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Baptists. Pennsylvania. Philadelphia Association, 1789.
Minutes of the Baptist Association, held at Philadelphia,
October 6, 1789.

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MINUTES

OF THE

BAPTIST ASSOCIATION,

HELD AT PHILADELPHIA, OCTOBER 6, 1789.

TUESDAY, Three o'clock, P. M. Oct. 6, 1789.

1. **S**ERMON by Brother LEWIS RICHARDS, from John viii. 36. "*If the Son, therefore, shall make you free, ye shall be free indeed.*"
2. Brother OLIVER HART was chosen *Moderator*, and Brother WILLIAM VAN HORNÉ, *Clerk*.
3. Letters from thirty-nine churches were read.

N. B. Ministers names in *Italics*. Those marked thus *, were not present. From the churches marked thus †, we received no intelligence. Dashes denote no settled minister.

Churches.	Ministers and Messengers.	Bap- tized.	Received by Letter.	Dismissed by Letter.	Excom- municated.	Excom- municated.	Numbers.
Lower-Dublin,	{ Samuel Jones, John Wright, William Rooper, Benjamin Dungan. * * -	1	—	4	—	—	66
Middletown,	{ Samuel Morgan, Jacob Covenhoven. - -	6	1	—	1	3	134
Piscatawa,	{ Reune Runyan, Henry Smalley. - -	4	2	2	2	—	147
Cohansey,	{ Nathan Shepard, David Shepard. - -	—	2	—	—	6	97
Welsh Tract,	{ <i>John Boggs,</i> * James Griffith. - -	12	5	3	—	—	104
Great Valley,	{ Daniel Cornogg, Michael M'Kees, John Davies, Jonathan Philips, Owen Thomas, Abner Davies. - -	8	1	—	2	2	91
† Cape May,		—	—	—	—	—	63
Hopewell,	{ Oliver Hart, John Jewel, James Ewen. - -	8	5	3	1	4	164
Carried over,		39	17	15	6	15	859

<i>Churches.</i>	<i>Ministers and Messengers.</i>	<i>Bap- tized.</i>	<i>Received by Letter.</i>	<i>Dis- missed by Letter.</i>	<i>Excom- municated.</i>	<i>Dece- ased.</i>	<i>Numbers.</i>
	Brought forward,	39	17	15	6	15	859
Brandywine,	{ Abel Griffith, Joshua Vaughan, Thomas Davies.	9	5	1	—	—	37
Montgomery,	{ Edmund Pennington	—	—	—	—	—	28
† Tulpehocken,		—	—	—	—	—	—
Kingwood,	{ Nicholas Cox, Richard Carter, John Koughler, James Drake.	37	2	9	2	4	186
Haight's Town,	{ Peter Wilson, Alexander M'Cowan, Samuel Minor.	26	3	5	5	—	240
Southampton,	{ David Jones,* Thomas Folwell, Benjamin Bennet, William Watts.	3	—	—	—	1	53
Philadelphia,	{ Thomas Ustick, William Rogers, John Stancliff, George Ingels, John M'Leod.	21	—	28	—	—	104
Scotch Plains,	{ William Vanborn, Jacob Fitz Randolph.	1	—	4	5	—	137
† Horse-Neck,		—	—	—	—	—	14
† Oyster-Bay,	Benjamin Coles.*	—	—	—	—	—	9
Morristown,		—	—	4	—	—	83
† Knowlton,		—	—	—	—	—	42
† Hartford,	John Davies.*	—	—	—	—	—	—
New-Britain,	{ Joshua Jones, Benjamin Matthew, Edward Matthew.	2	—	—	—	—	21
Salem,	{ John Holmes, John Walker.	—	—	—	—	1	31
† Newtown,	Silas Southworth.*	—	—	—	—	—	74
Dividing Creek,	John Garrison.*	3	—	—	—	5	41
1st New York,	{ Benjamin Foster, William Thomson, William Durel.	19	2	4	13	2	196
New Mills,	{ David Gaskil, Benjamin Hedger.	7	—	—	—	2	100
† Konoloway,	Joseph Powell.*	—	—	—	—	—	—
Coram,		—	—	—	—	—	—
Upper Freehold,	{ Joseph Stephen, Edward Taylor.	11	1	—	1	—	56
Mount Bethel,	Abner Sutton.*	—	—	10	—	—	101
Carried over,		320	37	80	32	31	2503

<i>Churches.</i>	<i>Ministers and Messengers.</i>	<i>Bap- tized.</i>	<i>Received by Letter.</i>	<i>Dismissed by Letter.</i>	<i>Excom- municated.</i>	<i>Decea- sed.</i>	<i>Numbers.</i>
	Brought forward,	320	37	80	32	31	2503
Warwick,	{ <i>Thomas Montanye,</i> <i>Amos Park.</i>	142	7	3	4	1	192
Lyons Farms,	—	—	—	—	—	—	15
† Philips Patent,	—	—	—	—	—	—	—
Pittsgrove,	{ <i>John Kelly,</i> <i>Armenias Snethen.</i>	—	—	—	—	—	—
† Manahawkin,	—	—	—	—	—	—	—
Vincent,	—	—	—	—	—	—	22
† Tuckahoe,	<i>Isaac Bunnell.*</i>	—	—	—	—	—	—
North-East-Town for- merly at Cortland's	{ <i>Simon Dakin.*</i>	—	—	—	—	—	54
Manor,	—	—	—	—	—	—	10
† 2d New York,	<i>John Dodge.*</i>	—	—	—	—	—	89
† Stamford,	<i>Ebenezer Ferris.*</i>	—	—	—	—	—	23
Cowmarsh,	—	1	—	4	—	2	35
London Tract	{ <i>Thomas Fleson,</i> <i>George Evans.</i>	3	—	2	—	3	98
Hilltown,	{ <i>John Thomas,*</i> <i>James M'Laughlin,</i> <i>Nathan Evans,</i> <i>John Davies, jun.</i>	3	—	1	—	3	29
† Lower Smithfield,	<i>David Jane.*</i>	—	—	—	—	—	16
Misphillion	<i>Joshua Derwies.*</i>	1	—	—	1	—	48
Baltimore,	{ <i>Lewis Richards,</i> <i>George Prestman,</i> <i>William Taggart.</i>	10	2	—	—	—	63
Duck Creek,	{ <i>James Jones,*</i> <i>John Patton.</i>	1	2	5	—	—	49
Wilmington,	{ <i>Thomas Ainger,</i> <i>Thomas Brooks,</i> <i>Andrew Hawke.</i>	14	—	11	1	2	35
Canoe Brook	<i>Isaac Price.</i>	2	1	2	—	—	52
Jacobs Town,	{ <i>Burgiss Allison,</i> <i>James Cox,</i> <i>Samuel Sexton.</i>	18	—	1	1	1	28
† Staten Island,	—	—	—	—	—	—	32
† Pitt's Town,	<i>James Finn.*</i>	—	—	—	—	—	18
Marcus Hook,	{ <i>Eliphas Duzey,</i> <i>Richard Riley.</i>	—	—	—	—	—	36
Roxberry,	{ <i>Abraham Levering,</i> <i>Charles Nice,</i> <i>John Levering.</i>	—	—	—	—	—	13
Falls Township, Bucks County.	{ <i>Joseph Richardson.</i>	—	—	—	—	—	
Total,		373	42	109	39	43	3369

4. Three churches constituted within the last year—One at Marcus Hook, in May ; another at the Ridge, Aug. 23 ; and the last on Sept. 26 ;—desiring to join this Association, were admitted.—Adjourned to Nine o'clock to-morrow morning.

Agreed to meet at Six o'clock to morrow morning for prayer.

WEDNESDAY, OCTOBER 7.

MET, pursuant to appointment.

1. Very agreeable letters were received from the Charlestown, Warren, Ketoston, and Shaftsbury Association. Brother Stephen Gano, messenger from the Shaftsbury Association, present.

2. The ministering brethren providentially present, not messengers from the churches, are invited to take a seat amongst us.

3. After conferring upon the necessity and importance of raising a fund for the education of pious and promising young men for the ministry,—We, the members present, do engage to promote subscriptions in our respective churches and congregations, for said purpose; and to bring in the monies raised, with the subscription papers, to the next Association, to be at their disposal.

Agreed, that our Brother Samuel Jones shall take young Mr. Silas Walton under his care, for instruction, for one year, at £.25 for his accommodations, including the use of necessary books, on our account, if he should judge it expedient; upon this condition, nevertheless, that the said Walton give his obligation to refund the money within seven years, if he should not become a minister of our order within that time, and continue therein.

WEDNESDAY, P. M.

MET, pursuant to adjournment.

1. The church at North-East-Town, formerly called Cortland's Manor, in the State of New-York, being situated nearer the Shaftsbury Association, requested to be dismissed from this to the said Association.—Agreed, that their request be granted; and when they shall be received by them, they will be fully dismissed from us.

2. As we had reason to fear at the last Association, that Mr. Worth of Pittsgrove was far gone in the doctrine of universal salvation, we are well certified by undoubted authority that he is now fully in that belief;—We, therefore, to shew our abhorrence of that doctrine, and of his disingenuous conduct for a long time past, caution our churches to beware of him,—and of Artist Seagreaves of the same place also, who has espoused the same doctrine.

3. Agreeably to a recommendation in the letter from the church at Baltimore, this Association declare their high approbation of the several societies formed in the United States and Europe for the gradual abolition of the slavery of the Africans, and for guarding against their being detained or sent off as slaves, after having obtained their liberty; and do hereby recommend to the churches we represent to form similar societies, to become members thereof, and exert themselves to obtain this important object.

4. The Circular Letter was presented, read and ordered to lie on the table.

(5)

5. Our Brethren Messrs. *Ustick, Wilson, Richards* and *McLaughlin* are appointed to prepare letters to the Associations corresponding with us, and bring them in to-morrow morning.

Adjourned to Eight o'clock to-morrow.

Sermon in the evening by Brother *Foster*.

THURSDAY, Oct. 8, A. M.

Met, pursuant to adjournment.

1. The church at Mispillion having signified it was more convenient for them to meet with the Salisbury Association, and that they request our concurrence therein—Agreed, that the church at Mispillion be hereafter considered as belonging to the Salisbury Association.

2. The Circular Letter was again read, and approved.

Adjourned to Three o'clock, P. M.

Met, pursuant to adjournment.

1. The letter to the Warren Association, written by Brother Wilson, was approved, and Dr. Manning appointed messenger.—The letter to the Shaftsbury Association, by Brother Ustick, was approved, and our Brethren Nicholas Cox and Thomas Montanye were appointed messengers.—Also, the letter to Charlestown Association, and that to Salisbury, were presented, read and approved.

2. Dr. Jones is appointed to write a letter to the church at Pittsgrove.

Adjourned to Six o'clock to-morrow morning.

Sermon in the evening by Dr. *Manning*.

FRIDAY, Oct. 9. Six o'clock.

Met, pursuant to adjournment.

1. This Association taking under consideration the proposals of Mr. Isaac Collins of Trenton, in New-Jersey, to print an edition of the Holy Bible in quarto, after the Oxford edition; and his request to this Association to patronise the work—Being desirous to encourage so laudable a design, do appoint our Brethren the Rev. Oliver Hart, Dr. Samuel Jones, Rev. Benjamin Foster and Rev. Burgess Allison, to concur with any committee appointed

by any other denomination to revise and correct the proof sheets, and, if necessary, to fix upon the most correct edition of the Scriptures to be recommended to the printer, from which to make his impression—And that the same committee be ordered to use their influence to prevent the Apocrypha, or any Notes of any kind, being printed and included in said edition, as having a dangerous tendency to corrupt the simplicity and truth of the sacred Scriptures, by being thus intimately associated with them; and, particularly, as being incompatible with the union of people of different religious sentiments in promoting the work. And, moreover, the Association recommend to all the churches and congregations in their bounds to encourage the undertaking.

2. Supplies for vacant churches—

SALEM.	2d	Lord's-day	in	November,	Brother	<i>Curtis Gilbert.</i>
	3d	do.	in	do.	———	<i>William Vanhorne.</i>
	4th	do.	in	do.	———	<i>Griffith.</i>
	5th	do.	in	do.	———	<i>Peter Wilson.</i>
	4th	do.	in	April,	———	<i>Nicholas Cox.</i>
	4th	do.	in	May,	———	<i>Peter Wilson.</i>
MORRISTOWN.	3d	Lord's-day	in	January,	Brother	<i>Isaac Price.</i>
	2d	do.	in	April,	———	<i>Reune Runyan.</i>
	3d	do.	in	May,	———	<i>Isaac Price.</i>
	1st	do.	in	June,	———	<i>Oliver Hart.</i>
	2d	do.	in	August,	———	<i>Thomas Montanye.</i>
COHANSEY.	4th	Lord's-day	in	Oct. & 1st in Nov.	Dr.	<i>Samuel Jones.</i>
	2d	do.	in	November,	Brother	<i>William Vanhorne.</i>
	3d	do.	in	April,	———	<i>Nicholas Cox.</i>
	3d	do.	in	May,	———	<i>Reune Runyan.</i>
GREAT VALLEY.	2d	Lord's-day	in	October,	Brother	<i>Stephen Gano.</i>
	3d	do.	in	do.	———	<i>Curtis Gilbert.</i>
	4th	do.	in	do.	———	<i>John Boggs.</i>
	1st	do.	in	November,	———	<i>William Rogers.</i>
	2d	do.	in	do.	———	<i>Thomas Ainger.</i>
	3d	do.	in	do.	———	<i>Nicholas Cox.</i>
	4th	do.	in	do.	Doctor	<i>Samuel Jones.</i>
	1st	do.	in	February,	Brother	<i>Reune Runyan.</i>

3. *On motion*, unanimously agreed, That as our churches in the middle States have greatly increased, an History of the same appears to be eligible and useful: And as Brother Morgan Edwards has commenced a collection of materials for such an History in the State of New-Jersey,—he be requested to proceed as it may be convenient for him, and that any of our brethren so laudably disposed be intreated either to collect materials or assist therein.

4. Voted, that the Association be held at *New-York*, the first Tuesday in October next.

We take this opportunity to observe, that, for the encouragement of the churches in the State of New-York and adjacent places, we have met at New-York a few times; but with

much inconvenience to the western churches of our Association : And now recommend it to the churches to give their opinion the next Association on the expediency of the Eastern Churches forming a new Association at New-York, if they request them.

5. Dr. Jones is appointed to preach the Association Sermon next year, and in case of failure, Brother Hart is requested to be prepared.

6. Brother Benjamin Foster is appointed to write the Circular Letter for next year.

7. Brother Uttick is requested to superintend the printing of the Minutes, and forwarding them to the Churches and Associations.

Sermon in the evening by Brother S. Gano.

(C I R C U L A R L E T T E R .)

The ELDERS and MESSENGERS of the several Churches met in Association,
at Philadelphia, Oct. 6, A. D. 1789—

To the several Churches in union with this Association ; send, GREETING.

DEARLY BELOVED,

INASMUCH as our divine Lord and Master has been pleased, in his infinite mercy, to furnish us with the means of grace, for our furtherance and growth therein ; and for the declarative glory of his great and holy name ; and as one of these means is the assembling of ourselves together ; our predecessors have wisely instituted this Annual Association of the Churches ; that by hearing of the welfare of each other, conferring together upon difficult matters, admonishing and exhorting to steadfastness in the faith, and addressing each other upon the important doctrines of grace ; the Redeemer's cause and interest might be promoted in the world ; and Zion built up, upon the foundation laid in the gospel. In pursuance of this, in our Circular Letters we have addressed you upon those essential doctrines of divine truth ; and for connection sake, have followed the order in which they are treated in our confession of faith : That which comes next in succession, is *Repentance unto life and salvation.*

Obs. 1. By Repentance, in general, we understand, sorrow or pain arising from a retrospective view of any action or circumstance, in which we have been agents, which is contrary to, either, the dictates of conscience ; the word of God ; that from

whence we see any evil consequences accruing to ourselves ; or that which is evil in its own nature ; and which is increased in proportion to the light and evidence we have thereof. This repentance may be considered in a twofold point of view, generally known by the appellations of Evangelical and Legal. This distinction the apostle seems to have had an eye to, in 2 Cor. vii. 10. where he tells us, “ that godly sorrow worketh repentance unto salvation not to be repented of ; but the sorrow of the world worketh death.” This is indeed implied when we speak of repentance unto salvation, since its distinguishing characteristic, presupposes that there is a repentance which is not unto salvation.

Obs. 2. This repentance which is not unto life and salvation, or what is generally denominated *mere legal repentance*, originates in self-love, terminates in the fear of future punishment, or penal evil ; and is but a transient view of that legal condemnation which is the consequence of sin, but never leads the soul to the gospel refuge. Hence, if any reformation is effected, it finally terminates in apostasy : Agreeable to the apostle's assertion, 2 Pet. ii. 22. “ But it hath happened unto them according to the true proverb, The dog is turned to his vomit again ; and the sow that was washed, to her wallowing in the mire.”

Obs. 3. That Repentance which is unto life and salvation, has God for its author; and does not arise from the power of free-will, or the dictates of a natural conscience; but from the grace of God as the efficient, and operation of the divine Spirit as the impulsive cause; without which no means, as judgments, mercies, or the most powerful ministry, of themselves can effect.—It is produced in the soul by divine illumination, through which we are led to see something of the nature and perfections of God, the holiness of the divine law, and the strictness of justice, Rom. vii. 9. “But when the commandment came, sin revived, and I died.” Hence a discovery of the evil and accursed nature of sin, the pollution and defilement of nature, and state of condemnation into which the soul is involved.—The person is now filled with shame and confusion of face; with sorrow and contrition of soul. He views his heart as a cage of unclean birds, as a nest of pollution and sink of iniquity: and conceives himself to be the most hell-deserving, as well as undeserving of God’s creatures, and is made to adopt that lamentable complaint, “The whole head is sick, and the whole heart is faint.”—This godly sorrow and repentance for sin, is not excited merely from a view of the demerits of sin, of its evil consequences to the soul, or a fear of hell and damnation: But on account of the evil that is in sin; its contrariety to a holy God. He mourns that he has offended God, wounded Christ, and grieved the holy Spirit. It farther produces an ingenuous confession of sin, and forsaking it, in bringing forth fruits meet for repentance in life and conversation.

This is not called Repentance unto salvation, as being the cause of salvation, or condition of it; for Christ alone is the fulfiller of the conditions: and, therefore to fit his people for the enjoyment of it, he hath sent forth his Spirit into their hearts, to convince “of sin, of righteousness and of judgment;”—to beget evangelical repentance in them;—a hatred to sin, and a turning from it to God. Agreeably to which, it is said, Matt. i. 21. “Thou shalt

“call his name Jesus, for he shall save his people from their sins.” But it is said to be unto salvation, as itself is a blessing of salvation and a part of it; an evidence of an interest in it, and terminates in the full enjoyment of it.

This repentance is wrought in the hearts of God’s people, as above, in order to their sanctification, that they may be qualified to enjoy the heavenly inheritance.

Obs. 4. Again, as the Christian experiences the inherence of sin as long as he lives, “for there is none that liveth and sinneth not,” though freed from the reigning power and dominion of sin; so he has continued reason to exercise the grace of repentance, and humble himself under every transgression in particular, as well as the remains of corruption in general.—Such was the exercise of the apostle, Rom. vii. 24. “O wretched man that I am, who shall deliver me from the body of this death.”—Thus is the Christian continually, while in the exercise of grace, aspiring after holiness, and mourning over his depravity.—His sanctification is carried on, and will finally be accomplished, when he shall be admitted into the mansions of eternal blessedness and ineffable glory; “where all sorrow and sighing shall flee away;”—where there shall be no more sin, and consequently no need of repentance or sorrow, for the Lord our God “shall wipe away all tears from our eyes.”

Thus, dearly Beloved, have we endeavoured to consider repentance unto life and salvation, according to the gospel sense of the doctrine.—May the great Head of his church, through the influence of the divine Spirit, give us a humbling view of all our imperfections, that we may live to the honour of his great name, and ascribe all the glory of our salvation to the riches of his grace, through our Lord Jesus Christ. AMEN.

OLIVER HART, *Moderator.*

WILLIAM VAN HORNE, *Clerk.*

B. Subscribers for the new COLLECTION OF HYMNS amount to 1500. **RIPPLE** SELECTION, and a variety of Baptist and other publications, may be had of THOMAS USTICK.—Dr. GILL’S WORKS may also be had of the Rev. WILLIAM ROGERS, in Fourth street, at the College.