle of operation in the soul, exerting itself in divers ways, rather than as different principles of grace.

We are, in the 2d place, to consider, The Author of the Call, who is God; Father, Son, and Spirit, as in 1 Theff. ii. 12. that ye walk worthy of God, who hath called you unto his kingdom and glory. Also, in 2 Tim. i. 9. who hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace, &c. In others it more directly applies to the Father, who is said to call them unto the fellowship of his Son. Sometimes it is ascribed to the Son, as in Proverbs i. 20 and viii ch. saints are said to be called of Jesus Christ. Lastly, It is ascribed to the Holy Ghost, as in Phil. i. 6 being confident of this very thing that he who hath begun a good work in you will perform it until the day of Jesus Christ. Upon the whole this call is heard, as it is in deed and in truth, the call of God, and not the voice of man. Which leads us, 3dly. To consider the called, and they are such as God hath chosen and predestinated both to grace and glory, elected and set apart in Christ, as redeemed by his blood, although by nature children of wrath even as others, not of the Jews only, but also of the Gentiles. This is an holy, heavenly, and consequently an high calling: and is effectual to bring the subjects of it to a piercing sense of their guilt and impurity. The mind is deeply convicted, that the fountain is in his very heart or nature from which all his criminal actions have sprung; and that the lust within disposes us to violate the laws of God in as great a variety of ways as nature is capable of exerting itself, agreeable to Paul's expression, *sin revived and I died.* The soul is affected with a view of its sinfulness and the malignity of

sin in its nature as entirely opposed to the holy law of God, hence arises an abhorrence of sin as vile and odious, and a sense of its demerit as deserving eternal death. This call produces a consciousness of the absolute impossibility of our contributing in the least degree towards a recovery from this wretched condition, and destroys all confidence of help in the flesh. It is a call to Christ, and gives a view of him in his suitability and ability as a Saviour, the merit of his obedience and sacrifice, and the treasures of his grace are all brought into view, which creates desires of an interest in him and resolutions of looking unto and relying wholly upon him for salvation; at the same time cordially acknowledging desert of rejection from him, and yet strengthened to rely entirely upon and surrender all into the disposal of Christ; setting to our seals that God is true; believing the record he has given of his Son, which is eternal life, and that this life is in his Son. The changes produced are from darkness to light, from bondage to liberty, from alienation and estrangedness to Christ to a state of nearness and fellowship with him and his saints. This call administers peace of conscience towards God, and disposes its subjects to peace with mankind, so far as is consistent with righteousness.

This is an holy calling, and is effectual to produce the exercise of holiness in the heart, even as the saints are created in Christ Jesus unto good works. God having called us not to uncleanness, but to holiness, yea even to glory and virtue, and to live holily, righteously and godly in this present evil world; and to conform both as men and as christians to the pure dictates of nature and the authority of revelation, in all virtuous actions. To believe what is divinely revealed, and to obey what is divinely enjoined; in which the saints are required to persevere unto an inheritance incorruptible and undefiled, and that fadeth not away, which is reserved in heaven for them, and unto which this effectual vocation ultimately tends. From all which considerations, we learn what it is to be both good and great, and that the way to advance in durable riches and righteousness, to live in high life above the vanities and pomp of this trifling world and to shame those who walk unworthily, is to retain a sense of our heavenly vocation. Thus will the hearts and hands of all God's people, and especially his ministers, be supported and strengthened; thus will the religion of our adorable Redeemer be honoured in the world; thus shall we glorify God in life and enjoy his peace in death, and leave behind a finished testimony that our calling was effectual and our profession sincere.

Signed by Order of the Association,

SAMUEL WALDO, *Modcrator.*
WILLIAM VAN HORNE, *Clerk.*