

26427

Baptists. New York. Warwick Association, 1792.

Minutes ... in Warwick, October 16 & 17, 1792.

[ Goshen, 1792. ] 7 pp.

ABHS copy.

# M I N U T E S

OF THE

## WARWICK BAPTIST ASSOCIATION,

HELD AT PEES-KILL, MAY 31, AND JUNE 1, 1793.

TUESDAY, TWO O'CLOCK, P. M. MAY 31, 1793.

1. BROTHER *John Dodge* preached by appointment, from 1 Cor. xvi. 17.  
*Stand fast in the faith.*

2. Brother *John Cady* was chosen Moderator, and Brother *Thomas Montanye*, Clerk.  
Letters from thirteen Churches were read.

M. B. Ministers names in *Italics*. Those marked with an \*, were not present. From the Churches marked †, we received no intelligence. Dashes denote no settled minister.

Churches.	Ministers and Messengers.	Baptized.	Received by letter.	Dismissed by letter.	Restored.	Excommu-nicated.	Deceased.	Numbers.
Warwick.	{ <i>Thomas Montanye</i> , James Burt.	3	0	3	0	2	1	181
York-Town.	{ <i>Reuben Garrison</i> , Amos Lane.	0	0	0	0	0	0	53
North-Castle.	{ <i>Oliver Sherwood</i> , Ezra Fountain.	4	2	0	0	0	0	43
Wantage.	{ <i>Silas Southworth</i> ,* Humphrey Martin.	0	0	0	0	0	0	70
New-Cornwall.	{ <i>John Caton</i> , James Canfield, Isaiah Smith.	13	1	0	0	0	0	50
† Newburgh.	{ <i>William Brundige</i> ,* Ebenezer Ferris,	0	0	0	0	0	0	27
Stanford.	{ <i>Isaac Jones</i> , Ebenezer Howe.	0	0	3	0	1	1	38
Bridgefield.	{ <i>Elias Lee</i> .	0	0	0	0	0	0	26
		20	3	6	0	3	2	488

Churches.	Ministers and Messengers.	Baptized.	Received by letter.	Dismissed by letter.	Restored.	Excommunicated.	Deceased.	Members.
	Brought forward,	20	3	6	0	3	2	488
Clinton-Town.	{ John Dodge, Joseph Lawrence.	0	0	0	0	0	0	21
Cross River.	{ Nathaniel Reynolds.	0	1	4	0	1	0	13
2 Fredericks-Town.	{ Ebenezer Ferris, Benjamin Pelton, Asaph King, Robert Wixom.	0	0	0	0	0	0	53
Bedford.	{ John Higgins, Silvanus Reynolds.	0	0	3	0	0	0	17
1 Fishkill.	{ James Philips, John Townsend.	0	0	0	0	0	0	33
2 New-York.	{ Benjamin Montanye, Thomas Garniss, John Gilmore.	0	0	1	0	7	0	29
† Brookfield.	{ Ebenezer Lothrop.* Ebenezer Cole, Isaac Rhoads, Daniel Hall, Gilbert Drake, Joshua Horton, Phenemon Smith, James Youmans.	0	0	0	0	0	0	84
† Chemung.		2	0	0	0	0	1	100
		0	0	0	0	0	0	21
	Total,	22	4	13	0	13	3	864

3. After reading our plan and sentiments. Voted, that such brethren present, who are agreed with us, are welcome to take a seat in this association.

4. The circular letter (prepared by Brother John Caton) being read, it was moved, that a committee be appointed to examine it, and bring it forward to-morrow morning for a second reading. Therefore appointed Elders, Ebenezer Ferris, John Dodge, Elias Lee, John Caton, and Thomas Montanye.—Adjourned till to-morrow, eight o'clock, A. M.

WEDNESDAY MORNING.

Met according to adjournment.

Sermon this morning by Brother Thomas Montanye, from Rom. 5. 10.

1. The committee appointed to examine the circular letter reported: that they judge it expedient, to postpone the letter of Brother Caton, (not on account of defects, nor that we reject it) but from a conviction, of the expediency of our publishing the manner of forming this association, and to shew the churches the regularity of our proceedings.

their families, being founded upon scripture testimony ; and that every church should use their utmost influence to cultivate prayer, being the breath of the new born soul ; and if any member has not love sufficient to lead to it, discipline should be attended to in the most careful-manner ; at the same time every church should judge for themselves, whether the reasons offered by the objector, are a sufficient excuse.

6. Whereas a number of persons at the Green Kills have solicited this Association to send them supplies—Elder *John Caton* will attend the second Lord's day in May ; and Elder *William Brundige*, the first Lord's Day in April ; and those of our brethren who may travel that way, will call upon *Jacob Reeder* of that place.

7. The church of Warwick warn all our churches to beware of *Amos Park*, whom they had licensed for the ministry ; but now having excommunicated, for falsifying his word and deceiving by lying in a wicked manner ; with other gross offences.

8. The church of Newtown-Point being destitute of a pastor, and having sought our assistance, we have appointed Elder *Lebbeus Lathrop* to itinerate in that land, for three months, for the general good of the cause of religion.

9. The letter prepared by brother *Lee*, to the Philadelphia Association, being read, was approved, and brothers *John Caton* and *John M. Fogg*, our messengers.

10. The Philadelphia Association having testified that they did not receive the Second-Baptist Church of New-York in their body, in 1791, and advise a council, that it may be amicably settled. This association conclude their conduct has been so impartial, and as they have proposed a council and have been rejected, deem it injudicious to do any thing farther in the business ; only that our committee write a joint testimony to the messengers of the Philadelphia Association, to meet in New-York the last Wednesday in October, 1792, and that Elders *Lee* and *Caton*, be our messengers.

## II. S U P P L I E S.

Middletown.	{	4	Lord's-Day in November, <i>Robert Fisk</i> ,
		5	Do. in December, <i>Silas Southworth</i> ,
		2	Do. in February, <i>Thomas Montanya</i> .
		2	Do. in March, <i>John Caton</i> .
		3	Do. in April, <i>Robert Fisk</i> .
		2	Do. in May, <i>Lebbeus Lathrop</i> .
		2	Do. in August, <i>William Brundige</i> .

12. Voted that our next Association be held at Bedford, the third Tuesday in October, 1793. Introductory sermon to be preached at two o'clock, P. M. by brother *John Caton* ; and in case of failure by brother *Enoch Ferris*.

13. Brother *Thomas Montanya* is appointed to superintend the printing of the minutes, and to forward them to the churches.

## [ CIRCULAR LETTER. ]

The ELDERS and BRETHREN of the several BAPTIST CHURCHES belonging to the WARWICK ASSOCIATION, met in Warwick, October 16, 1792:

To the Churches with whom they are connected, GREETING.

BELOVED BRETHREN,

**T**HE great design of our annual meeting is to promote the welfare of the Church of Christ, not only in giving advice in difficult cases, but timely intimations of infections in the land; and it is with solemn survey we view that prophecy fulfilling (darkness covereth the earth, and gross darkness the minds of the people) which is made manifest by the infectious errors artfully introduced, by those who either (as Saul did) do it ignorantly through unbelief; or with malice against the blood of the covenant, counting it an unholy thing. Was there ever a time that called louder than the present for christians to put on the whole armour of God; and earnestly contend for the faith once delivered to the saints? When the sincere milk of the word is withheld, Christ's flock is not fed; and many thereby are become sickly, having their tender minds embittered against wholesome food (sound doctrine;) since the essence of religion (viz. sovereign grace) is the object the opposers of truth pointingly speak against. Does it not highly become us to confront the enemy, with united heart and tongue. Therefore we judge it necessary at this time to address you upon the much despised, though precious doctrine of Election, and be as concise as the importance of the subject will admit. The word election, as stated in scripture, implies the free will or choice of the elector; constraint or compulsion are incompatible with, and opposite to choice, which must be voluntary, or not at all. Every elector hath an end in view, in respect of which he makes his choice; for the accomplishment or performance of which the choice is made: therefore the elect must be considered passive, being wholly at the will of the elector: These three ideas are inseparably connected with election—whatever kind we refer to, whether of God, or of man. The many perplexities that embarrass the minds of many of Christ's tender lambs, about this doctrine (as no doubt there are) arises from an inattention to the different senses in which scripture speaks of God's choosing, or electing persons; whether to the adoption of children, or to office: Of the latter, many have (doubtless) perished in their sins, as was the case with Judas, who was elected to office, but not to eternal life. "Have I not chosen you twelve, and one of you is a devil." I speak not of you all, I know whom I have chosen. John xiii. 18. From which it appears Judas was only chosen to office. Here we see the difference between predestination to the adoption of children, or being only chose to office; for he that was chosen to office, being a devil, went to his own place, lost, being the son of perdition; and Pharaoh, who for that purpose was elected, chosen and raised up; also Saul, that wicked king, God elected him and gave him to Israel in wrath. Who dare presume to say, that these and many more that might be mentioned, were elected or chosen to holiness? Yet from these instances, the opposers of this doctrine take the advantage of weak minds, and through the deceitfulness of sin, endeavor to ground prejudice against sovereign grace; hence by them it is inferred, that as some are lost whom God elected to office, there-

fore election does not secure the salvation of those who are predestinated to the adoption of children; they being ignorant of God's righteousness, go about to establish a righteousness of their own.

Some times election intends God's choosing, and setting apart a people to particular external privileges, as was the case of the Jewish nation; for they, notwithstanding their wickedness, are frequently called God's chosen people (tho' many of them abandoned wretches.) Here the enemies of grace take occasion to spurn at the covenant of promise, asserting that election is conditional, because many of these Jews were cut off through unbelief. This idea is a delusion, obnoxious to truth; contrary to scripture; inconsistent with reason. Although the Jews were all under a covenant of works, and passed through the Red Sea, yet thro' their hardened obduracy and continued rebellion, it is evident they were not chosen in the covenant of grace; therefore not precious to the Father in Christ; nor precious to Christ as the gift of the Father; nor interested in the atonement, were given up to hardness of heart to blindness of mind; to believe a lie, that they might be damned, having their consciences seared as with a hot iron. "But as many as were ordained to eternal life believed"—Acts xiii. 48. which fully answers the unreasonable objections, and clearly illustrates our subject in confirmation of the doctrine, that none but carnally blind, or wilfully obdurate, dare oppose the doctrine of election. Election of Grace, is God's choosing his people in Christ Jesus from eternity, giving them to him, setting them apart in connection with him—"to salvation through sanctification of the Spirit and belief of the truth," To the praise of the glory of his grace, wherein he hath made us accepted in the beloved—Eph. i. 6. In whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace—v. 7. Election is an act of Jehovah, his sovereign will and infinite love united in the choice of his people—"I will have mercy on whom I will have mercy"—Exod. xxxiii. 19. "So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." Rom. ix. 16. From which it appears God's own glory and the eternal salvation of his people, was the noble result and ultimate end he had in view, in choosing them. Here infinite wisdom is displayed.—The Lord knoweth them that are his—2 Tim. ii. 19.—John xiii. 18. from which it appears the elect are definitely recorded in the covenant of grace; and all such are freed from condemnation. "Who shall lay any thing to the charge of God's elect." Rom. viii. 33. In this infinite scope of the great God, wisdom directs the choice, infinite will seizes the pearl, mercy seals the blessings of eternal love; alligates them heirs of eternal life, and joint heirs with Christ Jesus, for they were delivered unto him for his inheritance, as a reward for his labour of love, in due time to be made manifest; this appeared in his laying down his life for them—John x. 15. Upon which he challenges an indisputable right to them as the gift of the Father, in confidence of which he says, "all that the Father giveth me shall come to me—John vi. 37. And also, as the purchase of his blood—"He shall see of the travail of his soul." The elect were not only chosen to eternal life, but were formed for the praises of God—"I have formed this people for myself: they shall shew forth my praise." Isa. xliii. 28. Jehovah shews his sovereign right in choosing particular particles of the dust to shew forth his praises, as vessels of honor. Again, the

the unconditional and eternal nature of election appears, and also the passive state of the elect. Could the dust reply? Nay; but, O man! who art thou that repliest against God? (or answerest again, or disputest with God.) Shall the thing formed say to him that formed it, why hast thou made me thus?—Rom. ix. 20. Hath not the potter power over the clay of the same lump, to make one vessel unto honor and another unto dishonor? (verse 21.) Though Israel (literal Israel) be not gathered, yet shall I be glorious. Isa. 49. 5. Thus it appears we did not chuse him, but he chose us—not for any good he foresaw in us, or done by us, for we are all children of wrath by nature even as others, dead in trespasses and sins; without will or ability to act with or for God, or our own soul's good; being carnally minded, which is death; not inactivity of mental powers, but spiritual. Being natural, not knowing the things of the spirit, because they are spiritually discerned; but in due time Christ died for the ungodly—Neither did God elect his people because they were sinners, for sin in them could not be a motive to induce Jehovah to choose them, for God delighteth not in sin; but it was an independent act, according to the purpose of his own sovereign will, and riches of his grace; the act being eternal is not subject to change to any future condition of the creature.

Notwithstanding all things in the view of God were and are present, yet there was no man to act good or evil, consequently there was not any thing springing from action or intention, from creatures to excite love or hatred. But without any regard to their future conduct, he chose them as it is written. "For the children being not yet born, having done neither good nor evil that the purpose of God, according to election might stand; not of works but of his that calleth, Jacob have I loved; but Esau have I hated." From which we learn the elect were chosen in Christ consistent with the good pleasure of the Father, and no injury done to the rest so called in scripture. "The election hath obtained it, and the rest were blinded. Rom. 11. 7. It must be granted that election implies leaving some, for if all were chosen it would be no election at all, yet as they were not considered as having done good or evil, God's choosing or electing his people could not be the cause of the damnation of the rest; for if all were pure, then all free from condemnation. Remember I pray thee, whoever perished being innocent; or where were the righteous cut off. Job 4. 7. had they remained pure, not misery, but happiness must have been their's; for impossible must it have been for them to perish; therefore not damned because they were not elected, but because they transgressed the law of God. "Sin is a transgression of the law." God did not decree they should sin, but decreed to punish them for sin and nothing else; therefore it cannot be wrong in Jehovah to do that which is right. Thus dear brethern may these general observations upon this important and comprehensive word *Election*, serve to lead your minds; first to search the scriptures for they are they which testify of God, and fully contain the revelation of this mystery. We citeem the Bible as the man of our council—and such conduct of our brethern no less noble than Paul did the practice of the bearians, who searched the scriptures daily to see if these things were so.

3d. May it lead you to consider the infinite love and wisdom which is brought

to light in the gospel ; wherein God's glory shines in the independent choice of his people, which is the procuring cause of your eternal happiness ; " what manner of love the Father hath bestowed upon us that we should be called the sons of God," 1. John 3. 4.

3d. May it lead you to Jesus the author and finisher of your faith, the great repository of God who is made unto us wisdom, and righteousness, and sanctification, and redemption, with a heart felt sense of gratitude and thanksgiving you owe to him, who hath loved you and died for you ; and to honor his name as the Captain of your salvation and high Priest of your profession, by a due compliance with his commands receiving his instructions and relying on the efficacy of his blood, by whom we have received the atonement, Rom. 5. 11. That by a well ordered life and conversation you adorn the doctrine of Christ your Saviour. Your heavenly Father will be glorified in that you bring forth much fruit ; so will you appear as a city set on an hill which cannot be hid.

4th. May it lead you to conceive of the exceeding vileness of sin as the procuring cause of eternal woe ! and of such a nature that no sacrifice short of the blood of Christ, could make satisfaction.

5th. May it lead you to humbling views of yourselves and of Gods being all in all (however great your gifts and graces) your perpetual necessity of looking too and relying on the Lord, for gracious influences of the divine spirit as well as those of the weakest capacity, with continual watchfulness repentance and prayer ; remembering your obligations to the triune God while you participate the Father's love in setting you apart for himself, before the foundation of the world ; surely your hearts will reply the Lord hath done great things for us whereof we are glad. Consider yourselves not your own, you are bought with a price : therefore glorify God in your bodies and in your spirits which are God's. May you be guided by the Holy Ghost the author of truth ; who leadeth into all mysteries who spake by the mouths of his Prophets, which hath been since the world began ; is the author of all edifying gifts ; through him you are renewed in the spirit of your minds, and he alone can create a clean heart within you—He that hath an ear let him hear what the spirit saith unto the churches. Now to him who is able to keep you from falling, and present you faultless before the presence of his glory, with exceeding joy, to the only wise God our Saviour be glory and majesty dominion, and power, both now and forever ; Amen. We remain your brethren in the fellowship of the Gospel.—Signed by order of the Association

EBENEZER FERRIS, Moderator.  
THOMAS MONTANYE, Clerk.