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**Baptists. New York. Warwick Association, 1801.
Minutes ... at Bedford ... May 26th and 27th, 1801.
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NRAB copy.**

MINUTES

OF THE

WARWICK BAPTIST ASSOCIATION,

at Bedford, Westchester County, State of New-York, on the
26th and 27th of May, 1801.

TUESDAY, May 26, 1801.

At two o'clock P.M. Brother LEVI HALL, by appointment last year, preached
the Introductory Discourse, from Luke xxiv. 45. *Then opened he their understand-*
ing, that they might understand the scriptures.

After Session, proceeded to business—Brother JOHN CATON was chosen Mode-
rator JOHN STANFORD Clerk.

The letters from the different Churches of this Association were then read.

Ministers names in capitals; licensed preachers in italics. Those marked with an aster-
isk [] were not present. From the Churches marked thus †, we had no intelligence.*
Those [—] denote no settled minister.

Ministers and Messengers.

	Baptised.	Received by letter.	Dismissed by letter.	Restored	Excluded	Deceased	Numbers
{ John M. Foght,							
{ Henry Brass.	0	0	5	0	3	1	161
REUBEN GARRISON.*	0	0	0	0	0	0	35
SILAS SOUTHWORTH.*	0	0	0	0	0	0	90
{ JOHN DODGE,	0	0	0	0	0	0	30
{ John M. Thurston.	0	0	0	0	0	0	23
CALEB JONES.*	0	0	0	0	0	0	50
{ BENEZER FERRIS,							
{ Daniel Smith,							
{ Samuel Tuck,							
{ Reuben Dan.	0	0	0	0	0	0	25
Carried over,	0	0	5	0	3	1	414

<i>Churches.</i>	<i>Ministers and Messengers.</i>		Baptised.	Received by letter.	Dismissed by letter.	Restored	Excluded	Deceased
		Brought forward,	0	0	5	0	3	2
<i>Cross River.</i>	{ Nathaniel Reynolds, Ebenezer Welply, William Reynolds.		0	0	0	0	0	0
<i>Bedford.</i>	{ Sylvanus Reynolds, Jabez Robinson, Alexander Denton, Charles Platt.		23	2	6	0	2	0
1. <i>Fish-Kill.</i> †	JAMES PHILLIPS.*		0	0	0	0	0	0
	{ JOHN WILLIAMS, John Gilmore,							
2. <i>New-York.</i>	{ Thomas Garnis, Francis Wayland, Ezekiel Archer.		7	0	2	0	0	1
<i>Brookfield.</i>	{ JOHN CATON, Sylvanus Southworth.		6	8	5	2	0	0
<i>Deer-Park.</i>	BENJAMIN MONTANYE.*		0	0	0	0	0	0
	{ LEVI HALL. Ebenezer Rayment.							
<i>Pleasant Valley.</i>	{ Matthew Benedict.		1	4	0	1	3	0
	{ DANIEL HALL.*							
<i>Peek's-Kill.</i>	{ Joshua Horton.		0	0	2	0	0	0
<i>Middletown.</i> †	_____.		0	0	0	0	0	0
<i>Fair-street,</i>	{ JOHN STANFORD,							
<i>New-York.</i>	{ John Willis.		0	0	0	0	0	1
<i>West-Town.</i> †	THOMAS CAZARD.*		0	0	0	0	0	0
<i>Tongore.</i>	{ _____, _____ Winchel.		1	0	0	0	0	0
<i>York-Town,</i>	{ ISAAC ROADS,							
<i>Croton.</i>	{ Henry Charlick.		0	0	0	0	0	0
Total,			38	14	20	3	18	3

4. The last registered church, by the name of "York-Town, Croton," was received into fellowship this session.

5. Elder FINCH, of King's Street; Mr. STEVENS, Mr. HUNTER, with other Brethren from Mount-Pleasant, being present, they were respectfully invited to a seat with us.

6. Brother Elder E. FERRIS, and Brother J. WILLIAMS, presented their several communications; and after being read, they were committed to JOHN STANFORD, JOHN D.

JOHN CATON, and SYLVANUS SOUTHWORTH, with the authors, as a committee of reference; and ordered to report to-morrow.
 7. Adjourned till to-morrow morning eight o'clock.
 Business closed with prayer by Brother E. FERRIS.

WEDNESDAY, May 27.

8. Met according to adjournment.—Business opened with prayer by Brother J. WILLIAMS.

9. Received a letter and Minutes from the Philadelphia Association, and were sorry in appointment of a visit from Brother JAMES M'LAUGHLIN, their Messenger. Appointed Brother F. WAYLAND to write our annual epistle to the Philadelphia Association, Brothers JOHN STANFORD and ISAAC ROADS to be our Messengers.

10. The committee appointed to review the circular letters reported. That which was written by Brother FERRIS was voted to be published this year, and Brother WILLIAMS's to be in reserve for the next, according to their order.

11. Query from the Church at Brookfield—"Will this Association hold a Church in their fellowship, that supports and puts forward a man, as their leading member, who denies the authority of CHRIST, and publicly declares that a great part of the Bible is not Divine Revelation, but mere priest-craft?" *Answer.* No. We cannot but disown and detest such conduct.

12. As by letter from the Church at Tongore, they require our aid to settle some difficulties among them; we recommend Brothers JOHN CATON, JOHN DODGE, and LEVI HALL, to visit them the last Lord's day in June.

13. Appointed Brother JOHN DODGE to write a letter to the Association at Rensselaer Falls; and deputed Brother LEVI HALL our Messenger.

14. The proposal made by the Philadelphia Association, for a general Conference, meets our hearty concurrence; as it may conduce to a general knowledge of the state of religion among our Churches in America, and may aid in the further spread of the ever blessed Gospel.

15. As we have already appointed Brothers JOHN STANFORD and I. ROADS our Messengers to that Association, we hereby authorise them to act for us, with them, introducing and holding a conference as to them may seem conducive to the glory of God, and the prosperity of Zion.

16. Brother JOHN WILLIAMS arose, and expressed his painful sensibility, on the long unhappy distance that has existed between the Warwick, and the New-York Association, which he considered as discouraging to religion, and affectingly painful to many of our cause. Upon this occasion, it was universally declared, without ~~one~~ dissenting voice, "from a conviction of the love of Jesus—an ardent desire to promote the peace and prosperity of Zion, in the face of infidelity—we are willing, on our part, to bury in oblivion every subject of contention said to subsist between us on either side; and to open friendly epistolary correspondence with the New-York Association, whenever they may think

think proper to accept." And we hereby request Brother JOHN WILLIAMS, and Brother ELIJAH HUNTER, to present a copy of these minutes to the New-York Association at the next session.

15. Supplies for destitute Churches.

<i>Warwick.</i>	{	LEVI HALL, last Lord's Day in June.
		JOHN WILLIAMS, the third in July.
		JOHN CATON, the 1st in June, 2d in Aug. 1st in October, last in May.
		Brother STEPHENS, 1st July.
<i>Pock's-Kill.</i>	{	Brother STEPHENS, 1st in June, and in January.
		Brother SMITH, last in July, and in February.
		Brother FOUNTAIN, 1st in July, 2d in September.
		Brother ROADS, last in May.
		Brother LEVI HALL, last in January.
		Brother CATON, 1st in February.
<i>Bedford.</i>	{	Brother ROADS, 4th in June, 4th in July.
		Brother FERRIS, 3d in August.
		Brother SMITH, 3d in July.
		Brother CHARLICK, last in August.

Business closed with prayer, by Brother DODGE.

AFTERNOON.

17. At two o'clock met with a large assembly for public worship, when the service was conducted as follows:

Brother JOHN STANFORD prayed.—Hymn.

Brother JOHN DODGE preached from Psalm cxxvi. 6.—Hymn.

Brother STEPHENS preached from Romans v. 21.—Hymn.

Brother JOHN WILLIAMS preached from Psalm cxxii. 6.

Brother JOHN STANFORD read two pleasing letters from Brother CARY, Missionary in the East-Indies, and made some improving remarks upon them, intending to stimulate the heart to pray for the conversion of the heathen.—Hymn.

The Moderator concluded with prayer.

Proceeded to business.

18. Unanimously requested that Brother JOHN STANFORD write the next circular letter.

19. On special invitation, this Association agree to meet the last Tuesday in May, 1850, at two o'clock P. M. at Mount-Pleasant (*Sing-Sing*). Dr. DODGE to preach the Introductory Sermon—in case of failure, JOHN CATON.

20. Brother STANFORD to superintend the printing of the Minutes, and to forward them to the churches.

21. Concluding prayer by the Clerk.

P. S. It is with pleasure we record the harmony and brotherly love that attended the present association. Not one discordant note! May love and peace abound yet more and more in all the courts of Zion, and Christ himself be all in all!

CIRCULAR

CIRCULAR LETTER.

By EBENEZER FERRIS.

The WARWICK BAPTIST ASSOCIATION, convened at BEDFORD, West-Chesier County, in the State of NEW-YORK, May 26 and 27, 1801;

To the CHURCHES they represent, send CHRISTIAN SALUTATION.

BELOVED BRETHREN,

WE now address you on the subject of THE GLORIFICATION OF THE CHURCH. As this is known but in part in the present state, so the description of it must be but in part:—*It doth not yet appear what we shall be; but we know, that when he shall appear, we shall be like him; for we shall see him as he is.* 1 John iii. 2.

The word Glorification implies every thing beneficial, as it respects the body, called the Church. For the illustration of this we shall consider it in *three* parts; so that in their connection we may see, that *upon all the glory shall be a defence.* Isaiah iv. 5. *First*, Its beginning and laying the foundation.—*Secondly*, The enjoyment and pleasures of the subjects composing the body.—*Third*, the appearance of glory in a future state.

I. Its beginning and laying the foundation—The blessings of grace that the Church enjoys in heavenly places in Christ Jesus, were committed to, and ratified in, the hands of a Mediator. Gal. iii. 15. This is the beginning and foundation, so that Christ became the Head and Surety of the Church.—*Behold! I lay in Zion for a foundation, &c.* Isaiah xxviii. 16. These blessings of grace having in them eternal life, in the hands of Christ, before the foundation of the world, he became to his people a foundation of strength, and of influence; and which hath a glory in it, as spoken by Christ; John xvii. 5. for that he there had respect unto the grace of spiritual life is certain—the *glory which thou gavest me, I have given them, that they may be one, as we are one.* John xvii. 3—22. On this rock the Church is built, against which the gates of hell cannot prevail; and other foundation can no man lay. So that, when the wind of false doctrine shall blow, and the storms of persecution break, the Church shall stand, because its foundation is on a rock, which is the work and pleasure of God. *He is the rock, and his work is perfect.* Deut. xxxii. 4. The children of God are spoken of as coming with shoutings, *crying, Grace, grace, unto it.* Zach. iv. 7. Hence, Christ is described as accomplishing the salvation of his Church, with power and great glory. Mat. xxiv. 30. His own arm bringeth salvation. Isaiah lxiii. 3. And all this, answering to the promise of God, before the world was. Tit. i. 2. 2 Tim. i. 9. So that the Church hath this consolation, that God is true, his work perfect, and the foundation strong; *having this seal, the Lord knoweth them that are his.* 2 Tim. ii. 19.

II The experience of the members composing *the Body, the Church*; having their understanding brought out of darkness, made light in the Lord, the heart reconciled to God in the word of his grace; their expectations raised and set on things above; *these, beholding as in a glass*

glass the glory of the Lord, are changed into the same image, from glory to glory: even as by the Spirit of the Lord. 2 Cor. iii. 18. Hence it is said, *the king's daughter is all glorious within, her clothing is of wrought gold, &c.* Psalm xlv. We have likewise to say, the agreement of the soul with God, in the manifestation of his love; in the provision of his grace; redemption in the blood of Christ; justification by his imputed obedience; the union of the Church, and fellowship in the order of the gospel—all these fill the soul *with joy unspeakable, and full of glory!* Thus the Holy Ghost saith, *be glad and rejoice for ever in that which I create; for behold! I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people.* Thus they are glorified in the exercise of grace, and God is glorified in them.

By the Bible we are taught, that this glory was discovered in individual characters from the beginning, or soon after the fall of man, and that it lay in personal characters until the gospel dispensation took place, as witnesses of the glory which should hereafter be revealed. 1 Peter i. 10. We observe, that the Church appeared in personal characters, who were mixed with men of this world, under the same laws, and were in bondage, nothing differing in their visible standing from servants, till the fulness of time came. Yet, for their zeal for God, reverence of his name, expectations of enjoying him in his kingdom in glory; they shined as lights, and were heirs of the inheritance which is in heaven. Thus they were, as God's witnesses of his grace, and they glorified him. Some of those worthies went about in sheep-skins and goat-skins, sheltering in dens and in caves, from the rage of their adversaries; a list of whom we have in the eleventh of Hebrews. David and Daniel witness, with others, that they sought another, and better country, that is, an heavenly one. Thus, in their time, they looked forth as the morning, or the dawning of the day; they sustained a glorious character, obtained a good report, and have now entered into glory. But the Church, under the gospel, has an appearance of more glory than the ancient worthies had, and a nearer resemblance to the heavenly one.—Her glorification is more uniform and elevated; she is now a visible body, chosen out of the world, not reckoned amongst the nations; are lively stones, a spiritual house, and partakers of an heavenly calling. Not many wise men after the flesh, not many mighty, not many noble are called; and those that are called, are no more strangers and foreigners, but fellow-citizens with the saints, unmixed with the children of the flesh. The Church being now made free (for, whom the Son maketh free, is free indeed), in the doctrine of Christ, his promises, and ordinances, in all their glory! Now, Paul, or Apollos, or Cephas, or Christ; things present, or things to come, all are theirs, and have a right to improve them for their edification and comfort; free from the overbearing, carnal, selfish motives of the men of this world; keeping the faith as once delivered to the saints. Thus, their appearance is fair as the moon when the sun shines upon her. *There is one glory of the moon;* and although she is in the night, she travels in that glory which she borrows from the sun; so the Church, in her visible state in gospel faith and order, hath a glory from Christ, and is changed from glory to glory. Thus, from the privileges granted by Christ, the Church, and every particular branch, are exalted in glory, resembling the heavenly state!

III. We may now take notice of the Church, in her appearance in her more exalted state in the kingdom of God above. This will be but completing what she was an heir to in all her appearances below. In our description of future glory we may sum it up in saying,

The Church is in the likeness and full enjoyment of Christ. This corruptible shall put on incorruption, and this mortal shall put on immortality. Death is swallowed up in victory! Every evil is excluded, and every good is enjoyed! Those that followed the Lamb in the regeneration shall sit on twelve thrones, crowned with glory, judging the twelve tribes of Israel. Here, in this life, she hath an appearance of an army with banners; her weapons, though not carnal, are mighty to the pulling down of strong holds;—but, in her exalted state, she is without spot, or blemish, with Christ; having gained a complete conquest by the blood of his mouth, and the brightness of his coming. Now, she is far above her enemies, her glory complete beneath the countenance of her God, and shines as the Sun in the Kingdom of her Father, for ever and ever!

Thus it appears, that the glorification of the Church was an object with God in eternity; and that *Christ* *led* *her* *to* *salvation*, *through* *sanctification* *of* *the* *spirit* *and* *belief* *of* *the* *truth*. In all ages he displayed his power and grace; and, we may firmly believe, *whom* *he* *justifieth*, *them* *he* *will* *glorify*. And now, dearly beloved, we wish you all grace to be bound from Christ, and when he shall appear, ye may also appear with him in glory!

EBENEZER FERRIS, *Moderator*.
JOHN STANFORD, *Clerk*.

New-York, June, 1801.—Printed by T. & J. SWORDS, No. 99 Pearl-Street.