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Baptists. New York. Warwick Association, 1804.  
Minutes ... at Warwick ... May 29 and 30, 1804.  
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# MINUTES

OF THE

WARWICK BAPTIST ASSOCIATION,

HELD AT

WARWICK, ORANGE COUNTY, STATE OF NEW-YORK;

MAY 29 AND 30, 1804.

TUESDAY, MAY 29, 1804.

AT 2 o'clock, P. M. Brother JOHN DODGE, by appointment last year, preached the Introductory Sermon, from Isaiah 42. 16. *These things will I do unto them and not forsake them.*

2. After Sermon, proceeded to business.—Brother JOHN CATON was chosen Moderator and Brother LUKE DAVIS, Clerk.

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

B. Ministers names in Capitals. Licenced preachers in Italics. Those marked with an asterisk (\*) were not present. From the Churches marked thus †, we had no intelligence. Dashes (—) denote no settled minister.

Churches.	Ministers & Messengers.	Baptized.	Received by letter.	Dismissed by letter.	Restored.	Excluded.	Deceased.	Members.
Warwick,	{ James Burt, John M. Fought, J. Morehouse. John Patterson, S. SOUTHWORTH,	2	0	23	0	0	0	128
Wantage,	{ Humphrey Martin, Nathaniel Martin,	17	2	3	0	0	1	107
Newburgh,	{ LUKE DAVIS, Oliver Cosman,	3	3	1	0	1	0	43
	Carried over,	22	5	27	0	1	1	278

Churches.	Ministers & Messengers.	Pop- tiza. d.	Recei- ved by letter.	Dis- missed by letter	Re- stored.	Ex- cluded.	Re- ceased.	Num- bers.
	Brought forward,	22	5	27	0	1	1	278
Clinton-Town;	{ JOHN DODGE, John M. Thurston,	0	0	0	0	0	1	24
New-Cornwall,†	-	0	0	0	0	0	0	50
Stanford,	EBENEZER FERRIS,	0	0	0	0	1	0	25
Cross River,	-	3	0	0	1	0	0	12
Bedford,	{ EZRA FOUNTAIN,* Sylvanus Reynolds, Amos Canfield,	4	0	0	0	0	0	60
Fish-Kill,	-	0	0	0	0	0	0	25
Fayette street, N. Y.	JOHN WILLIAMS,*	13	12	1	0	4	0	134
Brookfield,	{ JOHN CATON, John Hallock, James Hulse,	9	7	2	0	0	1	155
Deer Park,	BENJ. MONTANYE,	0	0	0	0	0	0	35
Pleasant-Valley,	{ LEVI HALL, Gilbert Sniffin, Moses Parshall, John Tucker,	33	3	1	0	2	1	171
Peeks-Kill,	-	4	0	2	0	5	0	1
Middleton,	{ Elihu Cary,	0	0	2	0	0	0	31
Fair-street, N. Y.	JOHN STANFORD,*	0	0	0	0	0	0	34
West-Town,	{ THOMAS CASAD. Isaac Finch,	17	1	4	1	1	1	69
Tongore,	{ WM. CORNELLEY, Josiah Holletter,	4	0	0	0	0	0	35
York-Town, Croton,	ISAAC RHODES,*	0	0	0	0	0	0	30
Coram,	{ _____ Isaac Tucker	0	0	0	0	0	0	19
North-Castle,	OLIVER SHERWOOD,	0	0	0	0	0	0	26
Total		109	28	39	2	14	5	1261

4. Received a letter from Elder Fountain, respecting the faith and order of the church at York-Town, Croton, which was perfectly satisfactory.

5. Received a letter from the church at North-Castle. Ordered, that the said church be entered on our minutes.

6. Received the minutes of the Philadelphia Association, by their messenger Thomas B. Montanye.

7. Our brethren Thomas B. Montanye and James Burt, appointed last year on the part of this Association, to assist in settling a dispute between this and the New-York Association, reported, That a council, consisting of our brethren Samuel Jones, David Jones and Burgess Allison, appointed by the Philadelphia Association, had met, and as-

ter hearing all matters of controversy between the two Associations, recommended and concluded, that all disputes and differences be buried in oblivion, and that the parties mutually and cordially unite in Christian fellowship—which was accorded in by this Association.

This Association feel themselves indebted to the Philadelphia Association (for their attention to a joint request of this and the New-York Association) for the appointing a council of assistance; and hereby present the thanks of this Association to our brethren Samuel Jones, David Jones and Burgess Allison, for their Christian advice in bringing to a long and painful content on.

Received a letter from the church at Fishkill, requesting supplies.

Other Thomas B. Montanye concluded in prayer.

Adjourned till to-morrow morning, eight o'clock.

WEDNESDAY, MAY 30.

Met according to adjournment.—Business introduced by prayer by brother South-

Lead the Circular-Letter prepared by brother Dodge, and the following persons, author, appointed as a committee to revise the same, viz. brethren T. B. Monterris, Southworth and Davis.

Appointed brother John Dodge to write to the Philadelphia Association, and bro- all to the Rensselaerville.

Appointed the brethren Burt, Caton, Connolly and B. Montanye, as a commit- joint out the places most proper to send the Itinerant.

Received the collection from the different churches for the support of the Itinerant.

	Dols.	Cts.
Warwick, - . . . .	12	50
Wantage, - . . . .	2	50
Newburgh, - . . . .	4	00
Fayette-street, New-York,	35	17
Fair-street, New-York,	12	20
Brookfield, - . . . .	6	10
Deer-Park, - . . . .	1	84
Pleasant-Valley, - . . . .	11	00
Middle-Town, - . . . .	1	37
West-Town, - . . . .	7	25

Total, 93 93

16. The church in Fayette-street, New-York, having expressed their desire to join the New-York Association, at their next annual meeting, we therefore, though sorry to lose their aid in this Association, readily consent to the same.

17. Supplies for destitute churches:

*Fishkill.* Brother Hall, 2d Lord's day in July; Davis, the last in July, the first in April, and first in May. Brother Charlick, the first in August and first in September.

*Corum.* Brother Hall, 2d Lord's day in September; brother Ferris, first in August; brother Charlick, the last in October; brother Fountain will visit as often as he can.

18. Appointed brother Silas Southward to write the Circular Letter in reserve.
19. This Association to meet at Bedford, the last Tuesday in May, 1855. Introductory Sermon to be preached by brother Benjamin Montanye; in case of failure, brother Casad.
20. Appointed brother Luke Davis to attend the printing the Minutes, and to forward them to the churches.
21. Brother T. Montanye concluded in prayer.
22. Adjourned till two o'clock.

## AFTERNOON:

23. Met at two o'clock for public worship. Brother Luke Davis preached from 2 Cor. 2. 16, *To the one we are the favour of death unto death, &c.* Brother Connelly from Rev. 3. 11, *Hold that fast which thou hast that no man take thy crown.* Brother T. B. Montanye from Acts 26. 24, *Much learning doth make thee mad.*

24. Proceeded to business.—The committee appointed to examine the Circular Letter reported, That they had inspected and approve the same; and it was ordered to be printed.

25. The committee appointed to direct the circuit of the Itinerant, reported, that the places most suitable, in their judgment, is as follows:—Beginning in the settlement called the Minisink, on the east side of the Delaware river; thence proceed up the Never-sink river, through all the villages and settlements as far as Thompson-Town; from thence to Cochection on the Delaware river; thence up the said river, on the east side of the same, as far as the mouth of Papacton branch; from thence up the same, along its different branches, until it intersects the road leading from Sidney-Town to Kingston; and from thence through the towns of Marble-Town, Rochester and Mamakating, which compleats this route.

This committee further propose; that the Itinerant proceed on this circuit twice, and then make a report of the probable success, to a committee appointed to receive the same; and that the said committee shall have power, and may, if they think it expedient, change and alter the said route from time to time, all of which proceedings shall be reported to the Association, at their next annual meeting.

26. Appointed brethren Caton, Southward, Burt and Hallock, as a committee to direct the concerns of the Itinerant, during the recess of the Association, with full powers to act in all things necessary to promote the same.

27. This Association appoint our brother Benjamin Montanye our Itinerant—May the Great Head of the church make his way prosperous.

28. This Association, desirous of spreading the gospel, entreat the different churches to continue the collection for the Itinerant, and to forward the same, by their messengers, to the next Association.

29. The letter to the Rensselaerville Association, written by brother Hall, was read and approved; our brethren John Caton and Silas Southworth are our messengers.

30. Brother Luke Davis is appointed our messenger to the Philadelphia Association, brother Dodge to write the letter at his leisure.

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## CIRCULAR LETTER.

WARWICK BAPTIST ASSOCIATION, convened at WARWICK,  
Orange County, State of New-York, MAY 29 and 30, 1804.

*To the Churches we represent, send Christian salutation.*

BELOVED IN THE LORD,

June, 1796, we addressed you upon the character and office of a Deacon; we now would turn your attention to the office and qualification of Elders; and here we are led to be concise, as the limits of our letter forbid the contrary; and before we enter upon the subject shall make a few remarks.

It hath been observed by some, that the ordination of Elders, consists only in this; church choosing and approving them by lifting up or stretching out of hands, Acts 13: 3; also by others, that the imposition of hands is not essential to the ordination of an Elder; but if so, why is it said, Acts 13. 1, 2, 3—*The Holy Ghost said, to the church at Antioch, separate me Barnabas and Saul, for the work whereunto I have called them; and when they had fasted and prayed, and laid their hands on them, they sent them away.* Doubtless they were approved of by the church before, but the word to *separate*, means something more than barely to be taken from their brethren. It signifies also, that they are distinguished from others by some note or mark; the laying on of hands, as it was with the Levites, being separated from their brethren, they were devoted to God by laying on of the people's hands. And Moses laid his hand upon Joshua, as the Lord commanded him, that he might stand in his place and be a leader of the people. Should it be said, that the laying on of hands for the ordination of ministers was Apostolical, and with a ceased, we would ask what Apostles were there in the church at Antioch, at the time when Barnabas and Saul had hands laid on them? were they not certain prophets and teachers. Timothy had the hands of the presbytery laid on him; and the Apostle charged him, to lay hands suddenly on no man.

We see how ordination was performed, by fasting and prayer: By fasting to shew that we do not to rush into the presence of the Lord, to act and transact in the things of the sanctuary, as a horse into the battle, inconsiderately; but with the greatest humility and simplicity of spirit; for with God is terrible majesty: By prayer, for who is sufficient for these things? none but the great head of the church, the Lord Jesus, who is the only giver; therefore, it becomes us to look to him by prayer and supplication, for direction in all our affairs, especially in the things of the sanctuary; thus the Great Head of the church, when about to choose his Apostles, he prayed all night unto God; and when it was day, he called unto him his disciples, and of them he chose twelve, and ordained them, whom also he named Apostles.

We also see who they are that are to be ordained disciples. Peter tells the brethren, that from among them, must one be ordained to be a witness with us of his resurrection. *And no man that laboreth must be first partaker of the fruit.* 2 Timothy 2. 6.

We come now to shew the office of an Elder. Elder, in the New Testament, a general name, comprehending under it all such as have any ecclesiastical function, Bishops—Pastors—Teachers—Watchmen—Stewards.

1. Bishops, who are spiritual overseers, having the charge of souls, to instruct and govern them by the word; not Lords over God's heritage, but being ensamples to the flock, servants of Christ and the church. *Whoever will be chief among you, saith Christ, let him be your servant*, Matthew 20. 27. And the Apostle speaking to the Elders of the church of Ephesus, saith, *Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers.* They are to take heed to themselves, that they do all things according to the rule and pattern given in the word of God, not to declare all the counsel of God, teaching them to observe all things whatsoever I have commanded you. They must take heed to the flock; see Titus 2, &c.

2. Pastors, or Shepherds, who take the care of sheep. The saints are Christ's sheep, and as he promised to give pastors after his own heart, that should feed them with knowledge and understanding, he said unto Peter, feed my sheep; feed my lambs: that they should be fed with wholesome food, the sincere milk of the word, holding fast the foundation words, the doctrines of the Gospel, viz. the being of a God; a Trinity of Persons in the Godhead, Father, Son and Holy Ghost; the fall of Adam, and the imputation of his sin to his posterity; the corruption of human nature, and inability of performing that which is spiritually or morally good; the everlasting love of God to his people; the election of a definite number of the human race to grace and glory; the covering of sin by grace; particular redemption; justification by the imputed righteousness of Christ; redemption and reconciliation by his blood; regeneration and sanctification by the influence and operations of the Holy Spirit; the final perseverance of the saints in grace; the resurrection of the dead and eternal judgment: This being a summary of the faith which was once delivered to the saints, which ministers are to preach, and for which they earnestly contend, and that faithfully without fear of offending man, not handling the word of God deceitfully, but by manifestation of the truth, without any terms, conditions, offers, or conditions whatsoever, that it may be all of grace.

3. Teachers. Some suppose, where it is said some pastors and teachers, the latter is exegetical, and only explanatory of the office of pastors, that they are teachers; then we have only anticipated some things under the former head, and shall add, as teachers, they are to instruct the people into the mysteries of the kingdom, and the nature of sovereign grace; the government, order and discipline of the church; their submission to the laws and ordinances of Christ's house, to wit; none are to be received but upon a credible profession of their faith in Christ, and the mode of baptism by an immersion into water, as the word holds forth.

4. Watchmen. *Son of man, saith the Lord, I have made thee a watchman unto the walls of Israel.* Ezek. 3. 17; and again—*I have set watchmen on thy walls, O Jerusalem; they shall never hold their peace day nor night,* Isaiah 62. 6. A watchman must be a native of Zion, one that is born of God, taught by the spirit, and hath the cause at heart; not a stranger; one that is a stranger to union and communion with Christ, how faintly he may be in law, and made alive unto God by faith in Christ Jesus; a stranger to the operations of the Holy Spirit in his soul, is a stranger to the people of God, ignorant of what they are in need of.—*Therefore, as John saith, the world knoweth us not, because it knoweth not the Father.*

1. He will betray his trust: *The hireling fleeth because he is a hireling*, saith our Lord. Again, a watchman must not sleep under his charge; he must be engaged in duty, for we are surrounded by enemies; therefore he must give the alarm when the enemy makes his appearance by false doctrines leading from Christ; false inverting sacred truths, and every error that may abound to the leading the soul from the simplicity of the gospel; *Therefore, saith Paul to Timothy, but watch thou thyself, endure afflictions, do the work of an Evangelist, make full proof of thy ministry.*

4. 5. *Stewards. Moreover it is required in stewards, that a man be found faithful.* 1 Cor. And our Lord saith, *Who then is that faithful and wise steward, whom his Lord shall set over his household, to give them their portion of meat in due season?* it is plain, these whom the Lord hath drawn with loving kindness, and with bands of love. 3. Hos. 11. 4. This love being shed abroad in the soul, engageth them to be faithful; *for the love of Christ constraineth us*, saith the Apostle. I love my master, saith the faithful minister, and therefore it is my delight to speak of him in his essential, personal and relative glory, as the head, chief, life, the all in all, the glory of God, the glory of the saints, of love, faith, hope, strength, succour, conquest, and victory; the saints as his inheritance and portion, enjoying all in him and from him, as their God, their

law, which is a transcript of his perfections they love, and are faithful to set it forth as that good and acceptable, and perfect will of God; what a perfect nature it requires to stand before it; what perfect and perpetual obedience it requireth; and what exquisite satisfaction it demands for the transgression thereof, that it stops every mouth; it kills all hope; convinces of sin, which is the transgression of the law; and slays the flesh; he dies, but when the light of life shines to the soul, they see Christ the complete deliverance, by his person, life, suffering and death, answering so fully to all the demands of law and justice, and being enabled by the spirit and grace of God, to fly to him and take sanctuary under the shadow of his wing; they say, Lord what wilt thou have me to do; now, being not without law to God, but under the law to Christ, they are in the law of God after the inward man, and make it a rule of their moral conduct in the world. *Great peace have they which love thy law*, saith the Psalmist.

The gospel, being the treasures of God's love in Christ, opened to us the soul quickens them: they love, because it shews that Christ is the end of the law for righteousness unto them that believe; they faithfully set forth, hold up, publish and proclaim the redemption; the finished redemption; the everlasting righteousness brought in, peace, pardon and reconciliation through the blood of Christ; acceptance in his person, justification by his righteousness imputed, with all the glorious promises of life and the blessing thereof, by faith in Christ Jesus, that the believer may be made to rejoice with joy unspeakable and full of glory.

The household of faith, over which Moses as a servant was faithful in his time; and Jesus as a son over his own house was faithful to him that appointed him. Heb. 3. 2, 6; and with the saints. Hos. 11. 12. Now as they are the children of one Father, loved with the same love, bought with one blood, taught by one spirit; for they that are of the Lord are one spirit; there is such an union between the minister and the people, that they become faithful dispensers of the truth to them; giving every

One a portion of meat in due season ; faithful in leading them into the green pastures of the life giving gospel, beside the still waters of consolation ; faithful in feeding them with the precious things of the lasting hills, the unspeakable riches of Christ ; faithful in warning them that are unruly ; faithful in the discharge of every duty, in ruling and governing. Here, some may exclaim and say, who is sufficient for these things ; for it requires more prudence, patience, fortitude, fidelity and meekness than ever dwelt in the breast of one man ; but they have the promises of their master, *lo I am with you all the way*, for their support.

We now come to speak of the qualifications necessary for an Elder. By the description the apostle Paul hath given, we shall see how anxious he was, to have the office filled with such as would be a credit to it ; each candidate, saith he, *must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach ; not given to wine, no striker, not greedy of filthy lucre ; but patient, not covetous ; one that loveth his own house ; a lover of good men ; just, holy, temperate ; must hold fast the faithful word, as he hath been taught ; must be able by sound doctrine both to exhort and convince the gainsayers ; and must have a good report of them that are without.* 1 Tim. 3. Tit. 1. We leave this without comment.

Now, dear brethren, as the office of an Elder is so great a charge, connected with the welfare of Zion, how doth it become you, as churches, to be deliberate and solemn in the choice of such officers among you ; how attentive should you be, to the living doctrine of those whom you may call forth to the work of preaching the gospel : persons should not only be tried, if they be apt to teach, which is indispensibly necessary, which is a gift only of God, all other qualifications, without this, being insufficient ; also that they be found not a novice, that is, unskilled in the word of righteousness ; no man can give that to another which he hath not himself ; therefore the advice of Paul to Timothy, is pertinent to each candidate—give attendance to reading, to exhortation to doctrine ; thus they may prove themselves workmen that needeth not to be ashamed. Rightly dividing the word of truth ; for the want of this prudent care, do we not see the cause, why there is such a variety of sentiments promulgated in the land ; and as the church is the pillar and ground of the truth, they should suffer nothing to go out of them but the truth ; and when they find those qualifications in some good degree, the ministerial gift of being apt to teach in any one, they ought to encourage it. Should the candidate be wanting in the knowledge of the doctrines of the gospel, should be like Aquilla and Priscilla of old, expound unto them the ways of God perfectly ; for it is necessary the candidate should be sound in the faith ; we pray that no one, unless he can produce the same evidence that Paul did, Gal. 1. 1. but will be willing & ready to hearken to the church, their brethren, in things agreeable to the word.

And you, dear brethren in the ministry, you see your calling ; you have more than any other class of men ; like the Levites, you are taken from among your brethren as an offering unto God, that you may execute the service of the Lord. A rich store of mind is necessary for a faithful discharge of it. Labor then for every qualification you need, by reading, praying, studying and preaching, that you may be acceptable. *Last, with a well used good and faithful servant, enter thou into the joy of thy Lord.* A

JOHN CATON, MODERATOR.  
LUKE DAVIS, CLERK.