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Baptists. New York. Warwick Association, 1800.

Minutes ... in Ulster County, May ... 1800.

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MINUTES

OF THE

WARWICK BAPTIST ASSOCIATION,

HELD IN ULSTER COUNTY, MAY 27 & 28, 1800.

TUESDAY, MAY 27, 1800.

I. BROTHER JOHN WILLIAMS, according to appointment, preached the introductory sermon, from Psm. 102, 13. *Thou shalt arise, and have mercy upon Zion, for the time to favor her, yea, the set time, is come.*

II. Brother John Dodge, was chosen moderator, and Thomas Montanye, Clerk.

III. The Association opened by prayer of the Moderator.

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.	Refused.	Baptized.	Received by Letter.	Dismissed by Letter.	Excommunicated.	Deceased.	Numbers.
Warwick,	{ Thomas Montanye, John M. Focht.	0	5	1	1	1	1	170
Dark Town, †	Reuben Garrison.	0	0	0	0	0	0	35
Montage,	Silas Southworth.	0	0	0	5	0	0	90
Northburgh,	{ Jethro Johnson, Peter Tharp, Oliver Colman.	1	1	0	0	0	0	30
Clinton Town,	{ John Dodge, John M. Thurston.	0	0	0	0	0	0	23
New Cornwall, †	Caleb Jones,*	0	0	0	0	0	0	50
Windsor,	Eleazer Ferris,	0	1	3	0	0	0	25
Windsor River,	_____	0	1	0	0	0	0	8
Carried over		1	8	4	6	1	1	431

Churches.	Ministers and Messengers.	Restored.	Baptized.	Received by letters.	Dismissed by letters.	Expunged.	Dead.	Numbers.
	Brought forward,	1	8	4	6	1	1	431
Bedford,	_____	0	5	0	0	0	0	31
1 Fishkill, †	_____	0	0	0	0	0	0	25
2 New York,	John Williams,	0	13	14	0	2	0	71
Brookfield,	John Caton,	0	8	0	2	2	2	123
Deer-Park,	Benjamin Montanye,*	0	0	0	0	0	0	35
Pleasant Valley	{ Levi Hale, Richard Woolfie, Mathew Benedict,	2	7	0	1	4	1	89
		0	0	0	0	0	0	22
		0	0	0	0	0	0	61
Fair Street, New York,	{ John Stanford,*	0	1	1	0	0	2	28
West-Town,	Thomas Cazad,	0	7	2	0	1	1	40
Tongore,	{ Asa Bishop, James Winchel,	0	0	0	0	0	0	29
TOTAL		3	49	21	9	10	7	985

5. The last of these Churches was received into fellowship this present session.

6. Brothers Luke Davis, Isaac Rhoads, Henry Charlock, and all such brethren of good standing in sister Churches, were invited to a seat with us.

7. Received and read two letters from the Philadelphia Association of the years 1798, and 1799. Brother Luke Davis, was appointed to write to them.

8. The Circular Letter, written by Brother Thomas Montanye, being read, our brethren Levi Hale, Isaac Rhoads, and John Caton, with the author, were appointed a committee to examine the same, and report to the Association to morrow.

9. Adjourned till to morrow morning, 8 o'clock.

Meeting closed with prayer, of brother Thomas Montanye.

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Wednesday Morning, May 28.

Met according to adjournment—meeting opened with prayer, by brother John Caton.

10. The committee on the circular letter reported, that they had examined and approved the same, the association ordered it printed; and that brothers Ebenezer Ferris, and John Williams, each prepare one against the next year.

11. The letter to the Philadelphia association being read, was approved, and our brethren: John Stanford, and Thomas Montanye, appointed our Messengers.

12. Elder Southworth informed this association, that the Chemung association, had contemplated to meet with us this session, and had appointed messengers for that purpose. This association would be fond of such a correspondence by letter if the distance should render it impracticable by Messengers.

13. The list of practical subjects prepared by brothers John Dodge & John Stanford, were approved voted, that they be preserved, that each person chosen to write may select at his pleasure, at the same time no one to be positively confined to this list, but may choose any other subjects more familiar to his mind, by first signifying the same to the association and gaining their approbation.

14. Invitations were received from the Bedford and Fayette churches, requesting the association to meet with them the next year. The subject being investigated, induced us to meet at Bedford, the last Tuesday in May, at 2 o'clock P. M. 1801. Introductory sermon by Brother Levi Hale, in case of failure by brother John Dodge.

15. That brother Thomas Montanye superintend the printing of the minutes, and forward them to the churches.

Adjourned till 3 o'clock P. M.

Brother Silas Southworth closed with prayer.

16. Met according to adjournment, for the public services of the ministry, brother John Dodge preached from Exodus 28. 34—sung an hymn. Brother Thomas Montanye, preached from Prov. 27. 19—sung an Hymn. Brother John Caton, preached from Acts 10. 34—sung an Hymn.

17. Brother Levi Hale, Pastor of the church with which we met, closed the meeting with prayer.



CIRCULAR LETTER.

The ELDERS and MESSENGERS, of the Several Churches met in Association, in the Town of PLATTAKILL, in the County of Ulster, May 27, & 28th 1800.

TO THE CHURCHES THEY REPRESENT, AND ALL OTHERS IN UNION WITH

THIS ASSOCIATION SEND GREETING.

BELOVED IN THE LORD.

IT affords us peculiar satisfaction, that you continue grounded and settled in the faith of the Gospel, and in hope of the glorious day of our Lord Jesus Christ. As servants of the Lamb and helpers of your faith, we have selected that soul reviving, heart cheering, and God glorifying doctrine, of the final perseverance of the saints in *grace* to eternal glory. A truth of equal excellence with any in the sacred scriptures, and most clearly illustrated in the old and new Testament, calculated to promote holiness of life in the true believer, animate his love, quicken his zeal, and administer the purest spiritual and evangelical comfort, to the real christian. In elucidating this subject in the small compass of a letter, it will neither be attempted by us, nor expected by you to enter into a full discussion of the doctrine, or to answer all the unreasonable objections offered against it; at the same time we hope to set it before you in the light of divine truth, that you may afresh espy its grounds, and prove to all around you its efficacious influence on your whole lives and conversation. That this doctrine may be fairly examined, we submit to your consideration the following particulars.—What is meant by perseverance.—The persons interested—and the grounds on which it is established. To persevere is to continue in a state by course of action, notwithstanding all possible opposition Ephes. 6. 18. and though many of the children of Zion through the corruption of sin, the allurements of the world and temptations of the Devil, may for a time like David and Peter fall from their own steadfastness, wound the cause of religion, grieve their brethren, and lay the foundation for their own sorrow, yet will the Lord by his own wise government effect their restoration, and in the end his own glory.—David shall remember his sin, and Peter weep bitterly; and though their conflicts many, and their enemies strong, through the grace of God in Christ Jesus, he will not suffer them so to fall and continue therein as finally and totally to perish.

The persons whose perseverance we contend for, are not all that profess religion, for many may be deceived and deceive others—Simon professed faith and was baptized, though in the gall of bitterness and bonds of iniquity—Judas obtained a part in the apostleship, at the same time a Devil—“have not I chosen you twelve, and one of you is a Devil;” not may be one, but now is: for Jesus knew whom the Father had given, and he chosen, for the express cause of fulfilling divine purpose.—Many may have a name to life, yet time determines them dead; and strange reasoning, that apostacy from the profession of religion, should be construed into an argument that Saints may fall from grace; when it only evidences that they who continue in sin, and die in impiety, non restored, never were the subjects of grace, “for every man that hath this hope in him purifieth himself even as he is pure” neither are those always saints who seem so to us; Hymeneus and Alexander, stood in the light with the disciples, and yet expressly said by the apostle, “God know them

e his," these men were evidences that gifts were not grace, and their conduct
 them the enemies of truth and righteousness.—Persons may have as much
 as Balaam, zeal as Jehu, tremble with Felix, live like Saul, and yet with the
 and lift up their eyes in hell.

Subjects we contend for are saints, or truly regenerated persons in the sight
 whom the Father gave to his dear Son in the covenant of grace; those
 Jesus purchased with his blood; and the eternal Spirit has made alive; dwells
 habitation and is preparing for his enjoyment. Those who follow the
 through great tribulation, dont draw back to perdition, but believe to the
 of the soul, the sheep of Christ who never shall perish. John 10. 28. "*but
 the mighty power of God through faith unto salvation.*"

reasons in support of this truth are many, we shall mention some of them.—
 relation God stands in to them—a Father, *and will be to them a Father, and ye
 my Sons and Daughters saith the Lord Almighty,*" Cor. 6. 18. once a father
 as the ground of this relation is his purpose, and that like himself, changes
 acts to the constancy of his dear Son, who is the medium of divine grace to
 and the security for them to the Father, who has predestinated them to the
 of children, by Jesus Christ, Eph. 1. 5. all of which being the noble re-
 own will, and stands dependant upon it. Verse 11. He will keep his re-
 ren, to eternal salvation. Add to this his everlasting love toward them in
 Jesus, and that love equal from the Father, Son and Spirit. The Father
 loved them with an everlasting love, Jer. 31. 3. but in an equal degree in
 covenant of Grace, with Christ. "John 17. 23. and hast loved them as thou
 loved me." Enough may faith triumphant say, if I am loved as Christ was
 Father, I may venture on all thereon, for he can never cease to be the head
 Church, nor I a member of his body; and that his children might know
 his love took its rite, he added verse 24. "for thou lovest me before the
 sin of the world." God being unchangeable, his love both in its own na-
 toward its objects must continue; the consequence is, that the Saints will
 eternal life.

manifestations of this LOVE in the gift of Christ; its immeasurable fullness,
 its value, exhibited in portrait in the garden of Gethsemane, and on Cal-
 cross; prove that waters cannot drown it, nor floods destroy it, which hav-
 through the dead, and displayed by many visible signs as strong as ever to
 us, in gathering together, and commissioning the disciples, sending them to
 after the effusions of the Spirit; and there to meet them with immeasurable
 of grace, all unite to confirm the sentiment.

provision made in Christ for them, is one of the sweets of grace, and which
 both their need and divine favour toward them. Not a want in the king-
 Christ, from Adam's fall, till the day of judgment; but God had know-
 and made provision for in Christ, Col. 1. 19. Not an enemy to attack

them, but what were overcome in the death of Christ, and triumphed over in resurrection.

An important reason in favor of their perseverance, is their being acquitted in atonement of Christ, from the demands of law and justice. All nature declares that no person should be punished twice for the same offence, either in the payment of debt, or in the penalty of law—Christ having made full and ample payment for their sins; “*he died for our sins, he was delivered for our offences,*” and as he bore the weight of wrath due to our crimes, justice finding him both in nature, and the efficacy of his blood, commensurate to all his requirements, awoke his fellow-sinners, and owned him the ransom of Zion. 1. Peter 3. 18. “*Who is he that condemneth, it is Christ that died, yea rather is risen again.*”

The work of God in them tends to establish this truth, which is not bringing them to a state of moral rectitude again, and so placing them as probationers, on a precarious foundation, but a restoration of the divine image in them, and to an immutable standing in Christ; “*and shall not come into condemnation*” John 5. The Spirit of God is the author of this work, which consists in giving life from the dead; illuminating the understanding; bowing the will, and drawing the affections to God and holiness. In the light of the mind all those powers of darkness before unseen, are now visible, and by the irresistible grace of God overcome, the strong man conquered; Jesus sets up his throne in the heart, declares it is his dwelling; and the Spirit Divine, perfumes it with the love of God, “*and hope moveth not ashamed, because the love of God is shed abroad in our hearts, by the Holy Ghost.*” And as its source is God, it runs with rapture to God again, and can never take up satisfied till it is consumed in glory. The abiding faith and hope, as suitable graces for this present state of warfare, the one looking for the glory, and the other waiting for the salvation of the soul. In fine, there is an inseparable connexion between the kingdom of grace, and glory; that we may believe grace in the soul, is glory in the blossom, under divine breezes, smiles and the presence of the Holy Spirit; therefore will not blast, fail or fall short of the full fruit of glory, Phil. 1. 6

Christ formed in the soul is the hope of glory—God will never raise the expectations of his people, and then disappoint them; in confirmation of which a promise of Christ might be urged in argument. The scriptures confirm this doctrine. “*I give unto them eternal life and they shall never perish.*” “*Because I live ye shall live also.*” The life of the believer is Christ, he lives in them, they in him; and should they perish, he must perish; for they are one body; so that when he appears, they shall appear also in glory, Phil. 3. 4. he lives the true Saint lives, and the life hid with him in God, is secure from knowledge, rage and power of men or devils. In Romans 8. from 35 to 39. the apostle is very explicit in enumerating the enemies of the christian, and fully satisfies that those cords which bind to God and the Lamb, are sufficient, and the union in-

tribulation, distress, persecution, famine, nakedness, peril, sword,
 and all such things, shall be able to separate us from the love of God, which is
 in our Lord Jesus Christ. How victorious the believer, led forth by grace, be ar-
 ring glory, with a laurel in his crown, of being "*more than a conqueror*;"
 as the objector, there is one enemy excluded in the enumeration, (i. e.)
 sin, is not named by the apostle, and this can overcome grace, and he at last
 answer to this, let it be retrospectively with pleasure, that this battle was
 fought, when sin had full possession of the soul, and viewed grace its greatest
 strength, called in all possible assistance, and yet lost the victory.
 "*And notwithstanding, grace did much more abound,*" since which stands watching,
 the good fight of faith, and lays hold of eternal life. But coming to the
 way in which sin is very particularly included in this expression, "*things pre-*
sent" if sin is so far from the thoughts, words and actions of the good man,
 as to be present, surely it cannot harm him, and if so nigh as to make him mourn,
 and comfort, fill him with fear, mingle with his prayer, corrupt every at-
 tention upon God, and is found to his sensible sorrow in the most holy per-
 formance of his life, it is always nigh him, and on the occasion he can feel with Paul,
 "*I would do good, evil (i. e.) sin, is present with him,* Rom. 7. 21.

As to grace and glory to God, immortal principles lead to perseverance.
 The chief sin is longing for conformity to God, and praying to be sanctified in
 grace and life—"shall we continue in sin that grace may abound, God forbid,
 we who are dead to sin, live any longer therein;" so that the purpose of
 calling them, was to sanctify them. Christ redeemed them to purify them
 in himself. The spirit renews them, and the soul pants for God, and longs for
 us all unite in one principle, which must end in the glory of God, and
 the peace of Zion. The many sorrows which have been endured through di-
 versity; the trials which believers have surmounted, with the united & glorious
 witness from their dying lips, all corroborate the truth of the doctrine. Much
 may be said in confirmation of this sentiment, but as our design is principal-
 ly to engage your minds by way of remembrance, we must omit enlarging, and leave
 you to seek further assistance, sweets and comfort from the nature and perfections
 of God—his immutability, wisdom, faithfulness and power. The person, grace,
 righteousness of Jesus Christ, in which you are to persevere—the means
 which God's wisdom has fitly and amply provided for the increase of grace, and
 holiness—more and more in holiness—the word of eternal life, with its fullness of
 promises, and warnings; exhortations to conformity to God, dehorta-
 tions from sin, with the attending sorrows and distresses which have overtaken
 the church—the word preached; the ordinances administered; the privilege
 of the fellowship of saints; the discipline of God's house; all of which un-
 der the blessing, ripens them for his kingdom—add to these "*all things work to-*
gether to their good, that love God," which could not be true, if the end was mi-

fery. Therefore, every dispensation of Providence, will answer its design ; affliction teach them submission, prosperity gratitude and humility, losses their dependence on him ; tribulation work patience, and patience experience, and experience hope, and hope at last is swallowed up in fruition : when they will sing a song of grace, and eternally admire the wise, marvelous, and infinite mystery of Providence and Redemption. Then all the anciently beloved ; the dearly purchased ; the efficaciously called ; the powerfully preserved in life ; the victorious in death and triumphant in glory, shall meet together, not one missing ; and the Lamb of God, head the train, saying, here Father am I, and the children whom thou hast given me.

Could I believe this doctrine says one, I would indulge myself in the gratification of all the lusts, and corruptions of my heart. Then certainly you would prove sin had dominion over you, and yourself unacquainted with the cleansing efficacy of divine grace. Can a loving and an obedient child, exercise ingratitude to an honored parent for early acts of kindness towards him, or rebel against him because he would not deny he was his father ; but own him home and abroad, and always furnish him with all needed supplies ? the answer is, here Father am I ready at thy call. So Grace views God in Christ, and every taste of mercy leads to more and greater contrition for evil, and to press hard for the mark of the prize, of the high calling of God in Christ Jesus.

To conclude, may you dear brethren convince every beholder, that the fruit you extract from this blessed truth, leads you to examples of piety ; and that you do not build your hopes of heaven, in keeping yourselves on the rock of salvation by your obedience ; yet such is the nature of your faith in the plan of grace that it "*purifies the heart and works by love,*" you may reflect with pleasure ! the nature fades and all terrestrial good perishes, the grounds of your hopes is sure and your anticipations glorious.

Are any of you backsliden from the profession you have made of Christ in this world, remember that the only evidence to yourself of your interest in grace, and a soul satisfying proof of your regeneration to the church of God, is by repentance for your crimes, and a steady perseverance in obedience to the commands of God.

None will arrive in heaven, but those who endure to the end. None can have a pleasant hope of a good end who are in a bad way ; therefore if you feel afflicted and cast down under a feeling sense of your state, be invited to return to the bosom of Christ, from a state of backsliding and afresh enjoy the sweets of mercy and among his people. Underneath your heaviest load your dear Redeemer has placed himself, and what remains for you is light and short ; extract your comfort from his wounds ; your peace from his grief ; and your life from his death, till you arrive in his likeness in eternal glory.

In the mean time we remain your affectionate brethren, in the bonds of the Gospel of Christ,

Signed by order, and in behalf of the association :

JOHN DODGE, Moderator,
THOMAS MONTANYE, Clerk