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Baptists. New York. Warwick Association, 1811.
Minutes of the ... in Clinton ... June 5-6, 1811.
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MINUTES

OF THE

WARWICK BAPTIST ASSOCIATION,

HELD BY APPOINTMENT, IN CLINTON TOWN, DUTCHESS COUNTY

STATE OF NEW-YORK, JUNE 5—6, 1811.

1. AT 2 o'clock A. M. brother Ball delivered the introductory Sermon from Eph. iii, 8, "*Unto me who am less than the least of all saints, is this grace given, that I might preach amongst the Gentiles the unsearchable riches of Christ.*"
2. After Sermon proceeded to business. The ministering brethren HASCALL and BIRCH, being present, were invited to a seat with us.
3. Read the letters from the churches in this association.

N. B. Ministers names in capitals. Those marked with an asterisk (*) were not present. From those marked thus †, we received no intelligence. A dash (—) denotes no settled minister.

<i>Churches.</i>	<i>Ministers and Messengers.</i>	<i>Baptized.</i>	<i>Received by letter.</i>	<i>Dismiss'd by letter.</i>	<i>Excluded</i>	<i>Dead.</i>	<i>Total.</i>
Warwick,	LAB. LATHROP,	10	0	0	0	2	127
1 Wantage,	SILAS SOUTHWORTH,* William Jennings, Nathaniel Martin.	2	0	2	0	1	85
Newburgh,	L. DAVIES, John Canfield.	3	1	0	0	1	39
Clinton Town,	JOHN DODGE, Uriah Smith, Jacob Wilde, John M. Thurston.	0	0	0	0	0	16
Stanford,	EBE. FERRIS,* FRE. SMITH.†	0	10	4	1	0	43
Cross River,†							10
Bedford,	EZRA FOUNTAIN, John Lyons.	1	1	0	0	1	106
Brookfield.	HENRY BALL, Thomas Knight.	16	0	0	1	5	169
Deer Park,	B. MONTANYE.*	0	0	0	0	0	54
Pleasant Valley,	LEVI HALL, —— Stringham, Thomas Purser.	4	1	38	0	1	166
Middletown,	—— Carey.	0	0	0	0	0	22
2 Wantage,	JOHN WINTERMOTE, John Myers, Ebenezer Mead,	11	4	6	2	4	78
Peeks Kill.	HENRY CHARLOCK, George Titler.	0	6	7	0	0	38
Marble Town,	James Winchel, Asa Bishop, Mathias Montross, Josiah Hollester, Isaac Hollester, Junr.						
York Town,	Fred. Haver, Restored, 3 RUB. GARRISON.	1	0	0	9	1	38
Newfoundland,	THOMAS TEASDALE,*	12	4	4	1	0	49
Neversink,	William Bloodgood.	25	1	25	1	0	26
Total		85	28	86	15	16	1100

4. This last church received into the association this session.

5. Received minutes, and corresponding letter from the New-York Association, by their messenger Elder Steers.
6. Received corresponding letter and minutes from the Danbury association, by their messengers, Elders Allerton and Wilson.
7. Received corresponding letter and minutes from the Rensselaerville association.
8. Received minutes and corresponding letter from the Abington association, by their messenger George Reynolds.
9. Received letter from the Union association, by their messengers Enoch Ferris, and Simeon Barret.
10. Received a letter from the church at Neversink, requesting admittance into this association. Appointed brethren Purser, Ball, and Davies, a committee to make inquiry, and report tomorrow.
11. Received a letter from the church at Woodstock, and Marble Town, requesting admittance into this association. Referred the same to the above committee, with the addition of brethren Ferris and Lathrop.
12. Read the circular letter by brother Dodge, and referred the same to brethren Allerton, Wilson, and Charlock, as a committee, with the author.
13. Read the corresponding letter by brother Purser, and referred the same to the first committee. Prayer by brother Enoch Ferris.
14. Adjourned until tomorrow morning, eight o'clock.

THURSDAY MORNING.

15. Met agreeable to adjournment. Prayer by brother Wintermote.
16. Read a letter from elder Stanford, New-York.
17. Received the report of the committee appointed to examine the circular letter, and ordered it to be printed.
18. Received the report of the committee appointed to examine the corresponding letter, and ordered it to be printed.
19. The committee appointed to examine the petition of the church at Woodstock, and Marbletown. Report, 1st. That the said church, is, in their opinion, a gospel church. 2nd. But they find them under circumstances with the first baptist church in Marbletown, that would render it imprudent at present, to receive them. 3d. Would recommend it to the association, to entreat them, (both churches) to call on impartial persons to judge and determine between them, as we consider them both as acting imprudently. Query. From the church at Clintontown, what measures ought to be taken with members that move into the vicinity of our churches, from a distant church, and do not become members with us, whether ministers or private persons. Answer. First, admonish them in love. 2nd. Report their case to the church to which they belong. 3d. If they remain inattentive to their duty in this respect, let them know you have no fellowship with them.
20. Appointed brethren Davies, and Charlock, our messengers to the New-York association.
21. Appointed brethren Fountain, and Lyons, our messengers to the Danbury association.
22. Appointed brethren Wintermote, and Lathrop, our messengers to the Abington association.
23. Appointed brethren Purser, Hall, and Charlock, our messengers to the Union association.
24. Appointed brother Stanford, our messenger to the Philadelphia association.
25. Appointed brother John M. Thurston our messenger to the Rensselaerville association.
26. Supply, for Peekskill, brother Fountain, the third Lord's day in September. Supply, for Neversink, brother Wintermote, the last Lord's day in September; brother Ball, the third in October. Supply, for Marbletown, brother Montanye, the last Lord's day in September.

27. Brother Fountain to write the circular letter.
28. Brother Ball to write the corresponding letter.
29. Brother Fountain to preach the introductory sermon, in case of failure of brother Davies.
30. Brother Davies to superintend the printing of the minutes, and forward them to the churches.
31. This association to meet at Brookfield, the first Wednesday in June, 1812.

N. B. The Great Meeting at Pleasant Valley.

Adjourned to two o'clock.

Met for public worship. Brother Wilson preached from Rom. I, 16. Sang an Hymn.

Brother Hascall preached from Psalm cxxxiii, 1, "*Behold how good, and how pleasant it is for brethren to dwell together in unity.*" Brother Dodge concluded in prayer.

CIRCULAR LETTER.

The Ministers and Messengers of the several Churches, who compose the WARWICK BAPTIST ASSOCIATION, met in the town of Clinton, Dutchess county, state of New-York, on the first Wednesday in June, 1811, holding the doctrine of the sovereignty of God, personal election by grace, to holiness here, and eternal life hereafter; original guilt and d-pravity of all mankind, eternal redemption and free justification by the imputed righteousness of JESUS CHRIST, regeneration by the HOLY SPIRIT, the final perseverance of the Saints in grace, water baptism by immersion, on profession of repentance towards GOD, and faith in our LORD JESUS CHRIST, and the eternal punishment of the wicked. To the several churches they represent, send Christian salutation.

DEAR BRETHREN,

AGREEABLY to what was proposed by the association last year, we would call your attention to a few observations on the duties of church-members, one towards another, and here we are happily anticipated by a section in the discipline annexed to our confession of faith, which we shall transcribe for your deliberation.

"The members of churches, owe all their duties in a way of obedience to the will of God revealed in his word, and their duties are to be performed in love to our Lord Jesus Christ, John xiv, 15, who is the great prophet, priest and king of his church, which he hath purchased with his own blood, Acts xx, 28, Rev. 1, 5, 2 Cor. v, 15, unto whom all power in heaven and earth is given, Matthew xxviii, 18, and is therefore our Lord and lawgiver, Isaiah xxxiii, 22, who alone is head of his church, Eph. i, 22. His person is to be honoured and all his commands are to be observed, Hebrews i, 2, John v, 23; all worship is to be ascribed unto him as God blessed forever, Romans ix, 5; all church-members, therefore, are under the strictest obligations to do and observe whatsoever Christ enjoineth on them, as mutual duties towards one another."

"The ministers, who are the stewards of the mysteries of the gospel, are in an eminent manner to be regarded. The duties of church-members, towards their elders, teachers, ministers and pastors, may be included in their praying for them, that God would open a door of utterance unto them, to unfold the mysteries, Eph. vi, 18, 19, 20, to obey them in the Lord, in whatsoever they admonish them, according to the word of God, Hebrews xiii, 17, 22, following their example and footsteps as far as warranted by the word, Phil. iii, 17, Hebrews xiii, 7; in standing by them in all their trials and afflictions, and in de-

finding them in all good causes, as far as in them lies, in 2 Timothy, i, 15. Those of Asia are blamed for running away, or not standing by the Apostle, in not exposing their persons for their infirmities, as far as may be. Considering the prosperity of the gospel, much depends on their good report, Acts, xxiii, 5, in contributing towards their maintainance, that they may attend wholly on teaching, and give themselves to the ministry of the word and prayer, Acts vi, 4. The reason thereof is evident, by a threefold law (1) the law of nature, from whence the Apostle argues, 1 Cor. 9, 7, 11, (2) the Levitical law, 1 Cor. ix, 13, (3) the gospel enjoineth and requireth the same, Gal. vi, 6, 6, 1 Cor. ix, 14. Let these above cited places of scripture be considered, with many others of like importance; and the nature and tendency of the work of the ministry be well weighed, and it will be clear that it is a duty required by God himself, and that not in the way of alms, as to the poor, which is another standing ordinance of Christ, but is to be performed in love to Christ, and obedience to his laws, in order to support and carry the interest of the gospel into effect; yet, this is not to be given to any one that may pretend to be a minister, or thrust himself upon a church, or to such as run without a mission, for filthy lucre's sake; but churches ought to take a special care who to call forth to the work of ministry, according to the rule of instruction given by inspiration of God, be they learned or unlearned, as to human learning, be they rich or poor, as to worldly wealth."

"The liberality of the churches (if they be able) should surmount the necessity of the minister, so as that he may exercise those acts of love and hospitality, as is required of such, that therein he may be exemplary in good works, &c. Moreover it is a duty on all those that attend on their ministry, to assist them. 1 Cor. vi, 6, 7, 8. Vide Confession of Faith, chap. 27, § 10. When churches neglect their duty towards their minister, such ministers must of necessity neglect their studies, and betake to other secular employments to support themselves and families, or be worse than infidels; then such churches must be great spiritual losers in their edification."

That it appears, to a demonstration, that ministers are entitled to a living from their people, and reason will dictate that it should be a competent one. It is the duty of members in common, to pray earnestly for the prosperity of the church, they should pray that the minister may be assisted in every part of his work, the word blessed, sinners converted and added, saints comforted, peace and love continued, that God in all things may be glorified through Jesus Christ.

"The deacons, whose office is to serve tables, Acts vi, 2, 7, are to be entrusted with the stock of the church, out of which stock they are to assist the poor members of the church, and to provide bread and wine for the Lord's table, and also to have a regard to the minister's table; and moreover they should see that all the members of the church do contribute towards the proper uses of the church, (that therefrom all necessary occasions may be supplied) as God hath given them, they should give to the poor, so that none be neglected, 1 Cor. xvi, 2, by the faithful discharge of which office they shall purchase to themselves a good degree and great boldness in the faith, 1 Timothy iii, 13, are therefore to be respected."

"Of the manifold duties of Christians, especially to the household of faith, some of them are these, love unfeigned, and without dissimulation, for all things ought to be done in love, John xiii, 34, 35, Romans xii, 9, 10, chap. xiii, 8, 9, 10, to labour to keep the unity of the spirit in the bond of peace, Eph. iv, 3, endeavour for the edification of the whole body, that they all may grow up to be a holy temple in and for the Lord, 1 Cor. xiv, 12, 26, Eph. iv, 12, 15, 29, chap. ii, 21, 22, that they all watch over one another for good, Phil. ii, 3, 4, that they do pray with and for one another, James v, 16, that they neglect not the assembling of themselves together, for the celebrating of divine worship, and so promote one another's spiritual benefit, Hebrews x, 25, Acts ii, 42, that they use all means to keep the house of God in due order and cleanness, walking unoffensive towards one another, and all others, with conscientious diligence,

and so unanimously to contend for the faith and truth once delivered to the saints, in the purity thereof, according to the Holy Scriptures, Psalm xciii, 5, Zech. xiv, 20, 23, 1 Cor. xiv, 33, 40, chap. xi, 2."

In case of private and personal offences, that best of rules given by our Lord Jesus Christ, Matthew xviii, 15, 16, 17, should always be attended to. Brotherly admonitions and reproofs, must be considered as a part of duty, notwithstanding we are to exercise Christian forbearance, we are not tamely to see a brother sin, and not reprove him, thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him, Lev. xix, 17. To withhold rebuke from an offending brother, would be doing him a real injury, for reproofs of instruction are the way of life, Prov. vi, 23, How admonitions are to be administered, and for what purpose, we learn from Gal. vi, 1, "*Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.*"

And now dear brethren, we shall conclude with the words of our Lord, John xiii, 17, If ye know these things, happy are ye if ye do them. The grace of our Lord Jesus Christ be with your spirit. *Amen.*

CORRESPONDING LETTER.

The Warwick Baptist Association, convened at Clintontown, June 5 and 6, 1181—To Corresponding Associations, send Christian salutation.

BELOVED BRETHREN,

WE return thanks to God for the privilege of another annual meeting, and for the opportunity it affords of receiving and imparting information, relative to the kingdom of our Lord Jesus Christ: The joyful news of the conversion of sinners to God, calls for fresh gratitude, as we feel deeply interested in it. It promotes the glory of God, the honour of Immanuel, and the happiness of the redeemed. We have nothing very remarkable in the churches forming this association, to inform you of—the work appears gradual—God is blessing the word preached, to the conversion of sinners, and giving his ministers seals to their ministry.—We thank our Heavenly Father for the peace and harmony that abounds among us. May we all look to the Lord for wisdom and strength, to walk circumspectly, or we shall wound the cause of Christ. The Lord is carrying on his work of conversion, and building up his church in different parts of the earth—we have correct accounts that the work is going on in a special manner amongst the poor Hindoos—the baptist mission to the East Indies is attended with a special blessing. Missionaries have been sent there from the baptist missionary society in London, and our brethren in New-York and Philadelphia, have assisted in that soul animating work. The Lord is fulfilling his promises, "I will make a way in the wilderness, and rivers in the desert, to give drink to my people, my chosen." This people have I formed for myself, they shall show forth my praise, Isaiah xliii, 21.—The desert is begining to blossom as the rose. The parched ground of Asia is becoming pools of water from whence the streams break forth—within a few years several churches have been formed—the Lord has blessed the labours of his ministers, and his word, to the conversion of more than two hundred souls, who have been baptised by immersion, on profession of their faith in the Lord Jesus Christ. A very late letter from them says, twenty-one more are expected to be baptised in a few weeks. The missionaries are much engaged in translating and printing the scriptures into the languages of Asia—they have printed the Bible and New Testament, (or the Old & New Testament) complete, in the Bengal language, and are translating and printing it in twelve more—what a glorious work. As we enjoy the blessed gospel, and the great privilege of worshiping God, according to our views of it—let us be much engaged in sending it amongst our fellow creatures that are destitute of it. The great blessings that have attenden missionary labours, is encouraging to us to use the means, while we are wholly dependent on the God of all grace for his blessing. We hope for a continuance of your correspondence, that we may partake of your joys.