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Baptists. South Carolina. Charleston Association,
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MINUTES

OF THE

CHARLESTON BAPTIST ASSOCIATION,

Convened at the Ebenezer Church, Jeffers' Creek, the 3d of Nov. 1810.

1. THE two first days were employed in the usual exercises of public devotion.

2. The Association Sermon was delivered on Monday, at 11 o'clock A. M. by the Rev. Davis Collins, from St. Matthew's Gospel, i. 21.—
"He shall save his people from their sins."

3. Read Letters from 27 churches; took an account of the delegates and state of the churches; and elected Rev. Dr. Furman, Moderator, and Rev. William B Johnson, Clerk.

4. Received and read Letters from Corresponding Associations, viz. From the Philadelphia, no accounts. From the Warren, a letter and minutes of the present year. From the Georgia, a letter by their messengers, Rev. Messrs. Jesse Mercer, & T. Rhodes. From the Bethel, a letter and minutes of the present year, by their messenger, Rev. John Rooker. From the Savannah River, a letter by their messenger, Rev. Joseph B. Cook. From the Sandy Creek, the minutes of the last year, by their messenger, Rev. William Brantly. From the Cape Fear, a letter and minutes of the last year, by their messengers, Rev. Messrs. Job Goodman, and William Thames. From the Edgefield, a letter. The messengers of these sister Associations were cordially received.

5. The ministering brethren present, and not delegates nor messengers, were invited to a seat in the Association.

6. Appointed the Brethren Roberts, Cook, and Collins, a Committee to revise the Circular Letter, and such other letters as may be written by the direction of the Association during the session: Also appointed the Moderator, Clerk, and Roberts, to examine the letters and minutes of Corresponding Associations, with a view to this Body's taking into consideration, any articles of general concern to the interests of religion, in which it may be convenient and proper for them to act in concert with their brethren of other churches.

Mr. Goodman prayed, and the Association adjourned until Tuesday 10 o'clock.

Met according to adjournment. Mr. Mercer prayed.

7. The following churches lately constituted, applied for admission into this Association, viz. The Camden, by a letter, and their messengers, Rev. Joseph B. Cook, and Mr. Richard Stratford: The Calvary, by a letter and their messengers, Rev. Bradley Rhame and Jeremiah Rhame: The Piedmont, by a letter and their messengers, Underhill Ellis, and Edward Barret: The Bethel, by a letter and their messengers, Messrs. James Denson, and Joseph Pack: The two first of these churches originated from that of the High Hills Santee, and were constituted in the present year: The third originated from that of Swift Creek, and was constituted on the 30th September, 1810: The fourth is essentially the same with the church formerly known in our connection as the Bethel Church; it had suffered dissolution, but was revived and constituted anew on the 29th April, 1810. Satisfactory information being obtained of their faith and order, they were cordially received.

8. The committee appointed to examine the letters and minutes of Corresponding Associations, Reported, That in their opinion the subjects on which they treated were of so general a nature as not to require the particular notice of this Body, unless it should be thought proper to express their approbation of the Circular Address from the Bethel Association to their churches, on the subject of assisting candidates for the Gospel Ministry with education, which the Committee recommended.

The Report being received was unanimously agreed to.

9. Took up the query from the Columbia Church, which had been laid over for consideration from the last meeting of the Association, and is as follows—“Are those prohibitions contained in the 18th chapter of Leviticus, respecting connexion between the sexes, all in force now; or to be understood as forming regulations for marriage under the Gospel dispensation?” *Answer*—Most of the prohibitions contained in the chapter to which this query refers, must undoubtedly be considered as extending to the state of society under the Gospel dispensation, and as forming negative rules for a Christian in respect of marriage. The only cases in which we conceive there can be any reasonable doubt, from the tenor of Scripture, or even from the light of nature, are those which respect marriage with a brother's widow, & the sister of a deceased wife: The first of these having been expressly permitted to the Jews in a particular case, in another part of their law; and the restraint laid in the other, being qualified by the consideration of the sister the man had already married being still alive, which makes it look like a regulation suited and limited to the time when polygamy (or having more wives than one) was allowed. But as polygamy itself appears to have been one of those things which were allowed to the Jews on account of the hardness of their hearts, and is evidently done away by the Gospel; as the Gospel has introduced more refined principles and manners than those which obtained under the former dispensation; and as all the articles of prohibition in this chapter, taken in the aggregate, are in the 27th verse of this chapter, represented as constituting the guilt of the Canaanites, who were not under the ceremonial law, and for which God's anger came upon them; there appears therefore to be great reason to conclude, that the connexions included in these two cases, as well as the others mentioned in this portion of Scripture, are prohibited to Christians. We do not undertake to decide positively upon them; but we think it our duty to advise members of our churches, and all Christians to avoid them carefully.

10. As the Anson County church is still in an unhappy and unreconciled state, Resolved, That the Brethren, Moseley, White, and Gullage be requested to visit it, and make one more effort towards their reconciliation. Also, requested, the same Brethren to visit the church at Lane's Creek, enquire into their present standing, and ascertain the reasons of their failing to appear by representation among us.

11. Rev. John Rooker, as Missionary to the Catawba Indians, Reported, That they in general continued their attention to the preached word, and expressed their belief in Christianity, and that many of them were considerably reformed in their lives. A letter from the chiefs was also presented by the Missionary, and read. This letter expressed a deep sense of the kindness manifested by this Body towards their Nation; and a desire of having the school and mission continued. Satisfactory specimens of the pupils' writing, also, were produced. Whereupon Resolved, That the school and mission be con-

