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Minutes of ... at Bedford ... May ... 1807.

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H. CHARLES, Jr.
PASTOR

Minutes,

OF THE

WARWICK BAPTIST ASSOCIATION,

HELD AT

STANFORD, COUNTY OF WESTCHESTER, AND STATE OF NEW-
YORK, MAY 26, AND 27, 1807.



TUESDAY, MAY 26.

ASSEMBLED, at two o'clock, for public worship: by appointment brother
LUKE DAVIES, preached the introductory sermon; from Psalms, 108, 1.
My heart is fixed.

Prayer by brother LATHORP.

Proceeded to business, brother LEBEUS LATHORP was chosen moderator,
brother ISAAC RHODES, Clerk.

BROTHER WEST from New-London, E. BURCH from Stanford, and all such brethren
of the same faith and order who are in good standing were invited to a seat with us.

The letters, from the different churches of this association were then read.

N. B. Ministers' names in capitals—Licenced preachers in italics—Those with asterisk (*) were not present—From the churches marked thus (†) we had no intelligence—Dash (—) denotes no settled minister.

Churches.	Ministers and Messengers.	Bap- tised.	Receiv- ed by letter.	Dismi- sed by letter	Restor- ed.	Exclud ed.	Deceas ed.	Pre- sen- t.
Warwick,	{ LEB. LATORP, John M. Fought.	3	0	6	2	0	2	1
Wantage.	- - - -	0	0	0	0	0	0	1
Newburgh,	{ LUKE DAVIES, Oliver Cosman, John Canfield.	0	0	0	0	1	0	
Clinton-town,*	- - - -	0	0	0	0	0	0	
Cross-river,*	- - - -	1	0	2	0	0	0	
Stanford,	{ EBEN. FERRIS, <i>Frederick Smith.</i>	1	2	2	2	1	0	
Bedford,	EZRA FOUNTAIN.	8	1	1	0	0	0	
Fishkill,	{ ———— Joseph Farrington.	1	0	0	0	0	0	
Brookfield†	- - - -	0	0	0	0	0	0	
Dearpark,†	- - - -	0	0	0	0	0	0	
Pleasant-valley	{ LEVI HALL, William Drake.	7	0	4	0	0	2	
Peekskill,	{ REUBEN GARRISON, Nicholas Summerbell.	0	1	7	0	2	1	
Yorktown,	{ ISAAC RODES, Elias Quereau.	0	0	0	0	0	0	
Coram,†	—————	0	0	0	0	0	0	
North Salem,	{ JONA. STURDIVANT, Timothy Vanscoyt, Jeremiah Keeler, John C. Miller, Thomas Dickens,	1	0	0	1	0	1	
		22	4	22	5	4	6	

6. Received a corresponding letter and minutes, from the Ranfelaerville aff.
7. The circular letter being read, was refered to a committee, ENOCH FERRIS, *Frederick Smith*, John M. Fought and LEVI HALL.
8. Appointed brother *David Benedict* to write a corresponding letter.
9. Brother ENOCH FERRIS closed by prayer.
10. Adjourned till to-morrow mornning 8 o'clock.

WEDNESDAY, MAY 27, met according to adjournment.

11. Prayer by brother ENOCH FERRIS.
12. Received a corresponding letter, together with the minutes of the Philadelphia Association.
13. Received and read a letter, from brother JOHN STANFORD.
14. The committee appointed to revise the circular letter, report, that they approve the same; it was read a second time and approved by the association.
15. Our brethren, ENOCH FERRIS, ISAAC RHODES, EZRA FOUNTAIN, LEBEUS LATHORP, John M. Fought and JONATHAN STURDIVANT, are appointed a committee to examine into a difficulty existing between the churches of Pleasant-Valley and Newburgh; and report to our next association. The committee meet the Thursday before the last Tuesday in May, at 10 o'clock, A. M. at Pleasant-Valley meeting house.
16. Resolved that the church of New-Cornwall be left out of our minutes.
17. Brother JOHN STANFORD appointed to write our circular letter for the next year.
18. Brethren LEBEUS LATHORP and BENJAMIN MONTANYE our messengers to the Philadelphia association.
19. Brethren FOUNTAIN and Reynolds, to the New-York association.
20. Brethren FERRIS and Vanscoyt to the Rensselaerville association.
21. Brethren STURDIVANT and Farrington to the Danbury association.
22. Brother JOHN STANFORD to preach the introductory sermon, and in case of absence, brother EZRA FOUNTAIN.
23. The next association to be held at Warwick the last Tuesday in May, at two o'clock, P. M.
24. Supplies for destitute Churches. For Cross-river, *Fredrick Smith*, 2d Lord's day in June, brother FERRIS, 2d Lord's day in July, brother FOUNTAIN the 2d in August, brother GARRISON the 2d in October.
25. Supplies for Coram, brother CHARLOCK the 1st and 2d Lord's days in September, brother STEPHENS the 4th in August, brother FOUNTAIN the 3d and 4th in October.
26. For Fishkill, brother HALL the 2d Lord's day in November.
27. Brother LEVI HALL to superintend the printing of the minutes; and forward them to the Churches.
28. Brother ENOCH FERRIS closed by prayer.
29. Adjourned till 2 o'clock.
30. Met according to adjournment, prayer by brother LATHORP.
31. Resolved, that our corresponding letter be printed with our minutes; and brother DAVIES to write to the Philadelphia association.
32. Preaching this afternoon by brother BUCKLEY from Romans, 1. 14. I am

a debtor; by brother FERRIS from Solomon songs 2. 16. my beloved is mine,
 brother LATHORP from Galat. 5. 1. stand fast.
 33. Brother FOUNTAIN closed by prayer.

CIRCULAR LETTER.

The Ministers and Messengers of the Warwick Baptist Association, met at Bedford, Westchester County, the 26 & 27 May, 1807.

TO THE CHURCHES THEY REPRESENT; SEND GREETING.

DEAR BRETHREN,

GOD, in the gracious government of his churches having continued us in our pilgrimage to one more annual session, permit us to address you, on the great importance of the GOSPEL MINISTRY.

This will appear, if we consider the author of it. Angels, those shining ones that surround the throne above, with all their ample powers, fall infinitely short in devising a way in which the righteous God could justify ungodly men. Men too were excluded in producing a plan for the salvation of sinners; therefore Paul, the chosen servant of the Lord certified to the Gallatians concerning the source from whence he received his ministry, that, *it is not after man; for I neither received it of man, nor was I taught it but by the revelation of Jesus Christ.* That God is the author of the Gospel ministry is evinced by further testimonies. *Holy men of old spake as they were moved by the Holy Ghost. God, who at sundry times, and in divers manners, spake in time past by the prophets, hath in these last days spoken unto us by his son.* We may say of the Gospel ministry, as John said of the last book of the new testament, *the revelation of Jesus Christ, which God gave unto him; to this gave all the prophets witness.* Jesus, before his ascension gave his commission to his disciples, saying, *go ye out into the world and preach the Gospel to every creature.* As if he had said "forget not that the great end for which I came into the world was to lay down my life a ransom for many; I have now paid down the price in my own blood, and have arisen from the dead; go, therefore and preach the glad tidings of salvation to every creature, and lo I am with you always to the end of the world."

The Gospel ministry is of importance, if we consider it's contents. It is designed

to shew the glory of God in Christ; God manifest in the flesh. In general, we attach importance to the lives and actions of good and great men. But in the life, action, sufferings and death of Jesus, the friend of sinners, we see the brightest virtues shine. He was holy, harmless, undesired and separate from sinners. When he was reviled, he reviled not again; when he suffered, he threatened not, but committed himself to him that judgeth righteously. Besides, in the Gospel we have a full answer to the important question—“How a guilty sinner can be pardoned, and justified before God?” Here, we are taught to know, that Jesus, in whom was no sin, was made sin for us, that we might be made the righteousness of God in him. Accepted in the beloved;—compassion in him; and thus justified freely by God's grace, through the redemption that is in Christ Jesus. How rich the contents of this everlasting gospel! What a glorious stream flows from God's throne, which flows to us, and the whole world etc.

Here, I have written a few lines
 For you to read, and to be glad
 Which of the letters will be sent
 The power, the wisdom, or the love

The ministry of the Gospel is likewise appointed in the same manner. It is the duty of every one who believeth. By it unto the administration of the full and perfect knowledge of the will of God, and to obtain the glory of God, and the dominion of man is established. Through the Gospel we are brought into the glorious liberty of the sons of God. Through the Gospel the path of personal sanctification is carried out. Through the Gospel we are brought to the knowledge of the truth. Hereby the children of God grow in grace, and the knowledge of the truth, hope, love, and joy, as children. The ministry of the Gospel is for the edification of the church, which is his body. In which also we may add, that our Lord and Saviour Jesus Christ hath brought life and immortality to light by the Gospel. We now look forward in expectancy, and rejoice in hope of the glory of God. With the Gospel we have the gift of immortality, it gives us great and precious promises that the Lord will not forsake us, but at last will receive us unto his eternal glory and glory. Praise be unto God for this unspeakable gift.

Now, my Brethren, see the labour in word and doctrine. Consider what an important trust is committed unto you. Could you be intrusted with the riches of the universe, it would be trifling when compared with the responsibilities of the Gospel. With what prayer, watchfulness, and study, with what love to Christ, and precious souls, should you preach the Gospel, and distribute the bread of life? O that the treasure of the Gospel into earthly vessels, that the excellency of the power might be of God, and not of man. In what a dreadful condition will be ignorant, trifling, and unprofitable preachers, when the curtain of time shall drop, and God in judgment reveal his holy and solemn truth.

If, as we have stated, the gospel ministry is the power of God unto salvation, we ask you who profess to be Christians if you have felt it's influence upon your souls, raising you above the perishing things of time? Has it led you to count all things loss, for the excellency of the knowledge, and enjoyment of Christ Jesus the Lord? Has the gospel preached been so applied by the eternal spirit as to bring light, peace, and joy to your conscience? If so, happy are you.

Brethren, you have all professed that the ministry of the Gospel, is of infinite importance. Then, we beseech you, that by your constant and orderly attendance upon the gospel, you will give a public proof of the sincerity of your faith. We who preach the gospel, are frequently grieved at the conduct of those professors who neglect the public ministrations of the word; and thereby dishonor the gospel, injure their own souls, and set a bad example to others. By such a conduct, how many free interviews with your Jesus, is lost. God has promised, that where his name is recorded, and where two or three are met together in his name, that there he will come, and he will bless. We therefore earnestly intreat you, not to forsake the assembling yourselves together, as the manner of some is; but, hold fast the profession of your faith without wavering, for God is faithful who hath promised.

Upon this occasion, permit us to ask your conscience, brethren, what you have done, or are still doing to support the ministry of the gospel among you? May the language of a certain minister, when parting with his people, be applied to you: "Yes, said he, I know you love the gospel; but, you love your money much better." Are there not too many professors among us, who can find pounds to add to field, and house to house, when the smallest pittance is devoted to the cause of God?

Is the gospel ministry of such importance? Then we aim to have it stated, and not merely occasional among you. A stated ministry is a constant attack on the kingdom of darkness. Some may reply, a stated ministry is what we much wish for; faithful laborers are few. On this account we mourn with you. However we will find the remedy. Let us join in fervent prayer that the Lord of the harvest may send more labourers into the gospel field, which shall prove our increase and joy; nor let the great head of the church long omit to answer our prayer.

Finally, Brethren, we cannot consider you altogether indifferent respecting the gospel ministry, and the increase of the redeemer's kingdom though we thus write to you. We wish to stir up your pure minds by way of remembrance, not desiring of your cheerfulness to unite with us to promote the cause of the Lord. May we therefore lift up our hearts unto God, that we may have continued grace given unto us, we may stand fast in one spirit, and in one mind, striving together for the faith of the gospel; being fully persuaded that God will eventually make Zion a praise and a glory in the whole earth.

L. LATHORP, *Moderator*
ISAAC RHODES, *Clerk*

CORRESPONDING LETTER.

Warwick Baptist Association to the several Associations
with whom they correspond: Send Greeting.

DEAR BRETHREN,

WITH gratitude we receive the information which your minutes and messengers
bring us from time to time; and with pleasure we anticipate the period when all human
correspondence shall cease, when all association of the saints below, shall unite in
a grand association above.

As the cause of the Redeemer is one, we can but express the heart felt joy we expe-
ct from the general prosperity of Zion in the favoured land in which we live, as
well as in many parts of the eastern world. And while we pray for the prosperity of
the church abroad, we should not be unmindful of her welfare at home. Our lot is cast in
a land of light and liberty; but these very blessings may be turned into a curse. The
fertile soil, if left uncultivated, will produce the rankest weeds. Many are saying lo!
lo! here, and lo! there, and beguiling unstable souls with their delusive dreams. We have
a peculiar need of guarding against vagrant defamers, who have never been in fellow-
ship with any church, or else are outcasts from the churches, which have been disgraced
by their presence. While these wandering impostors are endeavouring to subvert the
fundamental doctrines of the Gospel by their precepts; and casting a reproach on the
holiness of religion by their practice; there are others who manifest a criminal indifference
to the plain commands of the great Jehovah; and the positive institutions of the Re-
deemer. That tide of septicism which prevails so much with unbelievers, has poured
confounding inundations among the professors of Christianity.

There is a sort of specious charity prevailing of late, which would make us acknow-
ledge every one to be right, who is sincere in his practice, however different it may be
from the standard of truth. But we ought to remember; that charity rejoiceth not in
iniquity, but rejoiceth in the truth. Let us therefore, hold fast the profession of our
faith without wavering. Tho' we are constantly reproached as making too much of bap-
tism, and of being too rigid in what is called close communion; yet we are persuaded
that we make no more of baptism than the Bible makes of it. We, it is true, make
much of baptism, as a command of Jesus Christ, but we know for ourselves, and all
know by a little enquiry, that we place no dependence on it in point of merit.
And as it respects close communion, we are confident that we are consistent with the
Bible, and also with ourselves. And why our brethren of other denominations, should
make such a hue and cry about the uncharitableness of close communion, we are at a
loss to determine, unless it be that they find that the most popular objection which can

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be brought against us. Other denominations may safely offer us free communion, because they know beforehand that we will not accept. But were we as unconscionable as to commune with them, as they profess to be to commune with us, it may be doubted whether their doors would not be closed against us.

But, soon we trust, the time will come, when all shall see eye to eye; when the church militant shall be raised to triumphant glory, forever to shout the praises of God and of the Lamb.

We wish for a continuance of your correspondence, praying that grace, mercy, and peace may remain with you, and the Israel of God, now, and forever. Amen.

Signed by order and in behalf of the association,

LEBEUS LATHORP, Moderator,
ISAAC RHODES, Clerk.