

# MINUTES OF THE DELAWARE BAPTIST ASSOCIATION, HELD AT MISPELLION, KENT COUNTY, DEL.

On the 6th, 7th and 8th of JUNE, 1829.

## SATURDAY, JUNE 6.

1. Agreeable to appointment, brother John P. Peckworth preached the introductory sermon, from Exodus xx. 24, 25.
2. The Association being organized by prayer, by brother Woolford, proceeded to business. Brother Barton was chosen Moderator, and brother S. W. Woolford, Clerk.
3. Ministering brethren present were invited to a seat.
4. Read the letters from nine Churches and enrolled their messengers' names, which shew their state to be as follows:

CHURCHES.	MINISTERS & MESSENGERS.	Baptized.	Restored.	Rec'd. by letter.		Excluded.	deceased.	Total.	When con'd.
				Dis d.	by letter.				
Welsh Tract,	S. W. WOOLFORD,	5	0	2	3	0	6	114	1701
	Isaac Hill, Alexander Coulter.								
Cow Marsh,	Peter L. Cooper,	0	0	0	6	1	1	20	1781
	H. G. Cohee, Peter Reesom, P. Meredith,								
London Tract,	THOMAS BARTON,	0	0	2	0	1	0	63	1781
	<i>Jesse Walraven,</i> <i>William Marven.*</i>								
Brynzion,	JAMES JONES,*	1	0	0	2	0	2	27	1781
	Nathaniel Wright.								
Millspillion,	<i>M. M. Hynson,</i>	0	0	0	0	0	1	15	1783
	John Cathrel, George Minor								
Wilmington,	J. P. PECKWORTH,	2	0	2	1	2	5	106	1785
	JOHN H. STRUMPFER,* Samuel Harker.*								
Hepzibath,	Abraham Eves.*	0	0	0	5	0	2	97	1810
Rock Springs,	JETHRO JOHNSON.*	1	0	0	0	0	0	33	1812
	Nathaniel Jenkins, senr.* John Hannah.								
Beulah,	Matthias Anderson,*	2	0	1	1	0	1	45	1823
	William Rupert.								
		11	0	7	18	4	18	520	

NOTE.—Ordained Ministers' names in small capitals—Licentiates in italics—those marked \* were not present.

5. The Circular letter written by brother S. W. Woolford was read, and brethren Peckworth and Choat with the author were appointed a committee to revise it.

6. Received communications from sister Associations—Salisbury, minutes, S. Woolford and J. Rodgers, messengers; Baltimore, minute, brother Choat messenger; Philadelphia, minutes; New York, minutes; Hudson River, no minutes; New Jersey, do



## 7. Appointed delegates to sister Associations.

<i>Associations.</i>	<i>Time and place of Meeting.</i>	<i>Delegates.</i>
Salisbury.	Indian Town Church, Saturday before the 4th Lord's day in October, 1829.	S. W. Woolford, P. Meredith.
Baltimore.		Barton & Woolford.
Philadelphia.	2d Baptist Church, Philadelphia, 1st Tuesday in October, 1829.	Peckworth and Johnson.
New Jersey		J. H. Strumpfer.
Hudson River.	Baptist Church in Brooklyn, first Wednesday in August, 1829, 10 o'clock, A. M.	Peckworth and Walraven.
New York,	Newark, last Tuesday in May, 1830.	

8. Brother Barton appointed to write the Corresponding Letter.

9. Yearly Meetings—Wilmington, 4th Lord's day in July; Brynzion, 4th in August; Bethel, 2d in September; Cow Marsh, 4th in September; Welsh Tract, 4th in May. Each meeting to commence the Saturday preceding, at 2 o'clock, P. M.

10. Brethren Walraven and Rupert appointed to examine minutes of corresponding associations.

11. Resolved that our next Association be held with our sister church at London Tract, to commence the Saturday preceding 1st Lord's day in June, 1830, at 10 o'clock. Brother Jones to preach the introductory, in case of failure brother Johnson.

12. Brethren Hill, Meredith, Walraven, Wright, Hynson, Hannah and Rupert, were appointed a committee to arrange the preaching of this meeting.

13. Brother Walraven to write the next Circular Letter.

14. Resolved that the churches be recommended to take into consideration the propriety of printing in our next minutes the constitution and rules of this Association, and report in their next letters, and send an additional sum for that purpose.

15. Resolved, by the Association, that the committee who superintend the printing of the minutes, be requested to have it done on better paper and with better type, and examine the proof sheet.

16th. Brethren Peckworth, Walraven and the Clerk, are appointed to superintend the printing and distribution of the Minutes.

Received the following contributions for printing the Minutes: Welsh Tract, \$2 50, Cow Marsh, \$1 62½, London Tract, \$2, Brynzion, \$1 50, Mispillion, \$1, Wilmington, \$2 25, Hephzibah, \$1 50, Rock Springs, \$1 25, Beulah, \$1 25.

17. Adjourned till Monday morning, 8 o'clock. Prayer by Brother Choat.

### LORD'S DAY, JUNE 7.

Divine service commenced at 10 o'clock, preaching by brother S. Woolford. Brother Choat, from Romans, viii. 28, brother Barton, from Matt. xvi 18. From the zeal and faithfulness of the preaching, and the solemn attention paid by the



18th. The Association met according to adjournment. Prayer by brother Walraven.

19th. The Committee to examine Corresponding Minutes, recommend the adoption of a resolution found in the New York and Philadelphia Minutes, "That no stranger be invited to minister in holy things, unless he bear with him a recommendation of recent date, from some regular Baptist Church," which was agreed to.

20. RESOLVED, That it be recommended to the Churches composing this body, the constituting an association fund for the purpose of defraying the expenses of the Messengers appointed to sister associations, and that each Church make a special collection for that purpose, and make report of their minds on the subject at our next Session.

21. Committee on the Circular, report it as revised, and it was adopted.

22. The Corresponding Letter read and adopted.

23. RESOLVED, That the thanks of this association be presented to the Brethren and friends of this neighbourhood, for the hospitality and the kind reception with which we were received.

RESOLVED, That this association sympathise with the Churches at Welsh Tract, Cow Marsh and Mispillion in the loss they have sustained by the death of our brethren, Thomas, Knotts and Clark.

Adjourned by an address from the Moderator, and Prayer by brother Woolford.

THOMAS BARTON, *Moderator.*

S. W. WOOLFORD, *Clerk.*

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### CIRCULAR.

*The Ministers and Messengers of the Delaware Baptist Association, convened with the Church at Mispillion, to the several Churches whom we represent, send an epistle of love.*

BELOVED BRETHREN, your welfare and growth in grace, are things greatly desired by us, and subjects of our most earnest prayer and ardent wishes. We with much pleasure meet your anticipations in presenting you with an annual address.— Our last was on the subject of gospel faith, which we hope you have well digested, and cheerfully received. In the present we shall invite your attention to the subject of *Effectual Calling*, which we hope may be profitable to you, as it is calculated to impress the mind with past experience, and present duties, which we are called to perform. The doctrine of Calling, as contained and expressed in the word of God, and explained by Divines, refers to the various callings of God to man, not to speak of calling persons to offices; or of the general calling of persons in the works of nature and providence, but of that spiritual calling afforded only unto some, which is to seek hap-



piness in Christ. This calling is that powerful work of God, calling persons to be what they are not, of sinners to become saints, of enemies to become friends, whereby grace is not only proclaimed but conferred; a work of God's spirit, whereby the elect are efficaciously invited to come to Christ. The term from which we are called, is a sinful state, expressed in Scripture as a state of darkness, 1 Peter, ii. 9. We are called out of darkness. Turned from darkness, Acts xxvi. 18. Delivered from darkness, Col. i. 13. Man, before his calling is dark in his understanding; he knows no truth savingly; sees no commanding beauty in the ways of God; accounts them foolishness, being blind, he loves darkness, and his works are the works of darkness; being under its power, and walking according to the course of corrupt nature in rebellion against God. In a word, we are not only called from a state of darkness and blindness, but slavery, rebellion, poverty, ignominy, pain, enmity, misery, condemnation and death, into a gracious state of light, 1 Peter, ii. 9. Called into marvellous light, the light of saving knowledge of the will of God, a light that discovers the deeds of darkness, and makes them loathsome, that makes the called walk as children of the light, and of the day; which discovers heaven in every grace, and hell in every lust. This calling is also to the light of joy, sown for the righteous, and only bestowed upon them; joy, more than that of corn and wine. This light coming from the sun, the face of God, without which all the candles in the world could never make a day for the gracious heart. We are called to partake of all the graces of the glorious spirit, and the privileges of the sons of God, which fits us for Christian fellowship, spiritual duties, heavenly enjoyment, and for the glorious inheritance of the saints in light. It is justly called a holy calling; to partake of a holy nature, perform holy duties, and to enjoy the presence of a holy God. Consequently, it is a living and heavenly calling, to be saints, and ultimately to have a heavenly inheritance. The voice of the Lord makes use of the ministry of the word, it being the ordinary means appointed by God, (as the spirit accompanieth it,) for this purpose, in the preaching whereof the law of God, under the influence of the Spirit, convinceth of the sinful distance we are from God, manifesteth our misery by reason of sin, and so tames a wild sinner that he will now stand still while God speaks to him. The terrible convictions of the law are not to commend us to God, but God to us; nor are they alike in every one. God comes to some on Mount Sina, as in thunder and lightning; and to others more still, yet to all in a way of conviction of sin, and lost in themselves remaining in this condition of distance from God; the terrors of the law are not only intended to kill, but to prepare for healing those whom God is calling. The wounds made by the law, through the Spirit, are but making way for the oil of the gospel, the blood of Jesus Christ. This gospel inviting the poor soul to Jesus



Christ is (as it is actuated by the power of God, an efficient organ) a spiritual channel for the conveying of grace into the soul, it is the seed cast into the heart, and blessed by the forming power of the spirit, for the begetting of grace in it, imprinting the image of Christ, and bestowing the divine nature upon it; we being his workmanship by this efficacious instrument, the gospel.

Persons thus effectually called, considered in respect of God, are they, and only they who are elected. This eternal decree and purpose of God being the foundation of his choice. Whom he did predestinate, them he also called, Rom. viii. 30. As many as were ordained to eternal life believed, Acts xiii. 48. And God hath called us with an holy calling, not according to our works, but according to his own purpose and grace given us in Christ Jesus before the world began, 2 Tim. i. 9. This purpose of God made the difference betwixt Esau and Jacob, Moses and Balaam, David and Saul, Jude and Judas. How mistaken are they who teach that the reason of God's calling some rather than others by his gospel, is from a regard to the greater worthiness of some to partake of it than others. We are all in a state of the greatest distance from the call, and opposition to the call. What worth above others was in the Corinthians, when the gospel came first to them? The Apostle tells them, 1 Cor. vi. 9, 10, 11, "Such were some of you, namely: fornicators, idolators, adulterers, effeminate, abusers of themselves with mankind, thieves, covetous, drunkards, &c. Commonly it is the darkest time of ignorance and profaneness in places immediately before the dawning of the gospel. God washing us when we were in our blood, and most polluted, bringing us to be reconciled when in greatest enmity. Calling in most open distance, shews our calling not to be according to our works, but according to his purpose and grace, and so resolved by Christ—even so Father, for so it seemeth good in thy sight, Math xi. 26. Else why God calleth one rather than another do not judge, if thou wouldst not err. Before calling, we were not only without strength, and full of impotency, but enemies and full of antipathy; we are not holy and therefore called, but called and therefore holy. Men find a thing lovely, and love it; God loves a thing, and thereby makes it lovely. With as gross an error are they deluded who make this calling of God to stand in the persuading power of threatnings, exhortations, promises, &c. whereby men, (say they) are moved or drawn in a most suitable way to their nature. That God useth the persuasion of precepts and promises, &c. in his word, is granted; but that in effectual vocation he useth no more, we deny. Illumination of the understanding barely by the word, is but natural and common; natural reason being thereby only perfected, not spiritualized; and with its clearest light apprehending spiritual objects but naturally; and all the motions of the will towards any objects so apprehended



are but common and carnal motions. Upon a natural understanding of threatnings or promises, when his will puts forth its motions in fear, love, hope, joy, hatred, towards good or evil, all these motions are proportionable to the light of the understanding which bred them; and therefore, as they were caused by apprehensions of good or evil to one's self, so they amount to no more than propensities to self preservation; but spiritual illumination, whereby we see a ravishing beauty and excellency in holiness, and apprehend Christ as the chiefest among ten thousand. Valuing every way of God above all the pleasures of sin, is joined with a spiritual motion of the will toward every way of God in a holy resolution, vehemency and constancy. How can a bare representation of God's will, by way of a proposal of threatnings or promises, &c. create or work any real effect upon the heart? Why are not those that know most, most obedient? How frequent have moral entreaties been rejected when used by the best of men? How is bare moral suasion that strength which raised up Christ from the dead? Or, what is it in comparison of that new creation, resurrection, renovation, new birth, afforded in effectual vocation. We are taught therefore to whom to seek for saving benefit, in our enjoyment of the word. The word is God's by way of ordination, and his only by way of benediction; though he has not taken his word from us, yet if he takes himself away from the word, it will not profit. Whether should we go but to him, and how but by him? Draw us, and we will run after thee. As much overseen as the former, are they who labour to maintain that notwithstanding all the power put forth in our effectual vocation, there is a liberty in the will to oppose the work of conversion, even to defeating of it; or that putting all the operations of grace that need to be put into the balance, a man's free will must turn the scales and determine the case, whether a man shall be converted or no, accept of grace, or refuse it. But, according to this heterodoxical position, it will follow, that not God by his grace, but man by his free will is the principal cause of his conversion. For if God, by putting forth all his strength in man's conversion, doth no more than to afford to the will a middle state of indifference, he concurs to the act of conversion; or the change of the will from that indifference, not principally or predominantly, but only by way of concomitancy, and contingently, namely: if the will please, by its natural power to move from its indifference; so that the will receives from God the less, which is to be put into that state of indifference; and that which is the greater, and which determines the act, the will performs of its self; and in conversion more must be attributed to man's will, than God's work; but the Apostle tells us, "It is God that worketh in you to will," Ephe. ii. 12, 13. It is not devotion to attribute to God almost all in our conversion, but deceit to keep back even the least; for when God by his efficacious grace works



in the will, to will, this efficacious grace puts in the will a non-resistance, and taketh away actual resistance: so that it is as impossible that these two should co-exist and meet together in the will, to be wrought upon with efficacious grace, and to resist as far as the will in the same moment to resist and not to resist, so that it is a contradiction, to say when efficacious grace determines invincibly and indeclinably man's will, it compels the will, in working upon it whether it will or no, for that which grace works in it, is this to will. The will being never against the working when under the working of efficacious grace; the sweetness of grace inspired by the Holy Ghost making the soul to be more delighted, with what is commanded than with what would hinder it, (which as Augustine calls it) is a delight, victorious and conquering.

The truth is, this efficacious determination of the will by grace, is a most happy adjutory to the will's liberty, taking away nothing but pravity and rebellion of it. The holy ghost working to the disposition of the will, that it may act with such liberty, as becomes its own nature, and by grace never be destroyed, but perfected. The spirit of God does not take away the natural liberty of the will which is by creation, but the depravity thereof which comes by man's corruption, grace not slaying, but sanctifying, not abolishing, but elevating it to move to a supernatural good.

DEAR BRETHREN.—The prayer of the Apostle was, that his brethren might know the hope of their calling. Such is our prayer for you, seeing you have been called from darkness to light, we beseech you to walk as children of the light, in the ordinances and commands of the Lord blameless. You have been called from death to life; live a holy, Godly, sober life, walking blameless before him all your days. Be active in the duties to which you are called, and constant in the privileges to which you are entitled. Forsake not the assembling of yourselves together, neglect not to fill your places in the house of God, least you should become covenant breakers with the church, which is a very dark character in the word of God. Endeavour to strengthen the hands of those to whom God hath committed the word of reconciliation, who labor with you in word and doctrine. Enjoy richly the liberty to which you have been called, but use it not for an occasion to the flesh. Suffer us to cheer you up in your pilgrimage with the pleasing idea that it will not be long before we shall be called to enjoy and partake the marriage supper of the lamb, where all the glory unto which you have been called, will be revealed. May great grace be shed abundantly on you through Christ, to make you fruitful in every good work, to the praise of his holy name. Amen.



*The Delaware Baptist Association, to her Sister Associations with whom she corresponds, sendeth love in the Lord.*

DEAR BRETHREN—We have had another annual interview, and are happy to say that it has been refreshing to our souls. Love and harmony have sweetly prevailed, and but one object appeared to have animated all, the glory of God and the good of his cause. We should dictate this letter with more pleasure than we do, could we say that our Churches were enjoying the outpourings of the Divine Spirit, but this is not the case; there appears to be a general stand with respect to increase. This may be attributed by some to the manner of preaching pursued in our little association, as all (we believe) continue to preach in the good old way, Salvation by the sovereign grace of God in Christ Jesus, regeneration by the sovereign agency of the Holy Ghost, who acts where, when and on whom he will. For of his own will begat he us by the word of truth, that we should be a kind of first fruit of his creation. It appears from this that it was of his own will and not the pliable notions of the Jews, that they were the first that enjoyed the blessings of Regeneration. But we are not insensible that God in the economy of grace has connected ends and means, but we are equally confident that the means are subordinate to the ends, and not the ends to the means, or in other words that the means are under the direction of God, and not God under the control of means; and whether as a secondary consideration the cause of declension may not be attributed to an undue dependence on the means as well as to an improper neglect of them—we think it may.

DEAR BRETHREN, we thank you for your attention to us in sending your Messengers and Minutes, and hope you will still remember us in our low estate; and should we not reciprocate to the extent you might wish, 'tis not for want of a desire on our part, but of inability; we are weak in the ministry, which prevents us from corresponding to the extent we desire. Do, dear brethren, come over and help us. Our next association will be held at the London Tract Meeting House, London Britain Township, Chester County, Pa. where we hope again to meet you and your Messengers, and earnestly pray that they may bring us the glad news that the Lord is among you in the refreshing influence of his holy spirit, and that we may have the happiness of returning the same pleasing intelligence. And now, dear Brethren, we commend you to God and the word of his grace, which is able to make you wise unto salvation, to whose name be glory and honor, world without end—Amen. Brethren pray for us.

*By order of the Association.*

THOMAS BARTON, *Moderator.*

S. W. WOOLFORD, *Clerk.*