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Baptists. Pennsylvania. Philadelphia Baptist Association,
1797.

Minutes . . . at Lower Dublin . . . October 3d, 4th, and
5th, 1797.

Southampton, Pa., Ustick, [1797]. 8 pp.

AAS copy.

M I N U T E S

OF THE

P H I L A D E L P H I A

BAPTIST ASSOCIATION,

HELD

At LOWER DUBLIN, Philadelphia County, State of PENNSYLVANIA,

October 3d, 4th, and 5th, 1797.

TUESDAY, October 3d, 1797.

1. **AT** 3 o'clock, P. M. Brother **PETER WILSON**, in consequence of the non-attendance of the Brethren who were appointed last year, was requested to preach the Introductory Sermon, which he did from *John vii. 46.* "*Never man spake like this man.*"
2. After Sermon business was opened with prayer by Brother **SAMUEL JONES**, when Brother **WILLIAM ROGERS** was chosen Moderator, and Brother **PETER WILSON**, Clerk.
3. Letters were read from twenty Churches.

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, Benjamin Dungan, Jesse Dungan, Joseph Miles.	1				1	70
Middletown,	{ BENJAMIN BENNET.	1		1		2	138
Cohansey,	{ HENRY SMALLEY*, Joel Shepard.	2	1	5	1	6	108
Great Valley,	{ DAVID JONES, JENKIN DAVID.	1		1			64
† Cape May,	{ JOHN STANCLIFF*.						47
Carried over,		5	1	7	1	9	427

<i>Churches.</i>	<i>Ministers and Messengers.</i>	<i>Baptized.</i>	<i>Admitted by Letter.</i>	<i>Dismissed by Letter.</i>	<i>Excluded.</i>	<i>Deceased.</i>	<i>Total.</i>
	Brought forward,	5	1	7	1	9	427
Hopewell,	{ JAMES EWING *; Nathan Stout, David Stout.			1	13	5	120
† Brandywine,	JOSHUA VAUGHAN *.						85
Montgomery,	{ JOSHUA JONES, Charles Humphrey, Silas Hough, David Davis, Joseph Hubbs.			1		1	27
Kingwood,	GARNER HUNT *.	2		2	1	2	77
Hights Town,	PETER WILSON.	11		4	1	2	281
Philadelphia,	{ THOMAS USTICK, WILLIAM ROGERS, Isaac Carlile, George Ingels, Joseph Keen, John M'Leod, Heath Norbury.	3	12	5	3	10	148
Southampton,	{ THOMAS MEMMINGER, Arthur Watts, Thomas Folwell, Elias Yerkes, jun.	1				1	87
† Knowlton,	DANIEL VAUGHAN *.						43
New Britain,	{ WILLIAM WHITE, John Dungan, Joseph Dungan, Edward Matthew.	3				1	36
† Salem,	ISAAC SKILLMAN *.						70
† Dividing Creek,							70
New Mills,	{ Benjamin Hedger, Jacob Wolfson.	18	1			2	91
† Konoloway,	JOSEPH POWELL *.						34
† Coram,							30
Upper Freshhold,	{ ANDREW HARPENDING, James Tapscott.	3	1			1	66
† Pittsgrove,	_____						19
† Manahawkin,	_____						26
† Vincent,	_____						38
Tuckahoe,	_____	1					26
London Tract,	THOMAS FLEESON.						38
Carried over,		42	15	20	19	34	1775

<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,	42	15	20	19	34	1775
Hill Town,	{ JAMES M'LAUGHLIN, Philip Miller, Isaac Morris.	7					110
† Lower Smithfield,	DAVID JANE °.						26
Jacobs Town,	{ RURGIS ALLISON °, WILLIAM STAUGHTON, William Snowden.	5				1	65
† Pitts Town,	_____						134
† Marcus Hook,	_____						19
Roxbury,	{ John Levering, Michael Conrad.						46
Penns Manor,	{ ALEXANDER M'GOWAN. Caleb Jeffers.	1				1	26
† Sideling Hill,	THOMAS RUNYAN °.						50
West Creek,	PETER GROOM °.				2		31
† Shemokin,	JOHN PATTEN.						50
	Total.	55	15	20	21	36	2332

4. Our Brethren Morgan J. Rhees, William Davis, Jacob Fitz Randolph; and, John Evans, lately from Wales, being present, were invited to take a seat with us.

The Moderator concluded by Prayer.—Adjourned until 10 o'clock to-morrow morning.

WEDNESDAY, October 4th.

Met pursuant to adjournment.

Business was opened with Prayer by Brother David Jones.

5. A Letter and Minutes were received from the Warwick Association. Minutes were also received from those of New York, Stonington, and Shaftsbury; but no Messenger from either of these Associations.

6. Received a Letter from a Church at Opehon Creek, Berkeley County, Virginia, requesting admission among us—Appointed our Brethren, David Jones, Samuel Jones, and Thomas Memminger, a Committee to write to the Kerocton Association, and to the Church at Opehon Creek, on the subject.

7. A Letter was received from part of the Brandywine Church, respecting existing difficulties. Agreed that our Brethren, Samuel Jones and John Holmes, from Lower Dublin; David Jones and Daniel Cornog, from Great Valley; and Thomas Fleeon and Josiah Phillips from Vincent, be a Committee to endeavour to accommodate said difficulties, and report thereon to the next Association.—The Committee to meet at the Upper Meeting House, on Wednesday, November 8th, at 9 o'clock, A. M.

8. Read the Circular Letter. Our Brethren, William Staughton, Morgan J. Rhees, together with the writer, Brother Thomas Memminger, were appointed a Committee to revise the same.

9. Resolved, That those Churches who omit sending a Messenger, or Letter, to this Association for three years successively, shall be dropped from our Minutes, and considered as excluded.

10. Brother Ustick having informed us that Minutes from several corresponding Associations remain in Philadelphia, in consequence of the calamitous visitation, is requested to distribute them among the Churches, when he may return to that now afflicted city.

Brother Alexander M'Gowan concluded with Prayer.—Adjourned until 1 o'clock, P. M.

1 o'clock, P. M. Met pursuant to adjournment.

Brother Benjamin Hedger opened with prayer.

11. The Association recommend it to the churches to observe the first Tuesdays in January, April, July, and October, at 2 o'clock, P. M. to unite in Prayer to Almighty God that he would be pleased to pour out his spirit on the churches.—It is also recommended to observe the 3d Thursday in the present month, as a day of humiliation and Prayer, on account of the manifold sins and iniquities too prevalent among ourselves, and the present calamitous visitation on the city of Philadelphia.

12. Brother Benjamin Bennet is appointed to write to the Warwick Association.

13. The Moderator and Brother Ustick are requested to answer the Letters from the corresponding Associations, which may have been left in Philadelphia, and designed for this Association.

14. Brother Samuel Jones to whom was referred the revision and amendment of our System of Discipline, brought forward and read the same—Agreed that a member be appointed by each church belonging to this Association to meet on the 2d Tuesday in December next, at 2 o'clock P. M. in the city of Philadelphia, to take it into consideration, and make such alterations as unto them may appear proper. And in case any malignant, or contagious disorder should render their meeting in Philadelphia unadvisable, the said committee are to convene in Southampton, Bucks County.

Concluded with Prayer by Brother Jacob Fitz Randolph.

Adjourned until 10 o'clock to-morrow morning.

[Sermon at 4 o'clock, P. M. by Brother William Staughton, from Acts xvii. 22, 23.]

THURSDAY, October 5th.

Met pursuant to Adjournment.

Opened with Prayer by Brother Thomas Fleeson.

16. Brother Samuel Jones who was appointed last year to proceed with all expedition in obtaining a Charter for the incorporation of this Association, having succeeded in the business brought forward the same which was read.

The Trustees of the said Incorporation met this morning agreeably to the Charter, and chose the following Officers, Samuel Jones, of Lower Dublin, President, George Ingels, of Philadelphia, Treasurer, and William Rogers, of Philadelphia, Secretary.

17. The Circular Letter, being revised by the Committee was produced and unanimously adopted.

18. Brother David Jones is appointed to write the Circular Letter for the next year.
19. Whereas the last Will and Testament of James Honeywell of Suffex County, New Jersey, appointed as Trustees of said Will, Benjamin Miller, and Isaac Stelle, of New Jersey, together with Samuel Jones, of Lower Dublin, Pennsylvania, and also empowered the Baptist Association of Philadelphia, to fill up all vacancies occasioned by death or otherwise, and whereas Benjamin Miller, and Isaac Stelle, are deceased, and this Association taking the matter into consideration, do appoint Gabriel Ogden, and Daniel Pridmore, of Suffex County, New Jersey, to supply those vacancies.
20. Brother Burgifs Allison is appointed to preach the introductory Sermon next Association, and in case of failure Brother Thomas Memminger.
21. Agreed that the next Association be held in Philadelphia the first Tuesday in October next, at 3 o'clock P. M. : and in case that any malignant disorder should then exist in the city, the Association are to meet at New Mills, in New Jersey.
22. Brother Peter Wilson is appointed a Messenger to the New York Association, and Brother Peter Groom to that of Shaftsbury. The Moderator is requested to give each of them a Certificate of their appointment.
23. Brother Thomas Ustick is desired to superintend Printing the Minutes of this Association, and to send them to the several Churches in connection with us and to the corresponding Associations.
24. The Moderator concluded the business of this Association by solemn exhortation and Prayer.
- [Sermon at 3 o'clock, P. M. by Brother William White, from John's Gospel iii. 16.]

NOTE. The reason why Brother Ustick has not made returns to the Association of the Collections for distant Churches, ordered into his hands is, that he had not with him the necessary papers and receipts, having no preconception, when he left the City, that the Association would be held elsewhere.

(CIRCULAR LETTER.)

The ELDERS and MESSENGERS of the Churches belonging to the PHILADELPHIA BAPTIST ASSOCIATION, met in Association at LOWER DUBLIN, in the County of PHILADELPHIA,

TO THE CHURCHES THEY REPRESENT, SEND CHRISTIAN SALUTATION.

DEARLY BELOVED,

IN the course of his Providence, it hath seemed good unto the Lord again to visit the City of Philadelphia with the rod of his chastisement in sending among the inhabitants a malignant Fever; in consequence of which, it has been thought right that this Association should be held in some place free from the disease from whence we now address you by this our Letter.

We rejoice in the Lord that we, as the spared monuments of his mercy, have been permitted to meet each other by the respective Messengers of the churches; from whom we have been glad to hear of the general welfare of Zion, and return thanks unto the great head of the church for the unanimity and brotherly love which have existed among us while in Association.

The subjects, upon which you will be addressed by us this year, are the important ones of Christian Liberty and Liberty of Conscience, which come next in order in our Confession of Faith.

That there is a liberty, and a glorious liberty too, which is the inheritance and portion of the people of God, is a fact clearly established, not only by the experience of all those who are made alive unto God in Christ, but also by the unerring testimony of the spirit of truth as given in the word of God, declaring, that he that is called in the Lord (although he be a servant) is the *Lord's free man*.

The existence of spiritual bondage, as opposed to this liberty, is also clearly ascertained by the same incontrovertible testimony: the sons of men having because of transgression, even in their first legal representative and head, sold themselves for nought, being brought into bondage unto Satan, and having made themselves the servants of sin, for whosoever committeth sin is the servant of sin.

In this state of bondage mankind are naturally, and the evidence of their being so, is the desperate wickedness of their hearts, inclined to evil as the sparks are to fly upwards, leading them on to the perpetration of all manner of sin and uncleanness with delight and greediness: hence they are brought under bondage to the law, and are under its curse. While *this* the wrath of God abideth on them; considered in this point of view they are the slaves of Satan, and remain (unless Jesus deliver) all their lives long in this servitude, by reason of the fear of death, and the awful prospect of a future state of never ending punishment. They are also tied to the world, and labour under the guilt of sin. Deplorable state in which men stand! without a deliverance from which the mind shudders at the fearful prospect before them.

But blessed be our God, with him there is redemption, that he may be feared; and it hath pleased him to place all power in the hands of Jesus, so that if the Son make us free,

we shall be free indeed, not only from the guilt and condemnation of sin, but also from the weight and burden of the law, which we are told gendereth to bondage, *he* bringing them under the gospel, which is the perfect law of life and liberty. For we also were in bondage under the same, until the fulness of the time was come, when God sent forth his Son, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. Wherefore (those that are thus delivered) are no more servants but sons; and if sons then heirs of God through Christ. They are delivered from the condemnation of the law; for there is now no condemnation to them, which are in Christ Jesus, who walk not after the flesh, but after the spirit. They are released by him from the dominion of sin and death; for, the law of the spirit of life, in Christ Jesus, hath made them free from the law of sin and death: from the fear of death, the king of terrors to the sons of men, they are *specially* released; forasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him, that had the power of death, that is, the devil; and deliver them who through fear of death were all their life time subject to bondage: from the evil consequences of temporal affliction and distress, which in the children of disobedience work repentment against the good providence of a God of wisdom, they are peculiarly freed; because by the spirit of adoption beholding God as their indulgent father they know that all things work together for good to them that love God, to them who are the called according to *his* purpose.

But beloved Brethren, the glorious liberty of the sons of God as wrought out for them by the blessed Jesus, the deliverer of the captives of sin, extends further than what has been stated unto you. The veil between time and eternity is rent, for them the everlasting doors of heaven are thrown open: and they who are led by his free spirit have an access unto the throne of the most high God; and all

privileged to go in and out and find pasture: for now in Christ Jesus, ye who sometimes were far off, are made nigh by the blood of Christ. For he is our peace; and through him we, both Jews and Gentiles, all that are named of the family in heaven and on earth, all that are called, have access by one spirit unto the father. Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints and of the household of God; and may exercise boldness to enter into the holiest by the blood of Jesus in full assurance of faith.

The service of God is performed, by such as are brought into this precious liberty with perfect pleasure; the love of that God, who hath saved them and redeemed them, casteth out all slavish fear, and with a willing mind and filial affection they delight to do his will.

Such is the glorious liberty which Christ was anointed to proclaim to the captives, such the opening of the prison to them that were bound, such the freedom of which none can deprive you, and from which you cannot be excluded.

But dearly beloved and longed for, our hope and crown of rejoicing, the blessed captain of our salvation hath thus freed us, that we might manifest to the glory of God, that the liberty in which we stand is not connected with licentiousness; but is continually the attendant of the *Spirit of God* leading into all truth and righteousness before him: now the Lord is that spirit: and where the Spirit of the Lord is there is liberty. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men (who charge this doctrine of our liberty as licentious, thinking they spy out that which they know nothing of) that you as free should not use your liberty for a cloak of maliciousness but as the servants of God. For brethren, ye have been called unto liberty, only use not liberty for an occasion to the flesh.

It is to be regulated by an attention to the whole moral law as the rule of our conduct both toward God and our fellow men: for whoso looketh into the perfect law of liberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. Therefore so speak ye, and so do, as they that shall be judged by the law of liberty. Remembering that of whom a man is overcome, of the same is he brought into bondage; for ye cannot be the freed men of Christ, and the servants of sin, because no man can serve two masters. Christ hath ransomed you for this same purpose; that you being delivered out of the hands of your enemies, might serve him without fear, in holiness and righteousness before him all the days of your life: knowing this that your old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin: for he that is dead is freed from sin. For we are become dead to the law by the body of Christ, that we should be married to another, even to him, who is raised from the dead, that *we should bring forth fruit unto God*.

The all-wise Jehovah hath given unto all men an equal freedom and liberty of conscience, the court of which is sacred, and wherein none have a right to tread but the individual himself and the blessed God by his word and spirit, those only being the judges, who have authority to decide all matters concerning it. The Angels of God themselves have no authority to interfere therein, much less any of the sons of men who are creatures of the dust, short sighted beings of a moment; and therefore their commandments, doctrines, or ordinances, unless founded upon, consistent with, and springing out of his word, which alone is truth, are by no means to be considered by you as obligatory: who having your consciences purged from dead works are called upon to hearken unto God, rather than unto men, making his word alone your rule and guide in all things.

And now, Brethren, we bid you farewell, may that God who hath by his grace placed you in the liberty wherein you stand, enable you to stand fast therein; until you behold the top stone of the building brought forth in Heaven, shouting---Grace! Grace unto it!
 ---Amen.

By Order of the Association,

WILLIAM ROGERS, Moderator,
 PETER WILSON, Clerk.

BOOKS

Published by S. C. Ustick, and for sale at No. 79, North Third Street, PHILADELPHIA.

SIBBES' Divine Meditations---The Spirit of Despotism---Dr. Fuller's Calvinistic and Socinian systems compared, in answer to Dr. Priestley and Mr. Belsham---Booth's Glad Tidings to Perishing Sinners, &c.---Wilson and Rutherford on Baptism---Age of Infidelity---Age of Credulity---Cooper's Sermon to the Jews---A Sermon preached by Rev. William Staughton, occasioned by the drowning of three young persons at Bordentown, in May last. At the same place may be had Backus' History of the Baptists, in 3 vols. 8vo. complete, or 3d vol. singly---Middleton's Biographia Evangelica, 4 vols. 8vo.---Robinson's Scripture Characters, 4 vols. 8vo.---Bibles, Testaments, Watts's Psalms and Hymns---Rippon's selection---Jones and Allison's Collection---Baptist Confession of Faith and Catechism, and a variety of other books and stationary.

N. B. The first volume of Mosheim's Church History was finished in August, but the prevalence of the unhappy Epidemic since that time has prevented our forwarding them to the Subscribers.-- The second volume is in Press, and will be finished with the greatest expedition ---It is expected that the execution will gratify the Subscribers. Those who are inclined to favour the work, will please to forward their names that they may be printed with the last volume. Price to Subscribers 1 dollar and 50 cents per volume.

Proposals are also published for Booth's Reign of Grace, price 7-8ths. of a dollar, to be printed on a good paper and type, which will be put to press if 150 additional subscribers offer. Those who wish to encourage this work, are requested to send in their names by the first of January next, that they may be printed with the work.