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**Baptists. Pennsylvania. Philadelphia Association, 1794.**

**Minutes ... at Philadelphia, October 7, 8 & 9, 1794.**

**[ Philadelphia, 1794. ] 8 pp.**

**BrU copy.**

# MINUTES

## OF THE

### PHILADELPHIA

### BAPTIST ASSOCIATION,

HELD AT PHILADELPHIA, OCTOBER 7, 8, & 9, 1794.

TUESDAY, OCTOBER 7, 1794.

1. **A**T 3 o'clock, P. M. Rev. Brother JOSHUA JONES delivered the Introductory Sermon, from 2d Corinthians ii. 2. "*For I determined not to know any thing among you save Jesus Christ, and him crucified.*"

2. After worship business was opened with prayer by brother OLIVER HART.

3. Preceded to business.—Brother WILLIAM ROGERS D. D. was chosen *Moderator*, and Brother THOMAS MEMMINGER, *Clerk*.

4. Letters from twenty-eight Churches were read.

*N. B* Ministers names in *Capitals*. Licensed Preachers in *Italics*. Those to whose names an \* is affixed were not present. From the churches marked thus †, we had no intelligence. Dashes denote no settled Minister.

Churches.	Ministers and Messengers.	Baptized.	Received by Letter.	Dismissed by Letter.	Refused.	Excom- municated	Deceased.	Numbers.
Lower-Dublin,	SAMUEL JONES, D. D. John Holmes, Joseph Wright.	—	—	—	—	—	—	62
Middletown,	BENJAMIN BENNET, John Smock *.	9	1	1	—	4	5	144
Cohansey,	HENRY SMALLEY, A. M. Nathan Sheppard, Jeremiah Brooks.	2	—	1	—	—	6	122
Welsh Trst,	JOHN BOGGS *, Ephraim Searce *, Francis Goteer *.	33	—	—	—	1	6	158
Great Valley,	Isaac Abraham, Jonathan Phillips, George Palfield.	—	1	6	—	—	1	71
Cape-May,	JOHN STANCLIFF. *	—	—	—	—	—	—	49
Carried over,		45	2	10	—	5	18	566

<i>Churches.</i>	<i>Ministers and Messengers.</i>	<i>Baptized.</i>	<i>Received by Letter.</i>	<i>Dismissed by Letter.</i>	<i>Refused.</i>	<i>Excommunicated.</i>	<i>Deceased.</i>	<i>Numbers.</i>
	Brought forward,	45	2	10	—	5	18	5
Hopewell,	OLIVER HART, A. M. JOHN BLACKWELL,* David Stout.	4	—	6	2	2	5	5
Brandywine,	JOSHUA VAUGHAN,* John Powell,* Robert McCoy,* John Vaughan.	8	4	—	—	—	2	82
Montgomery,	JOSHUA JONES, Charles Humphrey.	—	1	—	1	—	1	21
† Kingwood,	PETER WILSON, A. M. Peter Groom.	—	—	—	—	—	—	—
Haight's Town,	THOMAS USTICK, A. M. WILLIAM ROGERS, D. D. MORG EDWARDS, A. M.	33	—	14	—	2	6	155
Philadelphia,	Hugh Gorley, George Ingels, John McLeod, Samuel Davis.*	7	14	6	—	—	17	122
Southampton,	Thomas Menninger, A. M. William Watts, William W. Folwell.	8	1	—	—	1	3	59
† Knowlton,	DANIEL VAUGHAN.*	—	—	—	—	—	—	43
Hartford,	JOHN DAVIS.*	—	—	—	—	—	—	110
New Britain,	Edward Mathew,* Joseph Dungan.	—	—	—	—	—	—	26
Salem,	ISC. SKILLMAN, A. M.* Ephraim Lloyd,* John Briggs.	9	4	—	1	—	7	69
Dividing Creek,	GARNER HUNT,* William Mason,* Sylvanus Tubman,* Nathaniel Loring.*	36	1	1	—	3	3	80
New Mills,	Mar Corliffe, Benjamin Briggs, David Gaffill.	2	—	2	—	1	1	90
† Konoloway,	JOSEPH POWELL,*	—	—	—	—	—	—	—
† Coram,	DVD. LOOFBOURROW.	—	—	—	—	—	—	30
Upper Freehold,		—	—	6	—	—	5	61
Carried over,		152	27	45	4	14	65	187

<i>Churches.</i>	<i>Ministers and Messengers.</i>	<i>Baptized.</i>	<i>Received by Letter.</i>	<i>Dismissed by Letter.</i>	<i>Restored.</i>	<i>Excommunicated.</i>	<i>Deceased.</i>	<i>Numbers.</i>
	Brought forward,	152	27	45	4	14	68	1897
† Pitt's Grove,	_____	—	—	—	—	—	—	—
† Manahawkin,	_____	—	—	—	—	—	—	—
Vincent,	_____	2	—	—	—	—	2	23
	THOMAS FLEESON.	—	—	—	—	—	—	—
† Tuckahoe,	ISAAC BUNNELL. *	—	—	—	—	—	—	46
Cow Marsh,	JOSEPH FLOOD,	3	—	—	—	1	2	54
	Job Meredith.	—	—	—	—	—	—	—
London Tract,	THOMAS FLEESON.	—	3	—	—	—	1	39
Hill-Town,	JAMES McLAUGHLIN, *	1	—	3	—	—	—	99
	Philip Miller.	—	—	—	—	—	—	—
	Griffith Owen. *	—	—	—	—	—	—	—
† Lower-Smithfield,	DAVID JANE. *	—	—	—	—	—	—	26
Baltimore,	LEWIS RICHARDS, *	3	6	—	1	2	2	6
	WILLIAM CLINGAN, *	—	—	—	—	—	—	—
	Charles P. Polk. *	—	—	—	—	—	—	—
Bryn Sion,	JAMES JONES, *	2	—	7	—	4	6	66
Duck Creek.	JOHN PATTON, *	—	—	—	—	—	—	—
	GIDEON FERKOL,	—	—	—	—	—	—	—
	James Davis.	—	—	—	—	—	—	—
Wilmington,	THOMAS AINGER. *	8	2	2	—	1	3	54
	BURG. ALLISON, A. M. *	2	—	—	—	—	1	59
Jacob's Town,	William Snowden,	—	—	—	—	—	—	—
	James Cox.	—	—	—	—	—	—	—
† Pitt's Town,	JAMES FINN. *	—	—	—	—	—	—	134
Marcus Hook,	ELIPHAZ DAZEY.	2	—	—	—	—	—	20
	_____	—	—	—	—	—	—	48
Roxbury,	William White,	—	—	—	—	—	—	—
	John Levering,	—	—	—	—	—	—	—
	Charles Nice.	—	—	—	—	—	—	—
Penn's Manor,	ALEX. McGOWAN.	3	—	1	—	—	2	35
Sideling-Hill,	THOMAS RUNYAN. *	6	2	5	—	—	1	49
West Creek,	_____	5	2	2	—	—	—	34
Total,		189	42	65	5	22	88	2732

sth. The business of the day was closed with prayer by the Moderator.

Adjourned until nine o'clock to-morrow morning.

WEDNESDAY,

W E D N E S D A Y, O C T O B E R 8.

Met pursuant to adjournment.

6. The business of the day was opened with prayer by brother Morgan Edwards.
7. A letter was received and read from the church in Buffalo Valley, Northumberland county and State of Pennsylvania, requesting to be received into this Association. Postponed—no Messenger appearing to receive the Right-Hand of Fellowship.
8. Letters were received and read from the Associations of New York of 1791 and 1794, Vermont of 1791, Shafisbury of 1794, Charleston of 1792 and 1793, Danbury of 1793, and Stonington of 1792 and 1793; and printed minutes from those of New York of 1793, Vermont of 1791 and 1794, Warren of 1793, Shafisbury of 1792, 1793, and 1794, Danbury of 1793, Charleston of 1792 and 1793, Middle District South of James' River of 1791, and Bethel of 1792.
9. Brother Van Horne attended and was received as a Messenger from the New-York Association; as did Brother Webb from that of Shafisbury.
10. The following Brethren to write to the corresponding Associations, viz. Samuel Jones to that of New York, Peter Wilson to that of Warren, David Loofbourrow to that of Shafisbury, Isaac Carlisle to that of Vermont, William White to that of Danbury, Oliver Hart at his leisure to that of Charleston, and Thomas Ulick to that of Stonington when convenient.
11. The churches of Cow-Martin, Welsh-Tract, Duck Creek, and Wilmington, request the approbation and dismission of this Association to join another. It is considered and decided that the churches have an undoubted right to depart from this Association and to join any other they may see fit; but this Association, having been happy in their connection, with them to continue in union with them as long as (consistently with their own interests) they can; but if they choose to withdraw, and join any other, we consent.
12. Resolved, that it be recommended to the different churches in this Association to institute the catechizing of children in their respective congregations at stated seasons.
13. Two queries from the church at Philadelphia, viz. 1st. Whether the word *exhibited* would not be preferable to the word *offered*; in question 34th of the Catechism; and in other places where it is used in the *same sense*? Determined that the word *offered* be expunged and the words *held forth* be inserted in the place thereof. And that a committee consisting of Brother Samuel Jones, Brother William Rogers, and Brother Thomas Ulick, be appointed to revise the whole of the Catechism, and to recommend such alterations to the next Association as to them may seem proper.
14. Would it not be advisable for the churches in this connection to make it their invariable practice to transmit a return of the reception of persons by letter to the churches by whom they were dismissed? Determined in the affirmative.
15. Resolved, That it be recommended that the minutes of the different Associations in correspondence with this be printed in quarto.
16. A query from the church at Sideling Hill; viz. Shall the evidence of a non-member, be taken as valid against a member? Determined that it be left to every church to judge for themselves in every instance of this nature.
17. Brother William Vanhorne some years past having been appointed Librarian to this Association, begs leave to resign. Determined that his resignation be accepted, and Brother Thomas Niemmiger be appointed Librarian in his stead.
18. The business of the morning was closed with prayer by Brother Peter Wilson.

Adjourned until 3 o'clock P. M.

3 o'clock, P. M.

Met pursuant to adjournment.

18. Business was opened with prayer by Brother William Van Horne.
19. Letters were received and read from the churches of Baltimore and Hartford in Maryland, requesting a dismission from this to the Baltimore Association. Determined that their request be granted.
20. The circular letter was read, and Brother Samuel Jones, Brother Oliver Hart, and Brother Thomas Ulick were appointed a committee to revise the same.
21. Minutes of this Association from the beginning thereof to the year 1793 inclusive, bound together were presented to the Association by Brother Morgan Edwards. The unanimous thanks of the Association were directed to be given him for his present.
22. In consequence of information communicated to the Association by Brother William Rogers; it is desired that all donations for the propagation of the Gospel among the Indians in the East Indies, be forwarded to him.
23. Letters written to the New York and Warren Associations were read and approved and the following Brethren appointed as Messengers to New York, viz. Samuel Jones, Peter Wilton, and Thomas Memminger.
24. The next Association (by Divine permission) to meet in Philadelphia on the first Tuesday in October, Anno Domini 1795.
25. Brother Peter Wilton to preach the Introductory Sermon, and in case of failure, Brother Thomas Ulick.
26. Brother Samuel Jones to write the circular letter.
27. Brother Thomas Ulick is requested to superintend the printing of the minutes, and forward them to the churches.
28. The church of the Great Valley in Chester county having applied for supplies, the following are appointed———
 

2d	Lord's-day in October,	Brethren John Boggs and Gideon Ferrol.
3d	_____	Samuel Jones.
4th	_____	Thomas Ainger.
1st	_____ in November,	Joshua Jones.
2d	_____	Thomas Memminger.
1st	_____ in December,	Thomas Flection.
2d	_____	Gideon Ferrol.
3d	_____	William White.
29. The church at Kingwood in Jersey being destitute, it is agreed that they be supplied as follows, viz.———
 

2d	Lord's-day in November,	Brother Eliphaz Dazey.
3d	_____ in December,	Thomas Memminger.
1st	_____ in January, 1795,	William White.
4th	_____	Peter Wilton.
2d	_____ in April,	David Loofbourrow.
3d	_____ in May,	Alexander McGowan.
3d	_____ in June,	Samuel Jones.
30. It is earnestly and warmly recommended to the ministering Brethren in the neighbourhood of Mendenkin, West Creek, and Tuckahoe, to visit those places as often as they conveniently can.
31. The business of the day was closed with prayer by Brother Samuel Jones.

Adjourned until 6 o'clock to-morrow morning.

Brother Webb preached this evening from Ephesians ii. 13. "But now, in Christ Jesus, ye who Gentiles were afar off, are made nigh by the blood of Christ."

THURSDAY,

THURSDAY, OCTOBER 9.

Met pursuant to adjournment.

32. The business of the day was opened with prayer by brother David Loofbourn.
33. The committee appointed to revise the circular letter written by Brother Henry Smalley, revised the same and made report accordingly.
34. Letters written to the Danbury, Vermont, and Shaftsbury Associations, were read and approved. Brother Thomas Memminger was appointed a Messenger to the Shaftsbury Association.
35. The business of the Association being gone through, it was closed with a suitable address and prayer by the Moderator.

## (CIRCULAR LETTER.)

The ELDERS and MESSENGERS of the several CHURCHES met in ASSOCIATION, in the City of Philadelphia, October 1794.

*To the CHURCHES in Union with this ASSOCIATION, send Greetings.*

DEARLY BELOVED BRETHREN,

ACCORDING to the order observed in our excellent Confession of Faith, the subject from which we shall address you in this circular letter is the law of GOD; commonly called the moral law. By some the law of reason and the law of nature, because it is agreeable to the reason and nature of things, and was perfectly understood by our first parents in a state of purity.

False apprehensions of this law, have constituted and spread extensive error and confusion, confirmed men in sin and rebellion against the throne of JENOVAN, and eclipsed the glory of gospel grace. It is of great importance therefore, that we entertain just ideas of the divine law: which law may be defined, "That relation which necessarily exists between the Creator and the creature; and will everlastingly continue necessarily to exist; though not independent of the divine will." If this definition be just, the law of GOD is not arbitrarily imposed on his creatures; it results from their relation to their GOD and to each other. JENOVAN is our Creator and kind protector, the Being of beings, his excellence infinitely transcends all derived excellence; he ought therefore to be loved for what he is in and of himself, as well as for the relation he stands in to his creatures. Nothing can destroy the obligation

of rational beings to love their GOD. Our professing hearts of enmity against GOD, is so far from rendering us excusable for not loving and fearing him, that it is the very thing, in which our criminality consists. Has the creature a right to hate his GOD? surely not. If he has no right to hate, he ought to love: there is no medium in the precept: *We must either bless God, or curse him*: but let us not refer the present question to the partial decisions of men; let us attend to the awful and majestic voice of GOD, in the ten commands promulgated from Mount Sinai, which commands, so far forth as they are moral, are of personal and perpetual obligation; were written in the hearts of our first parents, in their state of innocence; and are written on the heart of every son and daughter of Adam, that has been born again, by the Spirit of the LORD and the power of his grace. This law, we have summarily comprehended by our LORD in Matt. xxii 37—39. "Jesus said unto him, thou shalt love the LORD thy GOD, with all thy heart, and with all thy soul, and with all thy mind. (This is the first and great commandment.) And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets." "Love (says the apostle) is the fulfilling of the law."

The Law of GOD refers to the whole Man. *Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind.* The heart is required, the reason is obvious; religion consists in the disposition, and a man must work to eternity: if his heart is not in the work, it is nothing. "Though I bestow all my goods to the poor, and though I give my body to be burned; and have not charity, (i. e. true love to GOD and man) it profiteth me nothing."

This law being founded in reason and righteousness, being the unchangeable and everlasting rule of equity; as far as our actions are in agreement with it, they are right; and as far as they deviate from its just requisitions, they are wrong. Christ "came not to destroy the law; but to fulfil." Unbelievers are as much under the curse of the law, as though our LORD had never obeyed it in his own person. See John iii. 18. 36. And those who have a true and living faith in Christ, are as much under the moral law, as a rule of duty, as ever they were. They have received a free and complete pardon of all their sins. "There is no condemnation to those that are in Christ Jesus." But notwithstanding the penalty of the law cannot hurt the believer, he delights in the law of GOD after the inner man, and shall finally be brought into perfect conformity to its holy dictates. Those who are not conformed to the holy law of GOD in this world must forever feel its awful penalty, eternal Damnation.

We now proceed to the second grand division of this subject, as made by our divine teacher: "Thou shalt love thy neighbour as thyself." If ever there was a period in which this precept required serious attention, it could not require it more than the present; when general discord pervades the nation.

The great creator has thought fit, that mankind should be united together in society. Mutual love and agreement are necessary to the prosperity of society; and it is as impossible, to conceive of a happy community whose members shall hate each other; as it is to conceive of a material system, where repulsion shall universally take place.

The man who loves others as himself, will discover this affection, by promoting the good of his neighbour, in every thing that concerns either his body, his mind, his fortune or repu-

tation! We show our love to our neighbour by doing him no injury ourselves, and by preventing others from injuring him: by doing him justice in all things, and by promoting his temporal and eternal happiness. Those selfish, narrow-hearted people, who frequently boast, that they have done no hurt, are only negatively good, mere cyphers in creation, unworthy the dignified character of loyal benevolent beings; and are wholly unfitted for a place in that more extensive future society, which will consist of beings ennobled by virtue and true benevolence. Love for our neighbour will incline us to do him justice in his property and reputation.

The property received from a parent, who is under duty obliged to provide for his offspring; property acquired by a person's own ingenuity or industry; and property acquired by purchase; these are all lawful, and it is iniquitous for any one to deprive us of such established rights. Whoever loves his neighbour as himself will be tender of his property, as he wishes others to be of his own; and will be more fearful of breaking in upon another's right, than of losing a part of what he himself possesses. Whoever is raised to a station of power or influence, and takes the advantage of this power to oppress his fellow-creatures, shows himself not only unjust but base; for the heart where the law of kindness dwells, contemns every unfair action: and how cruel is it in such a person, to appropriate to his own use, the property of the poor and indigent; who should rather be ready to relieve their wants, when they look up to him in their distress. The withholding of a just debt, all breaches of trust, and in commerce and traffic, all undue advantages taken by the trader, are iniquitous and deserve the severest punishment. We have already observed, that a man of real goodness will not injure his neighbour's reputation: and it is a just remark of an eminent author, that every man has a right to be thought and spoken of agreeably to his real character. Whoever then is the cause, why his neighbour is not considered in the light he deserves, greatly violates this sacred rule of duty, nor is he possessed of true benevolence. One of the greatest injuries against our neighbour's reputation is falsehood in testimony. To open a door to villainy, to blast the character of an innocent person, are crimes of the deepest dye, and few punishments can be too severe for such as are guilty



guilty of them. The voice both of Moses and of Christ, breathes love, peace, and good-will to man; a tongue conformed to its dictates, will shudder at the idea of spreading a false report. Even insinuations by which an innocent character may be thrashed, are cruel and impolitic: they are cruel, because they spring from malevolence of heart, and prove too often fatal to the peace and prospects of the unhappy victims: they are impolitic, because our own characters are in the hands of others, and our temporal concerns at their disposal.

The malicious causeless defamer, is certainly among the most abandoned characters in the world; neither profit, honour, nor pleasure, can he propose to himself, from the practice of his extraordinary disposition, unless the indulgence of malice be a pleasure; and if so, Satan has no inconsiderable share of happiness. The defamer has been justly compared to the dark assassin, who murders without giving notice of his intention. Here then is a law attended with no inconveniences, which not only leads us to the great duties we owe to our God, but also to the exercise of the first social duties to each other, as well as to practice those which we owe to ourselves.

Human laws are numerous and too burdensome to the memory, and frequently raise disputes, rather than intimate duty. But this worthy maxim is free from all perplexities, the most uninformed mind can scarcely misapprehend it, and the weakest memories are capable of retaining it. This precept lies ready on all occasions; we need but glance, as it were, upon our own minds, where it abides and shines like the polar star, to direct the course of the mariner. This injunction of our divine Redeemer is of vast and comprehensive influence, extending to all ranks and conditions of men, and to all kinds of action and intercourse between them, to matters of charity as well as justice, to negative as well as positive duties, to communities as well as individuals. But the law of God is not recom-

mended to us by its own intrinsic excellence only; how many and how great are the advantages arising from a strict observance of it. The satisfaction it affords a rational mind, is certainly most refined and lasting. From many other pleasures that will flourish in the narrowest adversity, illuminate death, and exist beyond time. The man who is conformed to the divine law, has the approbation of his own conscience, his great Shepherd possesses a continued source of substantial delight. In the near approach of death, peace shall dawn upon his mind, like the radiance of the morning, and (as the exiled captive exults with the hopes that he is returning to his native home) he will look forward with rapture, toward the happy country where his heavenly Father dwells.

To consider the distress and dangers, to which a person who disregards these essential duties is exposed affords a truly melancholy prospect. At enmity with his God, he cannot be happy in the nature of things; at enmity with his fellow-men, they will conspire against him for their mutual defence. Revenge from kind hateful enemies shall return the injury on the defamer's head, his character shall bleed by his own sin, his faith shall be questioned, his best works will be presented, his excellencies (if he have any) be forgotten, and his conduct meet with just and universal abhorrence.

Let us then, dear brethren, contemplate the law, in order to know our obligations to God, and the impossibility of obtaining eternal life, by any performances of our own. This will make us willing to submit to the righteousness of Christ, and enable us to stand with boldness at the great examination day.

By the Association,

WILLIAM ROGERS, Minister.  
THOMAS MEMMINGER, Clerk.

*Dr. ROGERS and Mr. USTICK will receive Subscriptions for the proposed Abridgment of Dr. GILL's On the New Testament, in quarto, by Dr. RIPPON.—Also for S. LURIN's SYMPLA, never before published in English, translated from the original French, by JOSEPH STRAPPA. "The Sermons are in no respect inferior to those published by the late Rev. Mr. Robinson, they are full of 'the same fire of a sublime genius'."—Dr. RIPPON's Selection of Hymns, Annual Register, and Baptist Catechism may be had of Mr. USTICK, and the Age of Infidelity at the same place.*