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Baptists. New York. Warren Association, 1798.

Minutes ... in Warwick, May 29, 30 and 31, 1798.

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*An excellent letter on the Fulness of the
Jesus Christ!*

MINUTES

OF THE

WARWICK BAPTIST ASSOCIATION,

HELD IN WARWICK, MAY 29, 30 and 31, 1798.

TUESDAY, MAY 29, 1798.

1. **B**y reason of failure, Brother John Stanford, at two o'clock, P. M. preached the introductory sermon, from 2d Samuel, 10. 12. *Be of good courage, and let us play them for our people, and for the cities of our God: and the Lord do that which seemeth him good.*

2. Brother Benjamin Montanye, was chosen *Moderator*; and Thomas Montanye, *Clerk*. N. B. Ministers names in *Italics*. Those to whose name an * is affixed, were not present. From the Churches with an † we had no intelligence. Dashes denote no settled Minister.

Churches, Ministers and Messengers.

Warwick,	{	<i>Thomas Montanye,</i>
		James Burt,
York Town, †	{	John M. Focht.
		<i>Reuben Garrison.*</i>
Wantage,	{	<i>Silas Southworth,</i>
		Humphrey Martin,
		John Wilson.
Newburgh,		_____
Clinton Town,	{	<i>John Dodge,</i>
		Ezekiel Whitney.
New Cornwall,		<i>Jethro Johnston.</i>
Stanford,		<i>Ebenezer Ferris,*</i>
Cross River, †		_____
Bedford, †		<i>Caleb Jones,*</i>
v. Fith-Kill, †		_____
n. New-York,	{	_____
		<i>John Williams.</i>

Refused.	Baptized.	Received by letters.	Dismissed by letters.	Excommunicated.	Deceased.	Numbers.
1	2	1	2	1	1	176
0	0	0	0	0	0	35
0	0	2	23	0	0	95
0	0	1	0	1	0	26
0	1	0	0	1	0	28
0	0	0	0	0	2	50
1	0	1	0	0	1	20
0	0	0	0	0	0	10
0	0	0	0	0	0	30
0	0	0	0	0	0	25
0	2	4	2	0	0	45
2	14	9	27	3	4	534

Carried Over.

Churches.	Ministers and Messengers.	Restored.	Baptized.	Received by letters.	Dismissed by letters.	Excommunicated.	Deceased.	Numbers.
	Brought forward,	2	14	9	27	3	4	534
Brookfield,	{ John Caton,	1	13	6	6	7	0	121
Deer Park,	{ James Brown.	0	3	3	3	1	0	35
Pleasant-Valley,	{ Benjamin Montanye,							
Peek's-Kill, †	{ Levi Hale,	2	4	3	0	2	4	65
Middle-Town,	{ John Higgins.	0	0	0	0	0	0	35
Fair Street,	{ Isaac Rhoads,*							
New-York.	{ _____	1	6	0	4	0	0	61
West-Town,*	{ Silas Hulfe.	0	3	3	2	1	0	36
	{ John Stanford,	0	0	0	0	0	0	33
	{ Daniel Hale.							
	{ Thomas Cazad,							
	{ Cornelius Hanley.							
	* This Church was received the present year.	6	43	24	42	14	8	940
	Total.							

Adjourned till to-morrow morning, 8 o'clock, A. M.
Meeting closed with prayer, of Brother John Caton.

WEDNESDAY MORNING, MAY 30.

Met according to adjournment—meeting opened by prayer of the Moderator. Brother William Bishop, being present, was invited to take a seat in the Association.

3. The Circular Letter, (appointed to be written the last Association, by Brother John Stanford,) being read, our Brethren John Dodge, John Caton, William Bishop, John Williams, James Burt and Humphrey Martin, were appointed a Committee, with the author, to revise the same.

4. Received a letter from a number of our Brethren in Pitts-Town, asking advice from this body, to which we gave the following answer: that this Association view their situation as uncomfortable, and would exert themselves for their spiritual advancement, but as a Church by the name of Pitts-Town, now belongs to the Philadelphia Association, we would recommend them to that body for council; and that our Brethren John Stanford and James Burt, prepare an answer to them by letter, which being read in its order, was approved.

5. The Churches having seen the minutes of last year by this Association, containing the result of the joint committee, that a pleasing prospect presented itself of an agreeable accommodation, between the New-York and Warwick Association; and as the motion was first made in the New-York Association, we expected a continuance of the measures, as their

their meeting was prior to ours ; and cannot but express our surprize, that we have had no communications from them on the subject.

6. In reading the letters from the Churches, we notice, that notwithstanding in the Constitution of the Association, we agreed, to state the doctrines we held, some of the Churches have omitted it, and would wish that our Brethern would, in this, be very particular, that we may appear to be one.

7. The letter prepared by Brother Johnston, to the Philadelphia Association, being read, was approved, and our brethern John Caton and John Williams, appointed our Messengers. Closed by prayer, of Brother William Bishop.

WEDNESDAY AFTERNOON, 2 o'clock.

Brother John Williams, preached from Eph. 2. 19. Hymn. Brother Jethro Johnston, preached from John 17. 11. Hymn. Brother John Stanford, gave animating intelligence of the efforts made in England, Scotland, &c. to promote the knowledge of Christ.—Hymn. Brother John Dodge, preached from Deut. 33. 7. and concluded by prayer. Adjourned, till to-morrow 8 o'clock, A. M.

THURSDAY, MAY 31.

Met according to adjournment. Proceeded to business—meeting opened by prayer.

8. The committee upon the Circular Letter, reported, that they had approved of it. Voted, that it be printed, and that Brother Levi Hale, prepare one for the next year.

9. Voted, that our next Association be held in Clinton Town, the last Tuesday in May, 1799. Introductory sermon at 2 o'clock, P. M. by Brother Thomas Montanye, and in case of failure, by Brother Jethro Johnston.

10. With pleasure we announce to the Churches, particularly those belonging to this body, our consolation in the close of this anniversary ; that union, peace and love, abounded through the whole, and should have been happy, that more of our brethern had shared with us in our joys, and the Zion of God, in equal unanimity.

11. Voted, that Brother Thomas Montanye, superintend the printing of the minutes, and forward them to the Churches.

Brother Thomas Montanye, being the Pastor of the Church, with whom we met ; he was desired to conclude the Association with prayer.

CIRCULAR LETTER.

THE WARWICK BAPTIST ASSOCIATION, CONVENED AT WARWICK, ORANGE COUNTY, IN THE STATE OF NEW-YORK, MAY 29, 1798, TO THE CHURCHES THEY REPRESENT.

by John Stanford
Grace be unto you, and peace from God our Father, and from the Lord Jesus Christ.

BELGVED IN THE LORD,
AS you have long been accustomed to expect from us an annual epistle ; and as they

have a tendency, not only to draw the attention to a particular subject ; but to enlarge our fellowship with Christ, and with each other ; we now, in much affection, address you on **THE FULLNESS OF THE LORD JESUS CHRIST** ; being persuaded that a subject, so interesting and important, will not fail to claim your most solemn attention. We pray that in our investigation, the spirit of Jesus, may lead us into his own truth, and make us instrumental of encreasing your faith and joy in our most glorious Redeemer !

Fullness is a term used by the New Testament writers to express the glory of the **GOD-HEAD**, the purity of the **MAN-HOOD**, and the **MEDIATORIAL SUFFICIENCY** of the **LORD MESSIAH**, as Head, Bridegroom and Redeemer of his spouse, the Church.

I. In this great Personage, we see resplendent, all the attributes, honours and productions that ever were, or ever can be ascribed to the self-existent and eternal **JEHOVAH** : He is, *the first and the last, the beginning and the end, the Almighty*. Isaiah 41. 4. Rev. 1. 11. 17. *The God of the whole earth*, Isaiah 54. 5. *God, and none else*. Isaiah 45. 22. *God, over all, blessed for ever*, Romans 9. 5. *The Mighty God*, Isaiah 9. 5. The works of nature were created by his word ; and the wheels of Providence are turned at his pleasure ; for, *he was before all things, and by him all things consist*. Col. 1. 17. The winds and seas obey his voice ; Angels worship at his foot-stool ; Devils tremble at his presence ; the dead arise at his command ! *The voice of the Lord is full of Majesty*. Psalm. 29. 4. *His right hand is full of Righteousness*. Psalm. 48. 10. *The whole earth is full of his glory*. Isaiah 6. 3. *Great and marvellous are thy works, Lord God Almighty, just and true are thy ways, thou King of Saints ; who shall not fear thee, O Lord, and glorify thy name ? for thou only art holy : for all nations shall come and worship before thee, for thy judgements are made manifest !* Rev. 15. 3, 4. These are scripture testimonies of Messiah ; acknowledged as such by all christian writers ; and are demonstrative of his eternal power and God-head.

II. **HUMANITY**, in its highest degree of perfection, was possessed by Jesus of Nazareth. His body, soul, parts, passions, life, were the complete measure and scale of human beings ; the requisitions of law and justice were fully answered in him and by him ; truth, love, benevolence, holiness, magnanimity : constituting the fullness of human excellence, in its highest lustre, so shone through all his private and public character, as confounded his adversaries ; compelled Satan to retire without a possibility of finding evil in him ; and confirmed the scripture testimony concerning him, that *he was holy, harmless, undefiled, separate from sinners*. Heb. 7. 26. As such, Messiah was represented by all the perfect animals appointed for ancient sacrifice ; and by the pure bodily qualifications, necessary to constitute the Hebrew High-Priest. Thus, according to the prediction of Isaiah, we see in Jesus, *the man more precious than gold, and the golden wedge of Ophir*, Isaiah 13. 12.

III. In a peculiar manner, the scriptures direct our attention to the fullness of Christ, as the Messiah, Bridegroom and Redeemer of his Church ; in the constitution of his person, in the union of his two natures, **GOD** and **MAN**. As the body and soul form the perfections of a human being : so, the God-head and the Man-hood of Jesus in union, constitute his personal fullness as, *the only begotten of the Father, full of grace and truth*, John 1. 14. *Emmanuel, God with us*, Mat. 1. 23. *God manifest in the flesh*, 1. Tim. 3. 16. *The son, in whom dwelleth all the fullness of the God-head bodily*, Col. 2. 9. *The brightness of his Father's glory, and the express image of his person*, Heb. 1. 3. He is the **MIGHTY GOD,**

GOD, in his divinity ; the **CHILD**, born in his humanity ; the **SON** given as mediator, *Isaiah 9. 5.* O how inconceivably great, wonderful and glorious, is the person of our *Emmanuel* ! Possessed of all the fullness of God-head, and all the fullness of Man-hood ;—truly God, and truly Man ; each nature distinct, with their attendant attributes ; yet so united, as neither of them are confounded ; constituting one glorious person ! Herein exists Christ's ability to redeem his church, and to render the divine attributes illustrious. In the humanity of Jesus, his bride is found in himself, as was *Eve* in the person of *Adam* : flesh of his flesh, and bone of his bone. His natural body and rational soul, were constituted, or accounted guilt, and became the substance of the one offering for sin ; and also forms the channel, through which, all the fullness of righteousness, pardon, grace, holiness and happiness, with every other glorious excellence, flows to his church from the pure, underrived fountain of his God-head. *Christ is all in all, Col. 3. 11.*

By this method of contemplating the person of our blessed Redeemer, we consider ourselves scriptural ; and, on that solid ground which will neither conduct our feet into an *Arian*, nor a *Socinian* path.—We are hereby in no danger of reversing the acts of a God, for the transactions of a creature ; nor of committing idolatry, by worshipping the Saviour. What is human, and what is divine, are clearly distinguishable ; yet in all the acts of the Son of God, we see them gloriously united, as the performance of the One Mediator.—The scripture doctrine of the **TRINITY**, or personality of **Jehovah**, is also maintained and rendered intelligible and glorious. The **Divine Essence** we are disposed to believe is neither communicated to, derived from, nor dependent upon the personality ; but all the attributes of the God-head, are equally attributed to, and predicated of the Father, the Son and the Spirit, as the **ONE GOD**. Of course, they each are objects of our faith, worship and adoration ;—farther to penetrate into the profound deep of *Jehovah's* existence, or profess to be wiser above what is written, we dare not, neither will we presume.

We therefore rejoice in believing that our Lord Jesus Christ, God-man Mediator, whose delights were with the children of men, and who was set up from everlasting ; possessed a fullness of love, wisdom and power, to engage as our surety.—In the acts of his humiliation he had sufficient merit to obey, suffer, bleed and die for our justification to eternal life.—As our glorified Head, at his Father's right hand, all fullness of Grace is deposited in him, for the constant use of his believing family ; answerable to all their sins and sorrows, until they are brought through the wilderness and placed before the Saviour's face in glory ; *of his fullness have all we received, and grace for grace, John 1. 16.* And it is with pleasure we add, this grace is not drawn from the well of the Saviour's fullness, by the bucket of human merit : but by the **HOLY SPIRIT**, who is given to the elect for that important purpose ; and who is thereby, the **AUTHOR** of their regeneration, conversion, pardon, peace, comfort, obedience, perseverance unto glory. *If any man have not the spirit of Christ, he is none of his, Rom. 8. 9.*

It is impossible for us to estimate the value, variety and depth of the fullness of Jesus ! Exalted on his Throne as King in Zion, he hath a fullness of *light* to illuminate Jew and Gentile from pole to pole.—In the afflictions and persecutions of his Church, he hath been her dwelling place in all generations ; stored with *unsearchable riches* for her unbounded consolation.—Not a **PROMISE** in the Bible ; not an **OFFICE** which the Son of God sustains ;

a relation which he bears ; nor an ordinance which he hath appointed : but proclaims the inconceivable excellence and glory of his fullness !—Who knoweth the number of immortal souls, which, in every age, of every tongue, and of every clime, for near six thousand years, have derived virtue from the Redeemer's fullness, and were made whole ? By the fullness of his power, what revolutions hath the world recently undergone ; and with the prophetic page in our hand, what vast events are still anticipated ? What blessedness is now enjoyed by the spirits of the just made perfect in Heaven ; and what glories shall the Bride receive ; *who is his body, the fullness of him that filleth all in all !* Eph. 1. 23. **ZION BEHOLD YOUR KING !** This is he of whom the Prophets wrote ; and this is he on whom we believe. Met as his Ministers and Churches, in solemn Association, we bear our humble testimony to his glorious Person, and shout in this our camp, **HALLELUJAH, FOR THE LORD GOD OMNIPOTENT REIGNETH !**

Suffer us now, dear brethren, to exhort you as *INDIVIDUALS*, to realize your happy union with this glorious Redeemer, and to live by faith and prayer upon his soul-satisfying fullness. It is your privilege to view your souls, pardoned in his blood, justified in his righteousness, and entitled to his grace. Empty in yourselves, come constantly to this well of living water to quench your thirst and enliven you in the way. Employ Jesus in every thing ; make him your *Alpha and Omega*, and as the branch maintains its life, by union with the vine, and thus bears the richest clusters, so may you incessantly receive from the fullness of Jesus, to maintain your profession with honor ; be laden with the fruits of righteousness ; advance in *the unity of the faith, and of the knowledge of the Son of God, unto perfect men, unto the measure of the stature of the fullness of Christ*, Eph. 4. 13.

As *MINISTERS*, we wish to animate each other to live upon the fullness of Christ our glorious Master, as the only source of increase in knowledge, enlargement of heart, support under sorrow, and success in our labour. In ourselves, we are empty *earthen vessels*, and if we are filled with *gospel treasure* it must be from the fullness of our Lord. Let us remember, dear fellow-labourers, that *he that waiteth upon his Master shall be honoured*, Prov. 27. 18. And no greater honor do we desire, than a sight of his glory, a sense of his love, the reception of his orders, and usefulness in Zion. Let our studies, our houses, our pulpits and our churches, bear witness that *we have been with Jesus*. Languish not in so glorious a cause ; there is much to do for God in his Church and in the world ; and while European Ministers, though surrounded with the horrors of war, arise valiantly for the spread of Messiah's peaceful kingdom : may we gird on the harness afresh, lay out ourselves at home and abroad, in humble hope that our Master will be with us and make bare his arm for the conversion of sinners, and the revival of his saints. And although Israel be not gathered, and we work in the dark night of affliction, or, in the cloudy day of discouragement ; our glorious Master is worthy of our service ; a bright morning shall discover the work of his grace, and we receive an ample reward in regions of glory, (see 2d Cron. 15. 17. 2d Sam. 10. 12.) Yet a little while and our serving time shall be over ; let therefore the solemnities of eternity impress our souls, and the preciousness of Christ spiritualize our lips. A few more sermons—a few more trials—then—come death ! come Angels ! come judgment ! come Lord Jesus ! Transmitted beyond this vale of tears, *we shall be forever with the Lord, in whose presence there is fullness of joy, and at whose right hand there are pleasures for evermore*, Psalms.

As **CHURCHES** in gospel fellowship, we direct you to the fullness of Christ from whence alone you can receive grace to preserve you from the errors of the day ; maintain your profession without wavering, enjoy the pleasures of communion, be supplied with a succession of evangelical Teachers and Pastors, and increase with men as with a flock. Remember, you are in the *Sardian Church state*, Rev. 3. 1, 6. bearing more the image of death than of life, and your works are very far from being perfect before God. Our day is neither clear nor dark ; pure, nor wholly corrupted. Though error and luke-warmness abound, there are a few names that are worthy, and walk in white robes of purity, in doctrine and in life. Be watchful and strengthen the things that are ready to die ; hold fast that thou hast received ; repent of thy sins, lest the Lord come with correction in an unexpected hour. No greater encouragement can we offer to you than the fullness of Christ, which is adequate to pardon and to restore. If you pant after a revival of religion and an harvest of souls ; both must flow from this fountain of grace. This moon light, *Sardian State*, will, in a very few years be succeeded by the *Philadelphian*, Rev. 3. 17, 13. when the Lord Jesus shall reign in all his fullness in a more spiritual, glorious manner ; Jews shall be converted ; the fullness of the Gentiles shall be brought in ; and the kingdoms of this world, become the kingdom of our Lord and of his Christ. A period this, which, probably, your children, whom you now lead by the hand to worship, may happily enjoy ! Then, after the short period of the *Laodicean state*, Rev. 3. 14, 22. shall commence the grand **MILLENIUM**, when conversion work shall be complete ; the Bride shall have made herself ready ; Jesus the glorious Bridegroom shall reign a thousand years, before his Ancients gloriously, and then, receive his Bride into the inconceivable bliss of eternity ! *Even so, come Lord Jesus.*

BENJAMIN MONTANYE, MODERATOR.

THOMAS B. MONTANYE, CLERK.



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