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Baptists. New York. Warwick Association, 1796.  
Minutes ... at ... Pleasant-Valley ... May 31 and  
June 1, 1796.

New York, Swords, 1796. 8 pp.

ABHS copy.

**MINUTES**  
**OF THE**  
**WARWICK**  
**BAPTIST ASSOCIATION,**

**HELD AT**

**PLEASANT-VALLEY, ULSTER COUNTY,**  
*New York*  
*May 31, and June 1, 1796.*

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Pray for the peace of Jerusalem: they shall prosper that love thee.  
Peace be within thy walls, *and* prosperity within thy palaces.

DAVID.

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**NEW-YORK:**

Printed by T. & J. SWORDS, No. 99 Pearl-Street.

—1796.—

# MINUTES

## OF THE

### WARWICK

# BAPTIST ASSOCIATION,

HELD AT

PLEASANT-VALLEY, *Ulster County*, May 31, and June 1, 1796.

TUESDAY, *May 31*, 1796.

1. **A**T two o'clock P. M. Brother ISAAC ROADS preached the Introductory Sermon, from 1 Cor. i. 23. *But we preach Christ crucified, to the Jews a stumbling block, and to the Greeks foolishness.*
2. After Sermon proceeded immediately to business—Brother EBENEZER FERRIS was chosen Moderator, THOMAS MONTANYE Clerk.
3. Letters from eighteen churches were read.

*N. B.* Ministers names in *capitals*. Licensed preachers in *italics*. Those to whose name 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.	Excluded.	Deceased.	Numbers.	
<i>Warwick,</i>	{ THOMAS MONTANYE, John M. Foght,	3	3	2	::	2	2	183	
		2	::	2	::	12	2	34	
<i>Yerk-Town,</i>	REUBEN GARRISON,								
<i>Wantage,</i>	{ SILAS SOUTHWORTH, <i>Thomas Cazad,</i>	::	::	::	::	::	::	85	
<i>Newburgh,</i>	{ Theophilus Asherton, Jacob Witer, Benjamin Alison, Peter Thorp,								
		::	1	4	::	::	1	28	
Carried over,		5	4	8	::	14	5	330	

Churches.	Ministers and Messengers.	Baptized.	Received by letter.	Dismissed by letter.	Restored.	Excluded.	Deceased.	Numbers.
	Brought forward,	5	4	8	::	14	5	330
<i>New-Cornwall,</i>	{ JETHRO JOHNSTON, Joseph Smith,	::	::	6	::	2	::	53
<i>Stanford,</i>	{ EBENEZER FERRIS,	::	::	3	::	::	::	23
† <i>Ridge-Field,</i>	{ ELIAS LEE,*	::	::	::	::	::	::	29
<i>Clinton Town,</i>	{ Dr. JOHN DODGE, Ezekiel Whitney,	::	1	::	::	1	::	21
<i>Cross River,</i>	{ Enoch Ferris,	1	2	3	::	::	::	13
<i>Bedford,</i>	{ CALEB JONES, John Higgins,							
	{ Sylvanus Renvolds,	1	5	::	::	::	::	29
1 <i>Fish-Kill,</i>	{ JAMES PHILLIPS,*	::	::	::	::	::	::	25
	{ _____, John Gilmore,							
2 <i>New-York,</i>	{ Samuel Jones, Ezekiel Archer,	1	1	1	::	::	::	42
<i>Brookfield,</i>	{ JOHN CATON,* John Hallock,	12	3	1	::	1	1	114
<i>Peeks-Kill,</i>	{ ISAAC ROADS, Gilbert Drake,	::	1	::	1	::	::	27
<i>Middleton,</i>	{ _____, J. Wisner,	1	1	4	::	::	1	57
† <i>Chemung,</i>	{ _____, BENJAMIN MONTANYE,	::	::	::	::	::	::	13
<i>Deer-Park,</i>	{ LEVI HALL, Ebenezer Rayment,	1	::	2	::	::	::	33
<i>Pleasant Valley,</i>	{ Peter Easterly, Isaac Barton,	::	::	::	::	::	::	::
	Total,	22	18	28	1	18	7	809

4. A letter was received from the Baptist Church in Fair-street, New-York, under the pastoral care of JOHN STANFORD, M. A. constituted by the attendance of several Ministers of this Association, May 31, 1796; since which they have received an addition of nineteen members. Although it be not the wish of that Church to unite with this Association this year, brother JOHN STANFORD, and PETER THURSTON, their messengers, are affectionately invited to a seat with us in our present assembly.

5. An excellent letter, and minutes, from the Philadelphian Association, were received by the hand of brother THOMAS MEMMINGER, their messenger; appointed THOMAS MONTANYE to write to that Association, and JOHN STANFORD and JOHN CATON to be our messengers. Brother MEMMINGER was invited to a seat with us.

6. Our

6. Our brethren, EBENEZER FERRIS and THOMAS MONTANYE, appointed last year to write their sentiments on the character and office of a Deacon, in consequence of a query from the Church at Warwick, and intended to form our present circular letter, read their productions. Appointed our brethren JOHN STANFORD, Dr. DODGE, ENOCH FERRIS, JOHN FOGHT, and JOHN GILMORE, to unite with the authors, in order to form one letter from both writings, and to present it to-morrow afternoon.

7. The business of the day was closed with prayer, by brother THOMAS MONTANYE.  
Adjourned until to-morrow morning eight o'clock.

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### WEDNESDAY, June 1.

8. Business introduced with prayer by the Moderator.

9. The Church at Pleasant-Valley was unanimously received into union with this Association; accordingly brother LEVI HALL, their Pastor, received the right hand of fellowship.

10. *Query* from the Church at Newburgh—"Is it consistent with the Gospel to hold communion with a person whom we judge to be a Christian, baptized by immersion, although the administrator thereof was unbaptized?" *Answer.* As this subject is now in debate, both by European and American Churches, we think prudent to defer our final opinion until next Association, and that our brethren be requested to prepare their sentiments in writing.

11. *Query* from the Church at Clinton Town—"Is it adviseable to call a *Council* when demanded by a person excommunicated for immorality and contempt of the Church, and who gives no signs of repentance." *Answer.* No. We advise the churches not to call the aid of councils but in very special cases, but to exercise that wisdom and authority which is connected with their own independency.

12. *Query* from the Church at Middleton—"Is it consistent with the word of God, and agreeable to our faith and order, to have recourse to the civil law to collect money of persons for the support of the Gospel, provided they have engaged to pay the same by promise or subscription?" *Answer.* We do not recommend this measure when it relates to the support of the ministry; but it is lawful in all civil contracts for building, repairing, &c. &c. in which case the society's incorporation required by the law of the state of New-York is a sufficient directory.

13. *Query* from the Church at Pleasant-Valley—"Did there exist a spiritual union between God and man in his primitive rectitude?" *Answer.* As creatures there certainly was a natural, moral union, but not an evangelical one.

#### 14. SUPPLIES FOR DESTITUTE CHURCHES.

2 New-York,	{	SILAS SOUTHWORTH, third and fourth Lord's Day in June.
		CALEB JONES, second Lord's Day in July.
		ENOCH FERRIS, first Lord's Day in August.
		THOMAS MONTANYE, third Lord's Day in September.
		BENJAMIN MONTANYE, second Lord's Day in October.

2 New-York, { THOMAS MEMMINGER, second Lord's Day in November.  
LEVI HALL, fourth Lord's Day in November.  
EBENEZER FERRIS, first and second Lord's Day in January, 1797.  
THOMAS CAZAD, first Lord's Day in February.  
THOMAS MONTANYE, second Lord's Day in April.  
ISAAC ROADS, fourth Lord's Day in April.

Middleton, { ENOCH FERRIS, first Lord's Day in June.  
SILAS SOUTHWORTH, fourth Lord's Day in July.  
BENJAMIN MONTANYE, third Lord's Day in August.  
LEVI HALL, first Lord's Day in January, 1797.

15. Voted, that Dr. DODGE prepare the circular letter to the churches for next year.

16. Voted, that the next Association be held in New-York, at the Baptist Church in Fayette-street, the last Tuesday in May, 1797. Introductory Sermon by SILAS SOUTHWORTH; in case of failure, by JETHRO JOHNSTON.

17. Voted, that brothers JOHN STANFORD and THOMAS MONTANYE superintend the printing of the minutes, and forward them to the churches.

18. Brother JOHN STANFORD presented a letter containing an account of a *Missionary Society* recently established in London, which gave us great joy. We unite our ardent prayer for their prosperity, and long for the heathen to be enlightened with the Gospel, and IMMANUEL'S KINGDOM to fill the whole earth!

Adjourned till two o'clock this afternoon, when public service is appointed to be held.—  
Dr. DODGE closed with prayer.

#### AFTERNOON, two o'Clock.

19. To gratify a thronged assembly worship was conducted as follows:—

Brother THOMAS MEMMINGER prayed, and delivered a discourse from Isaiah ix. 6.

*His name shall be called wonderful, counsellor, &c.* After a short hymn,

Brother JOHN STANFORD gave a sermon from 2 Cor. viii. 23. *Whether—our brethren be inquired of, they are the messengers of the churches, and the glory of Christ.* Hymn.

Brother THOMAS MONTANYE then preached from Ruth ii. 19. *The man's name with whom I wrought to-day is Boaz.* Hymn.

Brother LEVI HALL, as Minister of the place, concluded in prayer.

Proceeded to business.

20. The committee appointed to review the materials for the circular letter made report, and the copy ordered to be printed.

21. This Association accord with the Philadelphian Association, in recommending the first Tuesday in January, April, July, and October, at two o'clock P. M. as seasons for public prayer for a general spread of the Gospel. *Phil. Min. 1795, Art. 15.*

The business of the Association was closed with prayer by the Moderator.

## CIRCULAR LETTER.

The WARWICK BAPTIST ASSOCIATION, convened at PLEASANT-VALLEY,  
Ulster County, in the State of NEW-YORK, May 31, and June 1, 1796.

To the CHURCHES they represent, send CHRISTIAN SALVATION.

BELOVED IN THE LORD CHRIST,

IT is with joy we inform you of the unanimity and christian love that prevailed amongst us through our deliberations in this our annual assembly, and hope you will enjoy the same satisfaction in reading our conclusions as we had in forming them. The subject of our present address to you, according to appointment, is THE CHARACTER AND OFFICE OF A DEACON. It is to the Scriptures alone, as Zion's laws, we seek for information upon this subject. That such officers existed in the primitive church, is not controverted; their character and office are more clearly explained than many other subjects. The first appointment of Deacons is recorded in Acts vi. and took place on the advice of the Apostles, with whom, originally, the business rested; and by the free choice of the disciples, with the process of which the multitude were pleased.

THE CHARACTER. Grace is essential to church membership; but more than ordinary grace and gifts appear to be required in Deacons. *Look ye out among you*, said the Apostles, *men of honest report*, that will not convert the church's property to their own use, nor subvert its intention;—*full of the Holy Ghost*; enjoying the lit., power, and comforts of religion in their own souls—*and of wisdom*; to manage the concerns, keep the accounts, and use the church's property to the best advantage. *The Deacons*, said Paul to Timothy, *must be grave*; heavenly, steady, solemn in their disposition;—*not double tongued*, misrepresenting the persons, sentiments, characters, or failings of others, but speaking in simplicity, love, and faithfulness in all things as in the sight of God;—*not given to much wine*; using the comforts of life

in moderation and not to excess;—*not greedy of filthy lucre*; moderate in their desires after the world, that they may have an heart and time for the prosperity of Zion;—*holding the mystery of faith in a pure conscience*; conversant with the riches, variety, and fulness of the Gospel, as those that experience it in a regenerated soul, taught of God and not of man; of a sound judgment, that they may defend the truth, detect error, and stand stedfast in their profession and work;—*husbands of one wife*, not having two, or more, at the same time;—*their wives* (if they have any) *must be grave, not slanderers, sober, faithful in all things*; rule their children, and their own house well, else how can they with advantage serve the house of God. 1 Tim. iii.

THEIR OFFICE. To serve tables, and take care of the temporalities of the Church.—THE LORD'S TABLE, that it be provided with bread and wine, and to serve the Church therewith. What a solemn work is this, to assist in presenting, under these *elements*, the fulness, love, and grace of Christ as Zion's only Saviour! In this the worthy Deacon feels himself unworthy, and admires the grace that made room for such a sinner to be exalted to so high a place in Israel.—THE POOR'S TABLE; for *the poor ye have always with you*. In this distinction is to be made between the *negligent* and the *necessitous*; the former to be exhorted to industry; the latter to be supplied with all affection, as far as the ability of the Church may extend. In order to this, Deacons must not only husband the Church's stock in hand, but exhort the members to contribute for this benevolent design. 1 Cor. xvi. 2. That "the laws of our country make provision for the poor," is a

poor, though too common excuse from this duty by cold, narrow-hearted professors. Shall the laws of our country exhibit more compassion than the friends of Jesus? If you see your brother hath need, and shuteth up your bowels of compassion towards him, how dwelleth the love of God in you? Widows, who are *widows indeed*, are the particular objects of the Deacon's attention: that such might not be neglected, Deacons were appointed. Acts vi. 1.—**THE PASTOR, BISHOP, OR MINISTER'S TABLE;** for, *so the Lord ordained, that they which preach the gospel, shall live of the gospel.* 1 Cor. ix. 14. and, *that he who is taught in the word, should communicate unto him that teacheth in all good things.* Gal. vi. 6. The Deacons, therefore, should duly inspect the wants of the Minister; stir up the people to their duty, (not charity) to assist him with the necessaries and the comforts of life, that his attention and time may more freely be devoted to the work of the gospel. When Deacons neglect this duty, they not only prove the coldness of their love, and rob themselves and the Church in spiritual things, but they represent their Minister like *Æsop's ass*, loaded with figs while feeding upon thistles. It has been inquired by many, "If the office of a Deacon does not include authority to *teach* and to *baptize*, as did Stephen and Philip, who were Deacons?" Both these persons were endowed with miraculous gifts, and wrought miracles. Acts vi. 8. and viii. 6. and that these gifts, with others, were given after they were appointed to Deacons, else they would not have been chosen: the very office of a Deacon was to relieve the ministry, and not included in it. Philip was afterwards called an evangelist, an *itinerant*, the duty of which pre-

cluded a constant residence in a particular church, which is indispensable to the Deacon's office. *Helpers*, spoken of, are not considered assistants in the government of the Church for this rests *alone* in the whole body, and in its officers; but as gifted brethren, who may have gifts for exhortation, or rather, every lively member who may be helpers of each other's joy. The Church, by their own free choice by due reflections and prayer, having fixed upon brethren answering to the character described in God's word; they are then to be *proved*, set upon trial, and if *blameless*, 1 Tim. iii. 10. then follows—

**APPOINTMENT TO OFFICE.** This is plainly described, it is only necessary to read the text—*They set them before the apostles; and when they had prayed they laid their hands upon them,* Acts vi. 6. in token of their approbation and transferring the office to them.

**THE REWARD** is ample. It is enough for a good man to do good; but *those that have well the office of a Deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.* 1 Tim. iii. 13.

Now, dear brethren, as the office of a Deacon is so much connected with Zion's glory, we urge you to be deliberate and solemn in your choice of such officers among you: we therefore commend you to God and the work of his grace, who is able to comfort, establish and build you up in the most holy faith of the Gospel, and finally give you an inheritance among them that are sanctified. Amen.

EBENEZER FERRIS, *Moderator*

THOMAS MONTANYE, *Clerk*

