

Del.

MINUTES OF THE Delaware Baptist Association,

HELD AT ROCK SPRINGS,

On the 4th, 5th and 6th of June, 1831.

SATURDAY, JUNE 4TH.

1. Agreeably to appointment Brother John P. Peckworth preached the introductory Sermon from Romans **3, 28.**
2. The Association being organized, prayer by brother Johnson, proceeded to business. Brother John P. Peckworth was chosen Moderator and brother Simon Kollock, Clerk.
3. Ministering Brethren present were invited to seats.
4. Read the letters from nine churches and enrolled their messengers' names which show their State to be as follows.

CHURCHES,	MINISTERS AND MESSENGERS.	Baptized,	Restored,	Rec'd. by letter	Dis'd. by letter.	Excluded.	Deceased.	Total.
Welsh Tract	SAMUEL TROTT, Nicholas Lahuray, Isaac Hill, Peter L. Cowper,	0	1	0	3	7	0	110
Cow Marsh.	Peter Meredith, Richarch Cooper, THOMAS BARTON,	5	0	0	0	0	0	89
London Tr't.	Jesse Walraven, Ebenezer Aldon, Joseph David.	1	0	3	5	1	0	57
Bryn Zion	Nathaniel Wright.	0	0	0	0	0	1	23
Mispillion	Letter.	0	1	0	0	0	0	12
Wilmington	JOHN P. PECKWORTH, J. H. STRUMFER, Samuel Harker,	0	0	1	1	1	4	107
Hepzebah	JETHRO JOHNSON, Peter Stroud.	0	0	3	1	0	0	109
Rock Spring	William Griffith, Nathaniel Jenkins, John Hanna, Elijah & James Jinks.	0	0	0	2	1	0	31
Beulah,	Jonathan Gorden, Isaac Edwards, Adams Hufnal, William Rupert.	0	0	1	1	1	1	41

529

5. The Circular Letter written by brother Jethro Johnson was read, and brethren Trott, Barton, Woolford and Peckworth with the author, appointed a committee to revise it.

6. Received communications from sister associations—Salisbury, minutes by brother Woolford, Baltimore, Minutes, brethren Healey, Potet and Wilson, Philadelphia, minutes, Charles Moore.

New York no communications.

Hudson River, no communications.

New Jersey, no communications.

Central N. Jersey minutes, brother Trott.

7. Appointed delegates to sister Associations.

<i>Associations.</i>	<i>Times and places of Meeting.</i>	<i>Delegates.</i>
Salisbury,	Little Creek,	{ Barton. Meredith. Lehuray.
Baltimore.		{ Barton. Trott. N. Le Huray.
Philadelphia.		Peckworth.
Central N. Jersey .		{ Trott. Peckworth.

8. Brother Trott appointed to write the corresponding Letter.

9. Yearly meetings—Wilmington, 4th Lord's day in July. Bethel 2d in September, Cow Marsh, 1st in September; London Tract 4th in September, each meeting to commence the Saturday proceeding, at 2 o'clock, P. M.

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

11. Resolved, That our next association be held at our sister Church at Beulah; brother Woolford to preach the introductory sermon, in case of failure, brother Trott.

12. Brethren Hill, Cooper, Aldon, Griffith, Jenkins and Ruper were appointed a committee to arrange the preaching of this meeting.

13. Brethren Peckworth, Walraven and Le Huray are appointed to superintend the printing and distribution of the Minutes, who are instructed to make enquiry of different printers to ascertain who will print them on the best terms.

14. Brother Trott to write the Circular letter for next year.

15. On motion Resolved, That the 14th Minute of the Rules of this association, be referred to the Churches with a request for them to present their views of the article to the next association.

16. Adjourned till Monday morning at 8 o'clock, prayer by brother Healey.

Lord's Day, June 5th.

Brother Wilson preached from Psalms 42, 11, brother Healy from Isaiah 60 ch. 1st and 2d ver. ; brother Woolford from Acts 5 ch. 32 v, brother Potect from Hebrews 10 ch. 19, 20, v.

Monday, June 6th.

17. The association met according to adjournment, prayer by brother Trott.

18. The committee to examine corresponding minutes report that they find in the minutes of the Baptist association at Baltimore, the Churches are warned against Luke Forrest and Joseph Trapnel, who have both been excluded from the Church at Frederick Town, for corruption in doctrine.

19. The committee on the Circular letter, report it as revised, and it was adopted.

20. The Corresponding letter was read and adopted.

21. Received the following contributions for printing minutes; Welsh Tract \$3 00; Cow Marsh \$2 00; London Tract \$2 00; Mispillion 50 cents; Wilmington \$2 50; Hepzebah \$1 50 cents, B. Springs 1 \$1 25; Beulah \$1 50; Brynzion \$1 00.

22. Resolved, That the thanks of this Association be presented to the brethren and friends of this neighborhood for the hospitality and kind reception which they have received.

23. On motion, agreed to appoint a Treasurer for this Association, and that our brother Wm. Ruper be our Treasurer, he being instructed to report yearly to the association.

42. Resolved, That the churches be requested to say in their letters whether they consider the offices of the present Moderator and Clerk of the association as standing officers, and invested with power to act officially during the recess of the association, until other officers are appointed.

25. In consideration of the destitute condition of the Church at Brynzion, several ministering brethren volunteer-

ed their services in preaching for them as opportunity may offer.

Adjourned by an affectionate address and prayer, by the Moderator, brother Trott preached from Isaiah 2d ch. 2 v. and was succeeded by brother Moore, from Hosea 2d ch. 14, 15 and 16 v.

JOHN P. PECKWORTH, *Moderator.*

SIMON KOLLOCK, *Clerk,*

The Delaware Baptist Association

To the Churches they represent.

BELOVED BRETHREN,—Your attention is called to the nature and use of means in religion. Relative to the nature and use of means, we do not wish to be understood as speaking of any thing to be used with reference to merit, but of those appointments which have been established for the accomplishment of the Divine Purposes, in the observance of which we are solely to rest on the Divine munificence for the blessing. We are to view the means not as the fountain, but as golden pipes let down from Heaven, which convey to us the salutary waters of life. Nor are we insensible that the great and majestic Creator, who spake and all things sprang from nonexistence into being in obedience to his omnific fiat.—He who fills the immeasurable extension of space, with inexhaustible stores of light, and upholds from age to age the stupendous fabrick of the Universe, could have accomplished all his purposes without means. But we have reason to bless God that for the good of man, and the glory and exaltation of our Redeemer's great name, means have been appointed. He useth builders and watchman, yet it is the Lord that builds the house and keeps the city. (Ps. cxxxii.) Paul may plant and Appollos water; but God giveth the increase. Indeed the systems of Nature, Providence and Grace are all carried on by means, nor can any person expect the approbation of his own conscience, the respect of friends or the smiles of approving Heaven while they are neglected. Some have argued that the Divine decree supercedes the necessity of means, But the means have been as certainly appointed as the end. In nature, while the Earth remaineth there is a promise of seedtime and harvest, yet no one is so preposterous as to think on account of this appointment, that he is exempted from the duty of preparing for seed time by breaking up the fallow-ground—or so much as dream of a plentiful harvest when the proper means have been neglected. The period of human life is represented as being an appointed time, or stated period, yet where is the man that refuses the use of means in this case; is any one ready to relinquish the use of food because his days are appointed? That our Divine Parent generally works by them, and thereby displays his glorious perfections is fully illustrated in the sacred Scriptures. When the Israelites were bitten by the serpents in the wilderness, Moses was commanded to lift

up a serpent of brass, and the people were to look to it and be healed; wonderful as it may appear, those that obeyed were made whole. "They were commanded to look that their faith and submission might be manifest, and only to look that it might be evident their cure was not effected by natural means, but by the miraculous interposition of God in the same manner sensible sinners are commanded to look unto Christ who has been lifted up on the cross for the salvation of wounded sinners, with the assurance that they shall be healed of their wounds. Look unto me and be ye saved all ye ends of the earth, for I am God (saith the Lord by the Prophet Isaiah) and it is a very consolatory consideration that vast numbers in every age since the Christian era, have found peace and salvation in the Cross of Christ, and in opposition to the frowns of tyrants—the punishment of crucifixion and the flaming faggots, the doctrine of the Cross has made its way through the world. At the close of the Antediluvian period "when all flesh had corrupted his way on the Earth" and the Almighty had determined to sweep them away by a deluge. At this awful period the Lord appointed Noah to prepare an Ark. Although the profane world scoffed at the preacher of Righteousness, yet he attended to the means, and himself, his family, and of living creatures, two of every sort were saved, (Gen. 6, 7, 8, 9, chap.)—We have also a very striking view of Abraham's strict attention to God's command in offering up his son; and his approbation of the same. Observe also the obedience of Gideon and his army to God's commands in the use of the appointed means; although at the first view trifling, especially to those who look only at the outward appearance; consult Judges, 7, 8, and you will perceive the blessed and salutary consequences. God will have the instruments and means, regarded according to his appointment and direction, that he has graciously manifested and delivered for instruction and salvation, and those who are tenacious of his will are ever ready to observe it themselves, and press it upon others. Hence we find our blessed Lord, the Holy Spirit and an Angel, the means of God's appointment in sending Men to the ministry for instruction, (see Acts, chapter 8, 9 & 10.) In the overthrow of Jerico, the means were to encompass the walls seven days, blowing with trumpets of rams horns—in this way the city was demolished; nothing could be better calculated to manifest that the efficacy was all from God, and cause his Israel to confide in him for the blessings of time and eternity. He who engulfed the Egyptians in the Red Sea, and slew by his angel 185,000 of the Assyrians in one night, and smote others with blindness when they were sent to apprehend his Prophet, could have accomplished their downfall, independent of such means. So under the present dispensation, Christians are to encompass the fortress of Infidelity, blowing the Gospel trump as a means under God for demolishing the strong holds of Satan.

We have reason to thank God that through these means the Empire of Satan has been depopulated to the confusion of the enemies of truth, the rejoicing of Saints and Angels, and the glory of God. The means and instruments under the Gospel are such as exalt the name of the adorable Sovereign. He has not commissioned the holy Angles, who stand near the ineffable glory of his Throne. "Nor does He raise up an order of men, naturally distinguished by purer morals, more comprehensive un-

derstanding, or commanding eloquence. Were this the case the success of the Gospel might be ascribed to the excellency of the means. But he has employed base things of the world, and things which are despised, hath God chosen, yea, and things which are not to bring to nought things that are. That no flesh should glory in his presence. He generally employs means apparently the most unequal to the work ; twelve men, illiterate, destitute of worldly wealth or influence, was the mighty means of spreading the gospel among all the nations of the Earth, in spite of the malice, tyranny, prejudice and bigotry of those on the side of opulence and power. Furthermore, permit us to mention in behalf of the use of means, that our blessed Lord when on earth used them ; by duly attending our Lords appointed means, the hideous deformity of the luke-warm disappears, the dark cloud withdraws, and the light of Heaven bursts upon the scene and illuminates the abodes of men with the splendour of immortality. Those who steadily adhere to their duty, unmindful of the scoffs of the infidel or the cavils of the Libertine, are encouraged with the prospects of "an exceeding and eternal weight of glory. Those that have suffered privations for the sake of the Gospel, have the promise of eternal life." Does our profession expose to outward poverty ? He promises in reversion his "unsearchable riches, even the tried gold of his kingdom." Those that are called to take up the cross, have the promise of an incorruptible crown. Those that are instant in season and out of season, will be rewarded with an eternity of rest from all labour. What a glorious promise ; "He that overcometh and keepeth my word unto the end, to him will I give power over the nations ; To him that overcometh I will give to sit down with me on my throne," and I will give him the morning Star. Let us for a moment contemplate the last scene of one that has been faithful to his Lord's commands, how dignified his triumph, "I have fought a good fight : I have finished my course : I have kept the faith. Henceforth, there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me at that day, and not to me only, but unto all them also that love his appearing." In addition to this our Lord's last commands to his disciples, imply the highest activity in the use of means, Math xxviii. 18, 19, 20. And Jesus came and spake unto them, saying, all power is given to me in Heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever, I have commanded you, and lo, I am with you always, even unto the end of the world, Amen.

On the other hand, by the neglect of our Lord's appointed means, the magazines of darkness are thrown open, and infidelity stalks abroad with brazen front, the moral atmosphere is contaminated, the Sun withdraws her shining, and the beasts of darkness issue forth to devour. For while the harmless and unsuspecting are asleep, the enemy is busily employed in sowing tares. In the consummation of human events, when our Lord shall appear as judge of all, we learn that all those on the right hand are addressed with "come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world, for I was an hungered and ye gave me meat, I was thirsty and ye gave me drink, I was a stranger and ye took me in, naked and ye clothed me, I was sick and

ye visited me, I was in prison and ye came unto me. Here we have exhibited to our view the blessed consequences of attending to his commands and appointments.

In the observance of every duty, we must remember that the caution the Lord gave Moses, is applicable to all Christians; "see that ye make all things according to the pattern shown you in the Mount." We have no right to propose any alteration.

In the use of means regard should be had to time, manner, ends, &c.; otherwise it will but receive marks of God's displeasure. See the instance of Nadab and Abihu offering strange fire before the Lord and were consumed, (Lev. 10, 1.) and also Korah and his company; Numbers 16, capter, together with Saul 1; Samuel 15th.

When he says, wash in Jordan, it is plain he does not mean Abana or Pharpar—when he says go baptizing, it is not sprinkling, and as all nations are mentioned, it is wrong not to use exertions to send the Gospel as far as Providence opens the way.

The Delaware Baptist Association,

To those Associations corresponding with us, sendeth Christian salutation.

BELOVED BRETHREN.—We have again been favoured by our Heavenly Father with the priviledge of meeting as an Association, in harmony and love. We have enjoyed the favour of receiving letters of correspondence from some of our sister Associations, and the visits of several of our ministering brethren, your Messengers, for which we desire again to thank God, and take courage.

Indeed we consider it a peculiar cause of thankfulness to our kind Father, the God of all Grace, that our visiting brethren have come bringing the same gospel which *we have received*, and that the preaching throughout this meeting has been, not with *enticing words of man's wisdom*, but the declaration of gospel truth in plainness and simplicity, and we hope *in demonstration of the Spirit and of power*; truly we can say of them that they are brethren with us, *of one heart and one soul*.

Brethren, we are as an association, what may perhaps be termed *old-fashioned Baptists*. We trust, we have not forgot, and we hope we never may forget how we *received Christ Jesus the Lord*, when He was made known to us as the only, and all-sufficient ground of a poor lost sinner's hope. We cordially received him as such, as the Captain of our salvation, the Author and Finisher of our faith, therefore we desire to continue to walk in him, as our complete salvation, and in the profession of the doctrine of salvation, by free and sovereign grace reigning through the righteousness of Christ. We received him as our beloved King, we therefore would walk in the ordinances and institutions of the Gospel as he has delivered them unto us. We received him as our Pattern,—hence we do not walk in the observance of many things which have been introduced among the Bap-

tists generally, and received, though of human contrivance, as of great importance in furthering the cause of religion, because we do not see our Jesus going before in the practice of them, and we desire to keep to his footsteps, believing it the safest path. We received him as our *Jehovah Jirah*, we therefore would walk in dependence on him as providing all things, for the heirs of *promise*. Hence we prefer praying to him, the *Lord of the Harvest* to send forth labourers into his harvest, such as he shall choose, and qualify, and to rely on his wisdom, power and faithfulness, to provide all things necessary for gathering in his elect, and extending the knowledge of his salvation to the ends of the earth, to resorting to the plans of human contrivance, however plausible, for accomplishing these things.

In pursuing this course of strict adherence to the Scriptures as the *rule of faith and practice*, we have been preserved as an Association from being split into parties, and severed one from another by hard feelings, the necessary consequence of introducing management or intrigue for carrying points in church or associate meetings. We still wish to continue a friendly correspondence with our sister Associations, and shall even be ready to welcome the visits of our brethren who may come as Messengers, and we especially solicit the visits of such as love that simplicity of gospel truth and order to which we wish still to adhere.— May the Lord of his goodness preserve you in that strict adherence to gospel truth, and in that unity and harmony, which it is our privilege to praise God for the enjoyment of.

Our next Association will be held by Divine permission with our sister Church at Beulah, Chester County, Pennsylvania, on the Saturday before the first Lord's day in June, 1832, at 10 o'clock, A. M.