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Baptists. South Carolina. Charleston Association, 1800.

Minutes . . . at Deep-Creek, November 1st, 1800.

[Charleston, 1800.] 7 pp.

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MINUTES

OF THE

CHARLESTON BAPTIST ASSOCIATION,

CONVENED AT DEEP-CREEK, *November 1st, 1800.*

THE two first days were employed in the usual exercises of devotion: Two sermons were delivered on Saturday and three on the Sabbath; the public exercises of the latter, closed with the administration of the Lord's Supper.

II. On Monday, at 11 o'clock, A. M. the association sermon was delivered by Rev. John M. Roberts, from *Matt. xxii. 21*, "But they made light of it."

III. Received letters from seventeen churches, which were read, and the names of the delegates enrolled.

IV. Chose Rev. Richard Furman moderator, and Rev. John M. Roberts, clerk. The regular ministering brethren occasionally present, were invited to a seat.

V. Received letters and minutes from the Philadelphia and Bethel associations, and a packet of minutes from the Neuse. From the Bethel, Rev. Messrs. Fowler and Rooker, appeared as messengers, and were cordially received.

VI. A petition from the church at the Three-Creeks, on the East side of Pedee, was presented by their delegates, Aaron Pearson and James Bolton, requesting admission into this association. Very satisfactory accounts of their faith and good order being obtained, they were admitted to membership. This church originated from the church at the Cheraw-Hill, and was constituted the 12th of October, 1793.

VII. Appointed the following brethren to write to associations corresponding with us: Furman to the Philadelphia, Botsford to the Warren, Woods to the Bethel, Roberts to the Georgia, Jones to the Hephzibah, and Fowler to the Neuse.

VIII. The moderator informed the association, that the reason of the Rev. Mr. Holcombe's not furnishing them with the circular letter he was appointed to write for the last year, was his indisposition, together with the cares and embarrassments which devolved on him in consequence of his removal to Savannah.—The association are sorry he has not furnished them with it for the present year; they however agree, that should it be sent to the moderator in time, and be approved by him, he shall be authorised to print it: But to prevent disappointment, he is also desired to prepare a circular letter, to be produced before the association ends its present session.

IX. No satisfactory information respecting the Rocky River church being received; the members of the committee, present, who were appointed at the last meeting of the association, to enquire into their state, having failed to execute the business of their appointment; the said committee are still requested to perform that service; and the Rev. Jeremiah Lewis is appointed a member in the room of Mr. Woods, who has moved to a distance.

X. Took into consideration the proposal of the Philadelphia association, concerning the establishment of a general conference of the Baptist associati-

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ous throughout the United States. After discussion of the subject, agreed to return the following answer, viz. We are of opinion that some important ends, for the good of the churches, might be accomplished, by such an institution; but it would necessarily be attended with difficulties, and considerable expense; and there appears to be some danger of abuses arising: If, however, a well digested plan should be devised for such a coalition, in which the proper objects were clearly pointed out, with suitable measures to attain them, and the danger of perversion and abuse well guarded against; and if a general concurrence in the undertaking, should be obtained of the churches in the United States, this association are disposed to give it their support.

XI. Took into consideration the state of the Bethel church. This church being represented, by several members of the association, as in a very irregular state, and in a manner disorganized, by transactions entered into, at and about the time of the dismission of their late pastor; and a second petition being received from sundry respectable persons, who had been excommunicated by said church, who considered themselves injured, and requested the friendly attention of the association, to be directed to the state of that people; therefore, appointed Rev. Messrs. Botsford, Woods, and Roberts, to visit them, endeavour to reconcile all differences, and to reinstate them in good order.

XII. Proceeded to consider the following query, from the church in Charleston: "Is there not, at this time, a call in Providence for our churches to make the most serious exertions, in union with other christians of various denominations, to send the gospel among the heathen; or to such people who, though living in countries where the gospel revelation is known, do not enjoy a standing ministry, and the regular administration of divine ordinances among them?" Agreed to the following answer: There appears, indeed to be a *general* call in Providence, for all the churches of Christ to make serious exertions to diffuse gospel light and liberty among the heathen, who know not God, and our Redeemer; but the *particular* call to us, seems to be to turn our first attention to that description of persons, mentioned in the latter part of the query. Here, indeed, the call is loud and particular: Seeing that there are such multitudes in our own land, who have not the gospel statedly preached to them; many of whom are ignorant and careless: And that many of our churches, also, are destitute of a standing ministry. It is greatly to be lamented, that being placed in such circumstances, we have very few ministers, comparatively, to send out into the gospel harvest; especially of such who are well qualified to undertake the work, as able pastors and missionaries.—We, however, earnestly recommend to our ministers, to make their best exertions to supply destitute churches, and to preach the gospel among people, who have not yet been brought into a church state: And in the most pressing manner, do we recommend to our churches, to "pray the Lord of the harvest, to send forth labourers into his harvest;" and to give their most firm and vigorous support to the institution, under the direction of our general committee; by contributing liberally to the fund, and by bringing forward all pious young men, destitute of other assistance, whom they have reason to believe God has called to the ministry; so that they may be prepared to enter on their work, by passing through a previous course of useful studies and improvement.

XIII. Agreed to adopt the following paragraph from the Philadelphia association minutes, viz. "It is particularly recommended by the association that

that such churches as are destitute of pastors, do endeavor regularly to support Divine worship. Their widowed state bespeaks the necessity for prayer, and the promises of the Lord of the harvest encourage it. In most churches there are brethren who with acceptance to a congregation can read sermons; and the support of unity and intercourse among the brethren, as well as the duty of publicly venerating the Lord's day, in the midst of an infidel world, loudly call for these holy services."

XIV. Appointed brethren J. M. Roberts, and W. Jones, to visit the Congaree church as often as they can conveniently.

XV. The letters to corresponding associations, and the provisional circular letter, were read and approved.

XVI. Appointed Rev. John M. Roberts to write the circular letter for the next year, on the following subject: How may a person who entertains serious doubts of his spiritual state, obtain satisfaction whether he is converted or not?

XVII. Appointed brethren, John Cato, and John M. Roberts messengers to the Bethel association, and Joseph B. Cook and J. M. Roberts to the Georgia and Hephzibah associations.

XVIII. Agreed that our next meeting of association shall be held in Amelia Township, on the west side of the Congaree River, the Saturday before the first Lord's day in November next. Rev. Joseph B. Cook to preach the introductory sermon, in case of failure Rev. Frame Woods.

XIX. Received the contributions for printing the minutes, and requested Mr. Furman to superintend their printing and distribution.

Concluded with exhortation and prayer, by the Moderator.

MINUTES OF THE GENERAL COMMITTEE.

Re-elected Rev. Richard Furman, President; Col. Thomas Screven, Treasurer; Rev. John M. Roberts, Secretary; Messrs. Thomas Rivers and Henry B. Inglesby, Assistants.

Mr. William Jones, who had been admitted, conditionally, on the Churches' bounty, by the Special Committee, and had been studying some months at Mr. Roberts' Academy, appeared, underwent examination, and was unanimously approved. Mr. Morton, recommended by Mr. Rooker, also underwent examination; but he being a member of a church in Virginia, which had not given him any call to the ministry; and some other considerations being brought before the committee, which required time for adjustment, Mr. Morton was admitted *conditionally*: The final conclusion on this business being submitted to the Special Committee:

Agreed, that the Special Committee be empowered to admit, to partake of the benefit of the fund, any persons who may apply in the course of the year, and appear, by good evidence, to be proper objects of the churches' bounty: Yet so that they be ready to give any further satisfaction, if required, to the General Committee, at their next meeting.

The following contributions were made by the churches, this year, to the fund: Charleston, 48l. Euhaw, 42l. 11/8d. Welch Neck, 1l. 18s. Mount Pleasant, 18/8. High Hills of Santee, 14l. George Town, 7l. Lane's Creek, 4/8. Beauty Spot, 2/4, and 3 dollars by individuals, members of the association: Amounting in the whole to 115l. 9/4. The amount of the fund, reckoning interest due, £.300 18/4.*

The following delegates attended at this meeting: Richard Furman, Edmund Botsford, Frame Woods, William Bennet, Charles Jenkins, William Shepperd, and John M. Roberts.

RICHARD FURMAN, *President.*
JOHN M. ROBERTS, *Secretary.*

* A pious Lady, Mrs. FRANCES LEGARE, who died before the Minutes went to the Press, has, by her will, left £.100 to the fund.

STATE of the CHURCHES.

The Ministers' names are in Capitals; Licensed Preachers' in Italics; Churches distinguished with an asterisk (*) we had no account from, their numbers stand as they did the last year; Pastors and Messengers, to whose names an obelisk (†) is affixed, were absent; a dash (—) denotes a vacancy.

CHURCHES.	MESSENGERS.	Baptized.	Rec. by L.	Dismissed.	Excommunic.	Dead.	Total.
Charleston,	RICHARD FURMAN,	10		5	1	4	270
Euhaw,	{ JOSEPH B. COOK,† Jeremiah Rose,†	21		6		6	151
Welch Neck,	FRAME WOODS, Samuel Evans,	4				2	133
Mount Pleasant,	EVAN PUGH†, Charles Jenkins,			26			12
Coofawhatchie,	—, James Smart,	5	4			2	59
Pine Creek *	—,						46
Ebenezer,	—, Edward Rogers, Jacob Morris,			19			51
High Hills, Santee,	JOHN M. ROBERTS, William Jones,	7		2		1	94
Lynch's Creek,	—,						11
Cheraw Hill,	{ JOSHUA LEWIS, General Tristram Thomas,			2		3	88
Beauty Spot,	{ WILLIAM BENNET, William Lagget,			2	1	2	71
Bethel, Black River,*	—,						77
Black Swamp,*	ALEXANDER SCOTT†,						55
Little Saltcatcher.*	—,						96
Upper F. Lynch's Creek,	—, Charles Ingram, Rich. Knight,	5	3	4	2	1	104
Swift Creek,	LEWIS COLLINS,† Cañon Scott,			3	3	2	45
Lower F. Lynch's Creek*	—,						58
Rock River,*	—,						34
Anson County, N. C.	CHARLES COOK, Abraham Rushing	4	1		3		50
Great Saltcatcher,*	—,						26
Deep Creek,	JEREMIAH LEWIS, Geo: Bullard,			2			53
Little Peedee,*	—,						25
Enon, *	—,						16
George Town,	{ EDMUND BOTSFORD, John Waldo,†						34
Gap Way,	{ DAVID OWEN, William Singleton, W. Wall,	4	2	1	4	3	26
Bethesda,*	JAMES SWEAT,†						39
Lane's Creek,	JOHN CATO, William Sheppard,						24
Congaree,	—, Gabriel Parker, Thomas Jackson,			4			50
Lower Three Runs,*	—,						14
Black Creek,	{ JAMES COLEMAN, Charles Wil- liams,			4	1	1	23
Three Creeks,	{ ROBERT THOMAS,† James Bol- ton, Aaron Pearson,						24
Total		51	18	67	16	29	1970
Decrease 12.							

The *CIRCULAR LETTER.*

THE CHARLESTON BAPTIST ASSOCIATION,

Met at DEEP CREEK, Chesterfield District,

The first, and continued to the fourth day of November, 1800.

To the CHURCHES they represent, send CHRISTIAN
SALUTATION.

BELOVED BRETHREN,

THROUGH the kind providence of Almighty God we have met and enjoyed a peaceful interview: experiencing the benign influence of the gospel spirit, in the exercise of a tender, reciprocal affection, and in union and fellowship with each other in the doctrines and ordinances of our Redeemer.

By the letters received from you, we have been furnished with information, which excites both joy and grief: Joy, that there are evidences of Divine power and grace being in operation in some degree among us; grief, that so many of our churches still continue in a languishing state.

Having, on a former occasion, set before you the probable causes of declension among us, and pointed out the means we ought to use for regaining a healthful, vigorous state, in religion, we shall not now recapitulate what was stated on those subjects, nor the arguments by which they were enforced; but we entreat you to take a serious review of them, with an honest intention to improve them practically to the important purpose for which they were advanced. Let us take heed, dear brethren, lest we be involved in the guilt and condemnation of those who shut the light, or misimprove and neglect known truths--the known, and interesting truths of God. O! Let it be our care to drink deep of the gospel spirit; to cultivate genuine piety and devotion; and to exercise and manifest that wisdom, prudence, purity, justice and benevolence, which the gospel inspires.

It is an important point in religion, to strike the proper line, both in judgment and practice, between christian zeal and wild enthusiasm; and between the moderation that is directed by wisdom, and indifferency, or lukewarmness of spirit. Let it be our earnest care to choose the happy medium which truth and duty point out in these cases, and in every other where we are liable to run into dangerous and hurtful extremes: That we may walk humbly and faithfully with God, prudently and uprightly with men, and do honor to the religion of our divine Lord and Master.

As the christian stands by faith, in that liberty of the gospel with which Christ has made him free; so he should walk by faith: Looking daily to his exalted Saviour for supplies of grace--contemplating the glories of Immanuel--considering the obligations he is brought under to Divine love--living on the promises--rising above the world to God, and realizing the invisible glories of the eternal state, to which, as an expectant, he is hastening. So may we endure amid the temptations and afflictions of the present life, as seeing him who is invisible.

No principle of Divine truth should more deeply affect the heart, or have a more governing influence on the life of a Christian, than that which manifests our dependence on the gracious aid of the Holy Spirit for all holy tempers, gifts and qualifications, to fit us for the service of God; and to give us wisdom in our choice, having our powers, to promote the Divine glory. How earnestly should we guard against of-
 fending the Spirit of God, who is the source of our spiritual life. Remember the place from whence ye are by nature; remember your natural propensities and what ye are by nature; and what ye are by grace. Remember the weakness and mendacity of the human mind, and the poverty, weakness and blindness of the human eye. Remember the frailty of the human voice, and the shortness of the human life. Remember the number of the poor, whose unmerited goodness, and abundance of the mercies of their benevolent!

we would have more, of the greatness of the blessings, we are a nation enjoying the blessing of peace, of civil and religious liberty, and by the progress of agriculture, commerce, arts and sciences among us: And that in the present year, the bulk of our citizens have enjoyed a large share of health—at least, this is true of those, in general, who inhabit their southern states; and of the citizens of several cities in the northern, where pestilential disease had on former years ravaged in the most awful and destructive manner. Baltimore, indeed, is an affecting exception; but for the benefit so generally afforded, our praise should be rendered with grateful hearts.

Let it not be forgotten, that firm attachment to the constitution, laws and government of our country, is an important duty: Especially while they are evidently the honored means, employed by heaven, to secure and diffuse so much happiness among our citizens, as we at this time enjoy. To pray for the good of our country, and to seek its peace, is at once our duty and happiness. This promotion of the public welfare, is not to be effected by indulging the turbulent spirit of party, by extreme jealousy exercised over the conduct of the responsible magistrates, and officers, who are invested with public trusts, or by heated declamation; but by dispassionately listening to the dictates of truth and wisdom, by firm adherence to the principles of rational liberty; by subjection to the laws, and by a tender, patriotic concern for the good of the whole nation, on liberal principles.

Since our last anniversary meeting, God in his sovereign and righteous Providence, has taken to the world of spirits, that great and excellent man, general George Washington, who had long stood, under God, the principal guardian of the liberties and happiness of his country.

While we unite with the churches, throughout the United States, and the citizens at large, to shed the tear of sorrow, and of gratitude over his tomb, and to honor his memory; let us also keep in honored and lasting remembrance, those sage counsels which in the fullness of an affectionate heart, he addressed to the people of America, respecting their most essential, national interests.

Let the relative duties be strictly regarded among us, according to the plain doctrines of Christ, and the bright examples of primitive Christianity:—That as parents and children, husbands and wives, brethren and sisters, masters and servants, we may walk worthy of the gospel, and adorn the doctrine of God our Saviour, in all things. The libertinism and infidelity which abound in this age, are so dangerous, that great care should be taken by religious parents, to guard the minds of their children against the fatal influence of those evils. Much attention, therefore, should be bestowed on the education of children, and government of families; to preserve good morals, to inculcate the principles of true piety, to have our offspring truly brought up in the nurture and admonition of the Lord, and our families governed in his fear.

The scriptural doctrine on the station and duties of servants, is clear and decided. It requires of them faithfulness, submission, quietude and obedience; in respect of the wise and sovereign order of God's providence, which has placed them in that situation; and it directs them to perform their duty on conscientious principles, "As to the Lord and not to man." The scriptures also give assurance, that this faithfulness will meet with the peculiar approbation and gracious reward of Heaven; but that a contrary conduct will provoke the Divine displeasure. On the other hand the sacred oracles, as fully declare under the high and awful sanctions of Divine authority, the obligations of masters to rule their servants with justice and moderation; to afford them a reasonable portion of the comforts, as well as necessaries of life; and to regard with seriousness their religious interests, as of persons who are placed by the Divine government under their care and direction. As these truths are clearly stated in the word of God, so they appear, in the present state of things among us, and at all times, to be best adapted to promote the general good, not only of the community at large; but of that body of persons who are in a state of servitude. Rather, therefore, than advocate the speculative, abstract opinions, or attempt the innovations in practice, which on this subject have been advanced and planned by others; let us adhere to these scriptural principles, and perform these duties, so clearly laid down in the volume of inspiration. On these we may and ought to insist.

Thus, dear brethren, we have with all simplicity, and candor, presented to your view, some important considerations of truth and duty, to which we request your serious attention. We conclude, with our best wishes for your true happiness; and remain.

Yours affectionately, in gospel bonds.

RICHARD FURMAN, MODERATOR.

JOHN M. ROBERTS, CLERK.