

1829
 The ...
 C. C. 13
 25 May 1940
 Minutes, &c.
 Warwick N. H.

1. At half past ten o'clock A. M. Brother BEEBE preached the Introductory Sermon, from Jeremiah L. 14; "Put yourselves in array against Babylon round about: all ye that bend the bow, shoot at her, spare no arrows: for she hath sinned against the Lord." Prayer by Brother LATHROP.
 2. After a recess of twenty-five minutes, Brother BALL called the Association to order, prayed and proceeded to business.
 3. Appointed Brother GRINNELL, Moderator, and Brother CONKLIN, Assistant Clerk.
 4. Ministers and other Messengers from sister Associations were invited to sit with us, and unite in our deliberations.
 5. Letters were then read from the Churches composing this body, and the following record taken.
- N. B. The names of ordained Ministers are in SMALL CAPITALS, and of Licentiates in *italics*.

CHURCHES.	MINISTERS and MESSENGERS.	Restored.	Baptized.	Rec'd. by letter.	Dismissed by do.	Excluded.	Deceased.	Total.
Warwick.	Dea. James Burt, Jer. Morehouse, Geo. W. Price, Wm. Decker.	1	3	1	3			2140
1st Wantage,	LEONARD FLETCHER, N. Martin, Simeon M ^r Coy, John Wilson, J. <i>Teasdale, Thos. Teasdale, A. G. Baird.</i>		9	1	5			1158
Pleasant Valley, and Newburgh, Pleasant Valley, (Dutchess Co.)	William C. Thompson, Ichabod Williams, Jr. No information.				3			179
Brookfield,	HENRY BALL, James Lane, Corn'ls. Shanks, Edward Price, Shubel B. Denton, Will- iam B. Slauson, Thos. Denton,	2	5	8				1127
Wallkill,	Carried over,			2				147
		114	218	8	6588			

CHURCHES.	MINISTERS and PREACHERS.	Restored.	Baptized.	Rec'd. by letter.	Dismissed by do.	Expelled.	Decreased.	Total.
	Brought forward,	1	14	2	18	8	6	58
New-Vernon.	GILBERT BEEBE, Amos HARDING, Ch's. Har- ding, John King, Saml. Harding, T. Godfrey,		2	1	1		2	60
2d Wantage.	No information.							26
Liberty.	PHILIP BROOME, Levi Gates, E. Brundage,		1	2		3		63
Lattingtown.	ALANSON DRAPER, Eli- jah Woolsey, William Mitchel, Jr.		4	3	5	1	2	77
Thompson.	Dea. Vaughn, William Williams,							37
Newfoundland.	Benjamin Chamberlain, Jonathan Denman,					12	1	29
Orange,	ZELOTUS GRINELL, Dan- iel Loine, Caleb Tay- lor, Moses Jenning, Increase Marther,		6	2			2	179
Craeford,	No information.							19
Greenville,	Deacon David Slauson, James Finch, J. Els- ton, David Elston,					1		49
Zion Church, Cornwall.	Henry W. Sutherland,					1		14
Hardiston,	Noah Hammond, Geo. Doland, Garret Kim- ble,					1	1	40
Upper Smithfield, Pike Co. Pa.	Nathan Cary.			1		1		26
	<i>Total.</i>	1	27	10	25	27	15	1205

6. Letters from Corresponding Associations were read.

ASSOCIATIONS.	MINUTES.	MESSENGERS.	BAT'D.	TOTAL.
Philadelphia, New-York, Abington, Hartford, Hudson River, Rensselaerville, New-Jersey, Lenox, New-London, Lexington,	1828. 1828. 1828. 1828. 1828. 1828.	Montanye. <i>Lathrop, Murphy, Hill.</i> Grenell. MURPHY. TROT. WARREN. WARREN.	149 97 183 75 120	2315 736 2450 1146 1922

7. Br. WARREN appeared as a Messenger from the Lexington Association, presented Minutes, and requested a correspondence with them.

8. Brethren BALL, BROOME and BEEBE, were appointed a Committee to examine the Minutes of Corresponding Associations and report: on the request of Br. WARREN,

9. The Circular and Corresponding Letters were called for, and Brethren MONTANYE, WARREN, MURPHY and HARDING, were appointed to examine them.

10. The Committee appointed last year to draw up a set of rules for the regulation of the Association, and a summary of our views of Gospel truth, to be printed annually on the cover of our Minutes, presented a set of rules, and summary of faith, which were adopted.

11. Adjourned till 8 o'clock to-morrow morning. Prayer, by Br. MURPHY.

Thursday, June 11.—Met according to adjournment. Prayer, by Br. WARREN.

12. The Committee on the query relative to the ordination of Deacons, reported, and the report was accepted.

13. The Committee to whom was referred the query in relation to the office of Elder, reported, and the report was accepted. See Circular Letter.

14. The Committee to whom was referred the examination of the Minutes of Corresponding Associations, reported, that they find nothing in the Minutes of corresponding Associations worthy of particular notice, excepting the 14th article, in the Minutes of the Union Association: whereupon, it was resolved, that the article referred to be published in our Minutes:

Resolved, That whenever a minister of this Association shall providentially be present at the session of a sister Association, to which no individual has a special appointment from this body, such minister, presenting a copy of our latest Minutes, containing his name, shall be considered our messenger to said Association." *Westfield Minutes.*

15. The Committee to whom was referred the request of the Lexington Association, recommend the Association to open a correspondence with them. The report was accepted.

16. The same Committee recommend the insertion in our Minutes of a notice received from the Liberty Church, which is as follows:—

"We caution our sister Churches against a man by the name of Abel Hodge, who was excluded from this Church, yet he continues to go about, railing out against the Church and attempting to preach, and advancing erroneous doctrines. Said Hodge is thick set, dark complexion, rising fifty years of age. Done in behalf and by order of the Church.
LEVI GATES, Church Clerk.

17. Brother Murphy read a letter from the Mulberry-street church, New-York, to the Association, in reference to Jonathan Reynolds, his wife and daughter, excluded from the Thompson Church of this Association: whereupon, it was

Resolved, That this Association recommend to the Church at Thompson to call a Council, to take into consideration the propriety or impropriety of the exclusion of Deacon Jonathan Reynolds, his wife and daughter.

18. A letter was received from Joel Abers, an excluded member of the Church at Newfoundland, setting forth his grief and sorrow, at the conduct of the church: whereupon, it was

Resolved, That the Association recommend to said church to call a council.

19. The Committee to whom was referred the consideration of the Circular Letter, reported, that the Brother appointed to write the Circular letter, having failed to perform the task, your Committee recommend the several reports in answer to the queries from the Lattin-town Church, to be substituted in the place thereof, with suitable prefatory and concluding remarks, by the printing Committee. All of which is submitted with deference to the wisdom of the Association.
Adopted.

20. Appointed messengers to corresponding Associations, viz:

Associations.	Messengers.	Plc. & time of mtg.
Philadelphia,	Grinnell & Conklin,	2d ch. Phil. Oct. 6.
New-York,	Ball, Fletcher, Beebe, Grinnell and Burt,	
Abington,	Grinnell, Broome, Harding, Beebe,	Mt. Pleasant, Sept. 2.
Hartford,	Fletcher,	1st Suffield, Oct. 14.
Hudson-River,	Fletcher,	Brooklyn, Aug. 5.
Rensselaerville,	Grinnell,	Sept. 9.
New-Jersey,	Trott,	Mt. Holly, Sept. 2.
Union,	Draper, Woolsey, Conklin	Paterson, Sept. 2.
New-England,	Fletcher, Beebe, Conklin,	Lebanon, Sept. 30.
Lexington,	Grinnell, Beebe, Harding,	
Central, N. J.	Beebe,	

21. Resolved, that we solicit a correspondence with the Central, N. J. Association.

22. Resolved, that the Association feel deeply affected at the death of our beloved brother, Elder THOMAS P. TERRY.

23. Resolved, that our next Association be held with the Church at Thompson: that Brother HARDING preach the Introductory sermon, Brother DRAPER his alternate: that Brother GRINNELL write the Circular Letter, and Brother BEEBE the Corresponding.

24. Resolved, that the Association duly appreciate and acknowledge the hospitality manifested by the inhabitants of Greenville and its vicinity.

25. Resolved, that the Clerk superintend the printing and distribution of the Minutes. Adjourned. Prayer by the Moderator.

26. The Committee to whom was referred the queries received from the Lattingtoun-church last year, presented the following report:

"During the time, and after our deliberations, the large concourse of people that were assembled were entertained by the preaching of Brethren Trout, Hill, Montanye and Murphy:—the people paid good attention to preaching, and many were apparently deeply affected."

CIRCULAR LETTER.

The Delegates of the Warrick Baptist Association, to the Churches they represent, send Christian salutation.

Dear Brethren.—Having been disappointed in regard to a Circular Letter, and having received such able reports from the Committee to whom was referred certain queries, we adopt them as our Circular, and submit them for your serious consideration.

Reply to queries from the Lattingtoun Church, in 1828.

On the query from the abovenamed Church, relative to the office of Elder, your Committee beg leave to report:

1. The term *Elder* is used in the New-Testament in *two* senses only.

1st. It is used with reference to *age*: and hence persons far advanced in years are denominated *Elders*. See 1 Tim. v, 1, 2; "Rebuke not an *elder*, but intreat him as a father, and the younger men as brethren; the *elder* women as mothers, and the younger as sisters." Here it must be obvious that the comparison made by the Apostle respects *age*, exclusively, and not office.

2d. The term is also used in the New-Testament Scriptures, with reference to *office*; and when used thus, we are quite certain (whatever other sense may be pleaded for) that the ministers of Jesus Christ, are denominated *elders*; and that, on account exclusively of the *office* they sustain: in evidence of which the following passages are adduced. 2d Epistle of John, 1st verse: "The *elder* unto the elect lady and her children:" and 3d Epistle, verse 1st, "The *elder* unto the well-beloved Gaius." In each of these passages, the Apostle John speaks of himself as an *elder* in *office*. So also the Apostle Peter calls himself an *elder* with respect to *office*, and denominates his brethren in the ministry the same. See 1st Peter, v, 1st to 4th. "The *elders* which are among you I exhort, who are also an *elder*, &c. "Feed the flock of God which is among you."

Paul, too, addresses his ministering brethren of the church at Ephesus, as *elders*; see Acts xx, 17 and 28 compared.

Hence we are able to show that preachers of the Gospel and pastors of churches are on account of *office* denominated *elders*: but who can prove that the term *elder* is used in the New-Testament as expres-

sive of any other office? We know it is urged by many, that the Scriptures require certain officers in the churches, which are neither preachers or deacons, but *ruling elders*; but we think the persons who advocate this view of the subject mistaken, and for the following reasons:

1. Because they have no Scripture to support the opinion.

The passage from Romans xii. 2, so frequently referred to; "He that ruleth with diligence," proves nothing respecting *ruling elders*, but applies with the utmost propriety to pastors of churches. The passage also from 1 Tim. v. 17, may be applied without any impropriety to the church officers first named, the *minister elders*, and especially as they are in other Scriptures said to *rule*—"Especially they toil labor in word and doctrine." Here the distinction does not lie in the *different order of officers* in the church, but in the *different degrees of diligence* exercised by her preachers and pastors.

2. The *character of the ruling elders* under consideration, is nowhere described in the New Testament, as is the character of a Bishop and a Deacon, and hence we infer that the office was not known to the Apostolic Churches.

3. The Scriptures have not assigned any *office-work* whatever to this ruling elder, as they have to the Bishops and Deacons of the churches; hence, we reject as an innovation every kind of official eldership, excepting that which is included in the office of a Bishop.

Finally.—We are asked in the query before us—if preachers of the Gospel, and they only, are the *elders* of the Churches, in what sense or senses are they to rule? Not as Lord's over God's heritage. 1 Peter, v. 3. Not by usurping authority over the rights and consciences of mankind; but they may be said to *rule*,

1. By their *life and conversation*, in which they are admonished to be *examples* to the flock, 1 Peter, v. 3: thus exerting a salutary influence over the people of their charge.

2. Inasmuch as they are set apart to administer the word and *ordinance* of the Gospel, and thus to take the lead in the worship of the churches.

3. Also, they *rule*, by teaching, enforcing and *administering* the *laws and discipline* of the church of God, as revealed in his word.

In answer to the query relative to the *ordination* of Deacons, your committee would also report:

Inasmuch as the query included in the 6th item of the last year's Minutes, does not involve the character or office-work of a Deacon, but regards the subject of ordination only, we shall therefore state very briefly our opinion on this subject. That such an office still exists in the Church of Jesus Christ, no doubt remains on our minds, because their qualifications are as clearly designated by the Apostle Paul in his Epistle to Timothy, as that of the elder or Bishop, and that a time of service is necessary before his full investiture into his office. "Let him first be proved;" but how, and by what procedure, is the great object in the question.

Nor are your Committee divided in relation to the imposition of hands on those selected in the church at Jerusalem; their ordination is plain before us; but whether they were Deacons; and so from this

example we can act correctly in setting them apart to the work.

Your committee are of opinion, that to deny, on the one hand, is more irrational than to assert the fact, that they were—because the choice of them was to relieve the ministry of the word, by committing to them other service; which being distinct from the office of an Elder, Pastor or Bishop, the designation of them by a plain and scriptural name, DEACONS, cannot do injury to the cause of God and truth, or be in any way derogatory to their honor as men of God, and acting for him. Besides as there are but two special officers in the church, and these seven were set apart by the imposition of hands to a work distinct from that of preaching the word, no harm can follow from the Church in every age setting her officers apart to pious service, in the same manner and form.

Your committee do conceive that the office of a Deacon is more essential to the organization and visibility of the church of Christ than that of a Bishop, because she can, and does often, exist, without the latter; whereas the former, or Deacon, is inseparable from her visibility.

This question having been so far considered, as to give publicity to a Circular Letter to the Churches of this Association, in the year 1793, we would refer you to the same.

Finally, as each Church is an independent body, she may ordain by lifting up her voice or hand, or in any method so that the officer or Deacon is publicly known and acknowledged as such.

ZELOPUS GRINELL, *Moderator.*

LEONARD FLETCHER, *Clerk.*

CORRESPONDING LETTER.

The Warwick Baptist Association, to the general Associations with whom we correspond.

Dear Brethren.—Through the abundant mercy of our God, we have been permitted to enjoy another anniversary interview, and we with pleasure embrace another opportunity of renewing our intercourse with you; believing it will be conducive, through Divine grace, to brotherly love and Christian fellowship.

We should rejoice with you, and with all who truly love our Lord Jesus Christ, could we inform you that large additions have been made to our churches, but this is not our privilege. It has been a time of great coldness in the most of our churches, and but few have put on Christ by a visible profession of religion; yet we earnestly desire and fervently pray that the Lord would revive his work in our hearts, and rejoice that the foundation of God standeth sure, having this seal,—“the Lord knoweth them that are his.”

It is an unspeakable blessing, that the seal of grace is in the hand of an Almighty Saviour, who seals effectually in time all that he foreknew, and adopted in eternity as his children; and while the Lord impresses his image on the souls of his people, they are secured by it until the day of redemption.

We live in a day of delusion and error, in which many of every class profess to be Christians, and at the same time deny Christ; in which many profess to be preachers, but at the same time do worse than preach another Gospel, by perverting the Gospel of Christ.

It becomes us therefore, as Christians, to take heed how and who we hear, and as ministers, how and what we preach. They are said to have itching ears, who cannot endure sound doctrine; and to preach with enticing words of man's wisdom, is to preach without the power and demonstration of the spirit.

As an association, we heartily desire to glorify God, and edify our brethren by every means which the word of God will justify; and as we have opportunity, we wish to do good to all men, especially unto them that are of the household of faith.

We desire that the Gospel may be spread in its purity, and hope that the Lord will, in his own time and way, call and qualify a sufficient number of faithful witnesses to give testimony to the word of his grace in every land. Oh! when will the day appear, when the ministers of our God will be stripped of selfishness and vanity. When will the spirit of the Gospel pervade the churches of Jesus? Oh, that we may be more sensibly awakened to our true interest, and the glory of the Redeemer! We have too much reason to complain, in the language of the poet,

How low our hopes of joys above,
How few affections there.

Let us gird on the Gospel armour, be active in the way of our duty, and leave the rest with God. Let us be induced, by every heavenly consideration—by the shortness of our time—the existing opposition to our profession and the Dishonour of our profession, to consider it high time to awake out of sleep, for now is our salvation nearer than when we believed.

We have had a very harmonious meeting, and while the number of Messengers from sister Associations was not as large as desirable, yet the coming of a few brethren, has been comforting and refreshing.

We sincerely solicit a continuance of your correspondence, and subscribe ourselves, your brethren in the bonds of the Gospel,

ZELOTUS GRINELL, *Moderator.*

LEONARD FLETCHER, *Clerk.*

RULES,

TO BE OBSERVED BY THE WARWICK BAPTIST ASSOCIATION.

After the introductory services are closed, there shall be an intermission of 30 minutes, at the close of which, the Delegates from the several churches shall

1. Assemble, and by a majority of votes choose a Moderator.
2. Choose a Clerk and an Assistant Clerk.
3. Business to be opened and closed by prayer.
4. Letters from the several Churches read.
5. Delegates from sister Associations invited to sit with us.
6. Reports of standing Committees to be received.
7. No motion shall be in order, until seconded.
8. The first motion shall be first in order unless withdrawn.
9. Every Member when he speaks shall address the chair, standing in his place, and shall not speak more than twice on the same subject, until all have spoken who desire to speak on that question, unless by leave of the Association.
10. When two or more members shall arise and address the Chair at the same time, the Moderator shall decide who shall first speak.
11. The Moderator to appoint all Committees, unless otherwise ordered by the Association.
12. Every Member when called to order, shall sit down, until the Moderator shall decide whether he was in order or not, reserving the right of appeal to the body.
13. At every meeting after adjournment, the Minutes shall be read by the Clerk, to the end that they may be corrected, should there be any mistakes.

Z. GRINELL, *Moderator.*

L. FLETCHER, *Clerk.*