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Baptists. New York. Warwick Association, 1797.

Minutes ... in the City of New York, May 30, 31 and
June 1, 1797.

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MINUTES

OF THE

WARWICK BAPTIST ASSOCIATION,

HELD IN THE CITY OF NEW-YORK, MAY 30, 31, and JUNE 1, 1797.

TUESDAY, May 30, 1797.

At two o'clock, P. M. Brother *Silas Southworth*, preached the Introductory Sermon, from *Psalms 50. 2. Out of Zion the perfection of beauty God hath promised.*

2. Brother *John Dodge* was chosen Moderator, and *Thomas Montanye* Clerk.

N. B. Ministers names in *italics*. Those to whose name an * is affixed, were not present. In the churches marked thus † we had no intelligence. Dashes denote no settled Ministers.

Churches.	Ministers and Messengers.	Baptized.	Received by letter.	Dismissed by letter.	Refused.	Excommunicated.	Deceased.	Members.
Warwick,	{ <i>Thomas Montanye</i> , <i>John M. Foght</i> , <i>Reuben Garrison</i> ,	3	::	4	::	3	3	167
Tork-Town,*	{ <i>Cornelius Rider</i> , <i>John Briggs</i> .	::	::	1	::	::	::	35
Montage,	{ <i>Silas Southworth</i> , <i>Nathaniel Martin</i> .	31	:	1	::	::	1	107
Newbury,	{ <i>Theophilus Aterton</i> , <i>Nathaniel Wyatt</i> .	::	1	3	::	::	::	26
New-Cornwall,	<i>Jethro Johnson</i> ,	::	::	1	::	1	2	51
Stanford,	<i>Ebenezer Ferris</i> ,	::	::	::	::	::	::	10
Easton-Town,	{ <i>John Dodge</i> , <i>Ezekiel Whitney</i> ,	4	::	::	::	::	::	23
Cross-River,	_____	::	2	::	::	::	::	10
Bedford,	<i>Caleb Jones</i> ,	8	1	::	::	::	1	30
East Hill †	_____	::	::	::	::	::	::	25
New-York,	{ <i>Thomas Garniss</i> , <i>John Gilmore</i> , <i>Edward Wade</i> , <i>Luther Segars</i> , <i>Thomas Pye</i> , <i>Samuel Jones</i> .	7	3	9	::	3	1	41

From this Church the Minutes of last year said 12—excluded should be read.

Carried over, 37 | 6 | 11 | :: | 7 | 8 | 534

to exercise any dominion over your faith, but as helpers of your ritual welfare, not willing least any man spoil you through philosophy and vain deceit, after beseeching you to beware of after Christ, for doubtless, you are not ignorant, that many proud tradition of men, and ent themselves, with having a name to live while they are dead, very in this our day, Godliness, but deny the power thereof, exceeding warm for speculative knowledge, yet cold in the practical parts of religion, talk much about benevolence and disinterested love, while they are strangers to the life of the gospel, like the Pharisee's of old, in the manner of herbs, and pass over judgment and the love of God. But beloved, would better things of you, and things that accompany salvation, though we thus are would call your attention at this time, to that most truly great and important subject of the investigation thereof, shall quit the vain pursuits of the worldly wise, and take in the fields of sovereign grace, and listen to the voice of the Sacred Dove, who alone can a right understanding of it.

Our design at this time, is not to treat of love as in God, who is the fountain thereof, nature is love, neither of the outgoings of Jehovah's love, Father, Son and Holy Ghost, elect, which is eternal and unchangeable, nor of the love of the Saints to the eternal household of faith, agreeable to the express command of our Lord Jesus Christ, *John 13* new commandment I give unto you, that ye love one another, as I have loved you—the of this precept does not consist in a command to love one another, for this was an old both of the law of Moses and of Nature, but is new in this respect, that it is to imitate and till then an unheard of example of love, it was to love one another, as Christ had loved

And here we must use brevity, while we give you the definition, Nature, Properties of this Love, and then shall conclude with some motives to excite you to its practice. **Definition**—Love is that act of the will, whereby it turns itself to a thing, as hatred is from it, the object of this affection of love, is that which is good, and as there is none God, he challenges the whole of our love, but as every thing God hath made is good, in nation to him, we may love it, for every creature of God is good, and nothing to be he received with thanksgiving. *1 Tim. 4. 4.* Adam in his primeval rectitude, enjoyed this affection, naturally, and it was lawful wherever it centered; but after the fall, sin made in the creature, in such a way, that we call evil good, and good evil, the affections being ed from God, because good, when the soul is renewed by Grace, the understanding ened, the judgment is brought forth towards it, and as love is the chief and fountain of love or hatred, every other passion follows; and is a gracious principle wrought in the Holy Spirit, and was man to give all the substance of his house for love, it would contemned, *Cant. 8. 7.*

Secondly; Its nature, it is not a love of benevolence as some imagine, which is to wish good to another, and then rise to a love of beneficence, to do good to them, it is of a higher it is a love of complacency or delight, for without delight in an object there can be no Was a husband to tell his wife, I love you well, and am willing to do you all the good my power, but I can take no delight in your person, nor pleasure in your company, we the think, or what kind of love would this be. When the Holy Ghost by this figure, the whole glory of Christ's love to the Church, *Eph. 5. 25.* Husbands love your wives,

Christ also loved the Church, and gave himself for it, but the lip of truth informs us what kind of love it is, *John 15. 9.* as the father hath loved me, so have I loved you, and what manner of love the Father loved him with, he saith, *John 17. 24.* for thou lovedst me before the foundation of the world, and this love was a love of delight, for Christ as Mediator, was from everlasting, and the faith, then I was by him as one brought up with him, and I was daily his delight, *Prov. 8. 30.* I gained faith Christ, before the mountains were settled, before the hills was brought forth, while yet he had not made the earth, nor the fields, nor the highest part of the dust of the world, man was my delights with the sons of men, *Prov. 8. 30.* the word as one observes in the original rendered delights is expressive of the most intinous, sweet, ravishing pleasure, and sets forth exceeding great delight which Christ had in his people from everlasting, and as he changes it ever remains the same, and when the soul is renewed, Christ formed in them, being the first and fountain of all others, begets a likeness in them to him, and to say with the little, we love him, because he first loved us, *John 4. 19.* they delight in the Lord, *Mal. 3. 1.* also in the law of God after the inward man. *Rom. 7. 22.* and the beloved disciple tells us that every one that loveth him that beget, loveth him also that is begotten of him, *1. John. 5. 1.* they see a good thing in them. *1. Kings. 14. 13.* the love of God, which being shed abroad in the heart by the Holy Ghost, they in a degree are conformed to the image of God's dear son, and they out what shall I render unto the Lord for all his benefits towards me, and as their goodness cannot extend unto God, it can and does to the Saints the excellent in all the earth, in whom is their delight, *Psal. 16. 2. 3.* and lest we should deceive ourselves, and think we love the Lord when we do not, the Apostle gives us a criterion, *1. John. 5. 2.* by this we know that we are the children of God, when we love God and keep his commandments, and his commandments are not grievous, because the love of God is shed abroad in our hearts by the Holy Ghost, which he hath given unto us, this love is of a uniting nature, it knits together, so that charity or love is the bond of perfectness, *Col. 3. 14.* it was this that so closely cemented the hearts of the Christians to one another, that the multitude of them that believed, were of one heart and of one soul, *Acts 4. 32.* Thirdly, its properties, it is hot, being compared to coals of juniper, now wherein do these agree? fire you know is the most active of all the elements, cold benumbs, and is the greatest enemy to action, because iniquity shall abound, the love of many shall wax cold, faith our blessed Lord, *Math. 24. 12.* but where this love is, it will set all on fire, every thing in us will be working, ready to every good word and work, besides love as compared to fire, is very as well as active, therefore love hates nothing so much as delay, it will not defer and put off from day to day any thing that is to be done, it is vehement, aspiring, and enlarging of itself, penetrating and turning every thing into its own nature, and is overcoming; many waters cannot quench it, it is strong as death. Now as death overcomes all, love, it will break through all impediments, bold, as fearfulness begeth strangeness and diffidence, boldness nourisheth and cherisheth it, and is not ashamed, it will own, stand by and support those it delights in and loves, against all opposition, and is very liberal, ready to bestow, and that freely, any thing one asks on the party whom they love, thus the woman in the gospel, she anointed Christ's feet with the most precious and costly ointment, and obtained this testimony from the Lord, that she loved him, *Luke 7. 46. 47.*

Fourthly, its fruits, as love is the spirit of adoption or child-like principle, so fear is the spirit of bondage or servile principle, but perfect love casts out fear, and the fruits of it are bowels of mercies, kindness, humbleness of mind, meekness, long suffering, &c. and should eminently appear

appear in the Ministers of Jesus to one another—as they are fellow-servants of Christ and the Church, Gal. 1. 10—2 Cor. 4. 5. Fellow-soldiers in the glorious war—1. Tim. 1. 18. 2. Tim. 2. 3. Fellow-labourers in the Lord's vineyard, 1. Cor. 3. 9. being equals, no superiority one above another, and are commanded in a special manner by their Lord and Master, to love one another, as he hath loved them, John. 15. 12. and when this love is in exercise, they delight in one another's company, gifts, graces, and the prosperity of the cause of Christ under each other's Ministry, striving together for the faith of the gospel. They are not only to love one another as fellow-servants, but all the saints, which is held forth most beautiful in the union and relation they stand in to the Church, not only as members, but as Pastors or Elders; as a young man marrieth a virgin, so shall thy sons marry thee, saith the Lord, I have set watchmen upon the walls O, Jerusalem! which shall never hold their peace day nor night. Isai. 62. 5. he gave for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, Eph. 4. 11. 12. and here the Apostle Paul hath given us the pattern or example, for saith he the love of Christ constraineth us. 2. Cor. 5. 14. it makes them to fill every office character to sustain in the church, with the greatest delight, willing to spend and be spent for them; because saith the Apostle, I have you in my heart, inasmuch as both in my bonds and in the defence of the confirmation of the gospel, ye all are partakers of my grace, for God is my record, how greatly I long after you all in the bowels of Jesus Christ, therefore, my brethren, dearly beloved and longed for, my joy and crown. And again he saith, we were gentle among you, even as a mother cherisheth her children, being affectionately desirous of you, we were willing to have imparted unto you not the gospel of God only, but also our own souls, because ye were dear unto us. 1. Thess. 2. 7. 8. but the duty of love, is not only incumbent on the minister of the christian religion, without love, we have no claim to christian character; nothing assimilates us more to God than love, for God is love, and he that dwelleth in love, dwelleth in God, and God in him, John 4. 16. This will enable the minister to fill his place in the house of the Lord, and perform every duty enjoined upon him with purity and without dissimulation. What faithfulness will it produce in every action of life! How bountiful in giving! How cheerful in forgiving one another! How tender in exposing one another's failings! How kind in covering the infirmities of their brethren! And above all things the Apostle Peter, have fervent charity among yourselves, for charity shall cover the multitude of sins, 1 Peter, 4. 8.

So again, the fruits of this love will be seen towards the ministers of the gospel. they will have a proper regard for, and pay all due respect to them, esteeming them very highly in love for their work sake, 1 Thess. 5. 12. giving themselves up to the Lord, and to them by the will of God. 2. Cor. 8. 5. surely the ministers cannot want any good thing, when this is the case that their duty towards them, out of pure delight and affection of heart, let him that is taught the word communicate unto him that teacheth in all good things, Gal. 6. 6.

Lastly, we now would offer some motives to excite all and every one to the practice of this love. First, great peace have they which love thy law, saith David, Psal. 119. 165. all Christ's commands are laws to his people, and this is one, love one another as I have loved you, by this all men know that ye are my disciples, if ye have love one to another, John 13. 35. Now if we are to know that we are the disciples of Christ, by our loving one another according to his commandment of love, then it is certain, that if we are void of this love, we make it as plainly appear

are not his disciples, let us, therefore, follow after the things which make for peace, Rom. 14. 19. and let this move and inflame us to the exercise of this love, it is only this love that puts a value on all that is done, as this stamp is set on our actions more or less; so they are more or less acceptable in the sight of the Lord, it was this that put such value on the widow's mite, and on the cup of cold water, the meaneest service when it hath this stamp upon it is accepted, when the greatest performances without it, are nothing, for saith the apostle, though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing, 1 Cor. 13. 3. Observe how the Lord speaks by the Prophet of old, thus saith the Lord thy Redeemer, the holy one of Israel, I am the Lord thy God, which teacheth thee to profit, Isai. 48. 17. it is for our profit when we bring forth much of the fruits of love, for how goodly a sight is it to see the vine full of clusters, the furrows of the field full of corn, and the trees laden with fruit; but more so to look into the Lord's vineyard, and to behold the flourishing state of every plant. The christian full of holy actions and good works, for as it is said, wine cheareth God and man, how much more love as the spouse saith, thy love is better than wine, it makes glad the heart of Christ, when he sees the fruits of his love, and it rejoiceth the hearts of the saints, as they enjoy the benefits of it.

Secondly, the Lord takes notice of all we do in this sort, when the saints of old, thought on his name and comforted together, and spoke often to one another, the Lord heard it, and caused a book of remembrance to be written before him, concerning those that thought on his name, and saith, they shall be mine in that day when I make up my jewels, Mal. 3. 16. 17. Not that I desire a gift, saith the apostle, but I desire fruit that may abound to your account, Phil. 4. 17. the meaning is, that every good work that is done after regeneration, (for till then no actions are spiritually good) is set to their account, and not a farthing shall be lost; I will repay saith the Lord, bring into my store-house, and prove me saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it, Mal. 3. 10. But in the coming day, how astonishingly great will the reward be, when the King shall say unto them on his right hand, come ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world, for I was hungry, 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, then shall the righteous answer him, saying, Lord, when saw we thee an hungry, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me, Math. 25. 34, &c.

Finally, Brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things, and the God of peace shall be with you, amen, Phil. 4. 8.

