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Minutes . . . at the Welsh Neck . . . 6th November,  
1813.

[ Charleston?, 1813? ] 13, [ 1 ] pp.

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# MINUTES

OF THE

## CHARLESTON BAPTIST ASSOCIATION,

*Convened at the Welsh Neck, Society Hill, S. C. on the 6th November,  
1813, and continued till the 11th of said month.*

1. THE two first days were employed in public worship: Three Sermons having been delivered on each day, and on the Sabbath both Baptism and the Lord's Supper administered. These services were solemn and impressive; and on them numerous congregations waited with silent and devout attention.

2. On Monday the 8th (Rev. Edmund Botsford having been prevented from attending by his heavy affliction) Rev. John M. Roberts delivered the Association Sermon, at 11 o'clock A. M. from Acts iv. 12. "For there is no other name under heaven given among men whereby we can be saved."

3. Rev. Dr. Furman prayed at the opening of business. Letters from 31 Churches were read, an account taken of their present state, and the names of their Delegates enrolled.

4. Elected Rev. Joseph B. Cook, Moderator, and John B. Miller, Esq. Clerk.

5. Dr. Furman introduced the Rev. Luther Rice, as a member of the Church at Serampore in India; and as a Missionary who had communications to make to the Association. He was accordingly invited to a seat, which he accepted, and delivered to the Moderator a written Address, on the subject of foreign Missions; together with Letters of Recommendation, and other Documents; and was received with great affection.

6. The Circular Letter, prepared by Dr. Furman, was read; and the following Brethren were appointed a Committee, in conjunction with the Author, to examine and report upon it, viz. John M. Roberts, Luther Rice, and David Collins.

7. Read the Address from Mr. Rice, and began to read the Documents.

The Moderator prayed; and the Association adjourned till Tuesday 10 o'clock A. M.

Met according to adjournment. The Moderator prayed.

8. Read the Letters from Corresponding Associations. Most of them were accompanied with Minutes; and some of them were brought by Messengers, who were cordially received. From the Philadelphia, Letters and Minutes of both the past and present year—Warren, no accounts—Boston, a Letter and Minutes—Bethel, Letter and Minutes, Messengers, Rev. Messrs. John Rooker and Charles Ingram—Cape Fear, Letter and Minutes, Messenger, Rev. James Randalson—Georgia, a Letter—Savannah River, Letter and Minutes—Sandy Creek, Letter and Minutes, Messengers, Messrs. James Boslick, Archibald Harris, and Charles Vivian—Nause, and New Jersey, Letter and Minutes—Dover and Country Line, Minutes—Hephzibah and Edgefield no accounts.

9. Regular Ministering Brethren present, who did not attend as Delegates, were invited to a seat.

10. The Committee appointed to examine the Circular Letter, reported, that having examined it with care they recommend that it be adopted without alteration. In this Report the Association unanimously concurred.

11. The following churches petitioned for admission into this Body, viz a church from Colonel's Creek, derived from that at 25 Mile Creek; one at 4 Holes, formed of members dismissed from the church in Amelia Township; the church at Mount Pleasant, which originated from that at Black Creek—All constituted in the course of the present year. Satisfactory accounts being furnished of their faith and order, they were cordially received.

12. Finished reading the Documents which accompanied Mr. Rice's Address: when he, at the Association's request, made verbal communications on the state of religion in India; and concerning his views of the openings for Missions at other places; particularly at the Isle of France, Madagascar and the Brasils. His account of the state of Religion in India, corroborated those before given in the Baptist Missionary Magazine; in the writings of Dr. Buchanan, &c. especially the former, with respect to the interests of the Baptist Mission at Serampore. On these he stated, that the excellent Dr. Carey, and his pious, able Associates, were proceeding with indefatigable zeal and constancy in translating and printing the Scriptures in 18 languages of the eastern nations, comprehending hundreds of millions of human beings, now held in a state of idolatry or gross superstition. That many Hindoos, some of whom were Bramins, had embraced the gospel, apparently with an unfeigned faith. That a considerable number of churches are formed in that extensive country; one, in a flourishing state, at Calcutta; and that Missionary establishments are effected at various places there, to the extent of 2000 miles—That about 40 Ministers are now employed, in connexion with the Mission in preaching the gospel; many of them natives, who were lately idolaters—and that the call for Ministers is great and urgent.—He also confirmed the accounts contained in the Magazine before referred to, and mentioned in his recommendations—That, Mr. Judson and himself, who had been sent as Missionaries to India, by our congregational brethren in New-England, had, from the conviction of their own minds, in consequence of searching the scriptures, embraced Baptist principles, and had been together with Mr. Judson's wife, baptized in India. To which he added, that he had left Mr. Judson and his wife at the Isle of France; and had returned to the United States to see, whether the baptist churches here will do any thing toward sending Missionaries among these Heathen Nations, to which the providence of God seems so directly to point.—These communications were received with much satisfaction.

The documents referred to containing the outlines of a plan for directing Missionary efforts exclusively on a plan of concert; and being recommended by respectable Ministers in Boston, Philadelphia, &c.—Therefore, agreed, that the following brethren, Dr. Furman, General Thomas, and the Moderator, be a committee to consider the subject, and, if in their judgment it be found expedient, to report a plan for this Association to act upon, founded on that general scheme.

13. The Minutes of the last year being read, Dr. Furman informed the Association, that he had written to the Catawba Indians, as directed; a copy of which letter he then read—that 1500 copies of the Confession of Faith &c. and 2000 of the Catechism separate, had been printed; that the former were in the hands of a Book-Binder, and would probably be ready for delivery in the course of the winter, of which notice, when they were, would be given in the public papers, that the subscribers might send for them—but that it was probable from the additional exp. use attending the Work, which had been occasioned by

the increased price of paper, &c. the number mentioned in the Proposals, as to be added to that actually subscribed for, would be necessarily curtailed.

14. Appointed the following brethren, Roberts, Woods, and McKellar a committee to examine the Minutes of Corresponding Associations, respecting subjects which may require particular attention. And to be a committee of revision for letters appointed to be written for this body. The following brethren also were appointed to write to Corresponding Associations—Roberts to the Philadelphia, Warren, Boston, and New Jersey—Woods, to the Georgia—Pope, to the Bethel—Good, to the Hephzibah—Todd, to the Sandy Creek—Morris, to the Savannah River—McKellar, to the Edgefield—Ranaldson, to the Neuse—and Rooker, to the Cape Fear:—And the following were appointed messengers—Todd, to the Georgia—Collins and Cook, to the Bethel—Ellis, to the Sandy creek—Cook and Denson, to the Savannah River—Pope and Knighton, to the Edgefield—Good, to the Neuse—White and Mosely, to the Cape Fear.

15. Query, from the church at the High Hills of Santee: Is it not the duty of a church when informed by general report, that their pastor is charged with making an assertion prejudicial to the character of a brother, and of then denying it; and whose Deacons have been informed of it by the injured person, to make an inquiry into his conduct; and not to dismiss him as orderly, without doing so?—Answered, in the affirmative.

Mr. Rice prayed. Adjourned till 10 o'clock A. M. on Wednesday. Met according to Adjournment. Mr. Woods prayed.

15. The committee on the subject of Missions reported—that they had considered the subject with seriousness, and were of opinion that a common united effort among the baptist churches in the United States to send the gospel among the Heathen, and Nations destitute of pure gospel light, is both laudable and expedient. They therefore, submitted a plan for this Association, by which their ability might be called forth into operation, in concert with that of their brethren in other parts of the National Union.

The proposed plan was then read; and on putting the question for its adoption it passed, unanimously, in the affirmative.—In consequence of which, agreed, that the plan be published, separately from the Minutes of the Association, and be sent with them to the respective churches.—It contemplates the formation of Societies by voluntary Association, in the bounds of the churches, or in any part of the state; making the incorporated General Committee, the centre of their union, and medium of communication with other bodies formed on a similar plan, and for similar purposes. It enlarges the special committee, and provides for their having a Corresponding Secretary.

17. The committee appointed to examine Minutes, &c. recommended, that this Association recognise with that of Philadelphia, to the praise of divine grace, the addition of more than a 1000 converts to the Green River Association, in Kentucky; and of 3000 to the churches in Essex and King William Counties in Virginia, in the course of 18 months:—Also that they unite with the Bethel Association, in warning the publick to beware of a certain Samuel Whitney, who claims the character of a Baptist Preacher; but is considered as a disorderly person.—Agreed to.

They also reported that they had examined and approved the letters directed to be written.—

18. The Association requested the moderator to give the Rev. Mr. Rice a letter of introduction to the Savannah River Association; and a general letter of recommendation, in behalf of this body.

19. Took into consideration the state of the Catawba Indians. In consequence of information from our brother Rooker, the Missionary to them, that they earnestly desired to have the school revived; and that himself and the Teacher would, in favour of the measure, accept of lower salaries—it was agreed, that the school be revived, and the mission continued.

20. The Association, impressed with the consideration, that God's righteous judgements are remarkably abroad in the earth; and that those awful visitations from his hand which have of late been upon our own country, are indications of his having a controversy with us; agree, to appoint the first Wednesday in March next for a day of Humiliation, Fasting and Prayer; to beseech Almighty God, our heavenly Father and the Great Arbitrator of nations, to avert from us the judgments of his anger; to take under his merciful guardian care, our people and government; that they may be directed to such measures as he approves, and be blest in the prosecution and support of them—to defend us from our enemies; to grant us the blessings of his kind providence which are desirable for us; and to restore us to a state of peace and national prosperity. Especially, that it may please him to pour out abundantly of his spirit and grace, on us; on all the churches of his saints; on our country at large; and on all mankind—to our and their quickening, sanctification and salvation.

They also recommend a peaceful subjection to the laws of our country, and a conscientious regard to its best rights and interests.

21. Agreed, that the next circular letter be an answer to this question—What obligations are christians under to contribute their aid in support of gospel missions? Also appointed our brother J. M. Roberts to write the letter.

22. Agreed, that the next meeting of this body be held at the Beulah Church, Richland District, on the Saturday before the 1st Sabbath in Nov. 1814. That the Rev. James M'Kellar begin the service, or Rev. Richard Todd.—That Rev. Frame Woods preach the Association Sermon; in case of failure, Mr. Jesse Pope.

23. On motion, agreed, that this association feel a pleasure in expressing, publicly, the grateful sense they have of the very hospitable, friendly treatment which its members, and others attending with them, have experienced during their session, from the inhabitants of Society Hill and its vicinity.

24. Collected money for printing the Minutes, and requested Dr. Furman to superintend the work, and distribute the copies when printed.

After an affectionate, impressive address from the moderator, and united ascriptions of praise to Almighty God, by the whole assembly, the session was closed by solemn Prayer.

MINUTES OF THE GENERAL COMMITTEE.—10th November, 1813.

1. The following Delegates appeared—Furman, Roberts, White, Cook, Thigpen, Thomas, M'Kellar, M'Cullers, Good, Pope, Tucker, Powel, and Coleman.

2. Agreed to adopt the Plan agreed upon by the Association for enlarging the Special Committee, and for taking under the care of this body the business of Foreign Missions.

3. Elected officers—Richard Furman, President, David Adams, Treasurer, John M. Roberts, Recording Secretary, Wood Furman, Corresponding Secretary, James Halper, Henry Inglesby, Isaac Gill, and Edward Sass, Assistants

4. Agreed, that the thanks of this Body be presented to the Ladies of the Wadmalaw and Edisto Mite Society, for their generous Donation, by the hands of the President.

5. Mr. Henry Roberts, recommended by the Church at the High Hills, appeared as a candidate for the Churches' Bounty, underwent a strict Examination, and was approved.

6. Agreed, that the business of the General Committee be, during its recess, generally managed by the Special Committee.

7. Took an account of the collections and state of the Funds, and found them as exhibited below.

<i>Education Fund.</i>		<i>Missionary Fund.</i>	
Charleston, contrib.	\$192 87½		\$65 6½
High Hills Santee,	52		10
Columbia,	40		8
Welsh Neck,	32		18
Amelia,	10		8
Mount Pisgah,	10		5 12½
Beulah,	5		2
Black Creek,	50		1 50
3 Creeks,	12 30	Ebenezer,	5
Congaree,	5	Beauty Spot,	1 65
Goose Creek,	10	* Wadmalaw & Edis. Mite Soc.	128 50
Camden,	4 75	Mr. Marvin,	4
Mount Pleasant,	4	Balance by error in former Acct.	3 12½
Cheraw Hill,	3		
Beaufort,	35		259 90¼
Mrs. Marshall,	5	Paid Mr. Rooker and Mr. Lewis in full.	261 56
	420 42½		1 6½
Charleston collection included in Treas. acc. below	192 87½	Advanced for the Fund,	
	227 55 or £53 0 6		
Specialties, Accounts & Cash in hands of the Treasurer, as appears per his account,	1266 13 10		
	1319 14 4		
Expenditures to 13th Dec. not brought into Treas. Account.	62 13 0		
	1257 1 4		
Whole expense of the year 1813.	£139 1 6		

\* 100 dollars of this sum was a Legacy, from the late Mrs. Mickle, of Edisto Island.

## STATE OF THE CHURCHES.

The Ordained Ministers' Names are in Capitals; Licensed Preachers, in Italics; from Churches distinguished by an asterisk [\*] we have had no account, and their numbers are represented as they stood the last year. Pastors and Messengers to whose names an obelisk [†] is affixed, were absent; a dash [—] denotes a vacancy.

CHURCHES.	MINISTERS AND MESSENGERS.	Baptized.	Recd by Let.	Dismissed.	Excommun.	Restored.	Dead.	Number of Members.
Charleston,	RICHARD FURMAN,	50	2	2	1		6	517
Welsh Neck,	{ —, DANIEL WHITE,	22	3				3	120
Ebenezer,	{ JOHN ELLIS, James Colson,			1				83
High Hills Santee,	{ J. M. ROBERTS, D. COLLINS,	29	2	2	3			252
	{ A. Morris, W. Watson, J. B. Miller,							
Cheraw Hill,	{ —, Tristram Thomas,	8		18			4	129
	{ Josiah David, John Brown,							
Beauty Spot,	{ Wm. BENNETT,†	1	4	3	1		1	45
	{ Daniel M'Kay, Moses Parker,							
U. F. L. Creek,	—, Richard Holley, Joseph Copen,	15	3	58	3	2	1	293
Mount Pisgah,	J. B. COOK, W. Cater, Jesse Peebles,	2			3			51
L. F. L. Creek,*	—, —, —,							16
Rockey River,*	GEORGE WHITLEY,†							48
Deep Creek,	{ FRAME WOODS, JOEL GUL-	1	3	3			1	72
	{ LEDGE,† Thos Lewis, R. Huntley,							
Little Pedee,	S REAVES, Elisha Stephe.	3	20					92
Georgetown,*	EDMUND BOTSFORD,†							86
Gapway,	—, Robert Hodges, Thos Collins,					1		46
Lane's Creek,	{ JESSE LEWELLIN,†	20	20	2	2		3	73
	{ N cholas Norent, Job Williams,							
Congaree,	{ STEPHEN NIXON,†	20			1			112
	{ David Powell, Benj Rawlenson,							
Black Creek,	—, Wm. Smith, Stephen Williams,	18	1	125	2		1	64
Three Creeks,	{ JAMES M'KELLER,		3	3			1	27
	{ Thos. A. Cargill, Jonathan Brantly,							
Wassamsaw,	—, Thos Burbage, James Nettles,		1					51
Wateree Creek,	{ RALPH JONES,†	1	1	1	3			51
	{ Moses Knighton, Caleb Powel,							
Muddy Creek,	—, Richard Carlisle,			1				12
Catfish,	—, Henry Berry,	1	1		1			26
Terrel's Bay,	Wm. PALMER, Jacob Rowell,	3		2	4		3	50
Beulah,	{ GEORGE SCOTT,†	14	1	2	4		3	167
	{ Wm. R. Tucker, David Meyers,							
25 Mile Creek,	AARON WOOTON,	12		4	2	1		81
Amelia Township,	JAMES THIGPEN, Thos Jackson,	14	1	93	2			202
Lynch's Creek,	S. TIMMONS,† Joseph Burch,	2			1		3	40
Columbia,	—, John Goode,	17	1		2		1	119
Camden,	—, Jesse Pope, Jonathan Mickle,	4	1		2			40
Calvary,*	BRADLEY RHAME,†							78
Piedmont,	—, Joseph Knighton, Edw. Barret,	4		1	1			69
Bethel,	—, Jas. DENSON, Jos. Pack, jun.	9	1	6	1		3	106
Goose Creek,	MATT M'CULLERS, Jacob Braker,	5						33
Mount Olivet,	—, Elias Wiggins,	2			3			30
New-Providence,	{ CHARLES WILLIAMS,	1		3				43
	{ Thos. Coker, Shaderrick Johnson,							
Colonel's Creek,	{ JOHN B. HART,†	11			1	1	1	34
	{ Wm. Higgins, Wm. Harris,							
Four Holes,	JACOB BAIR, Alexander M'Grew,	21						110
Mount Pleasant,	{ JAMES COLEMAN,		1	1				122
	{ Thomas Corm, Alex. Fountain,							

Increase this Year, 92.

310 70 331 44 4 35 3596

## THE CIRCULAR LETTER.

*The CHARLESTON BAPTIST ASSOCIATION assembled at Society Hill, the  
Seat of the Welsh-Neck Church, on the 6th of November, 1813;*

To the Churches they represent, send Christian Salutation.

*Beloved Brethren,*

We proceed, according to the last year's Resolve, to examine the sacred scriptures for information on the subject of Infant Salvation: To inquire, whether the Blessed God, has clearly revealed any thing on this subject or not; and if he has, how far this Salvation extends: Whether to all who die in Infancy; or to those of a certain Description only,

Considering what Multitudes of the Human Race die in the infantile state, and that the soul of Man, is immortal, the subject must appear important to every serious mind. It is peculiarly interesting to the Hearts of bereaved Parents, who mourn the loss of Children; and it cannot be considered with indifference by those who while they yet clasp those objects of tender solicitude alive in their arms, must consider them as liable every moment to the arrest of death. To pious, benevolent minds, of extended views, the subject acquires additional importance when viewed in connection with the Moral Government of the deity, and with the riches and glory of that grace which is displayed in Salvation by Jesus Christ.

The sentiment which has generally prevailed in modern times among Christians, is, that some children are certainly saved; particularly such as are born of pious Parents, and may be considered as, by some means or other, included in the visible church: That the state of the rest is, at best, altogether doubtful; and that it is rather, if not absolutely, presumptuous in us to form a Judgment on their final condition.

If, indeed, God has revealed nothing on this subject, faith is precluded from it: and it can be only a matter of opinion: And if he has forbidden opinion and inquiry; to form the one, or attempt the other, must be presumptuous and profane. But if, on the contrary, he has given us information on the subject in his holy word, and encouraged our inquires; it is not only our duty to believe the Divine Testimony and to be careful that we understand its meaning correctly; but to improve it for the purposes to which it is directed.

Some truths are revealed in a more open, direct Manner, than others; while yet, these less clear, are as really truths of Revelation, as those which stand in a stronger light, or are supported by fuller evidence. Some of these, also, are highly important: And to awaken our attention toward them, a blessing is pronounced on those who read, understand and keep them. Such truths may be considered as existing now in a state similar to that, in which those were placed formerly, which testified concerning the sufferings of Christ and the glory that should follow: when their meaning was the subject of earnest enquiry among Old-Testament saints and prophets: But like those truths, these shall in due time be freed from their obscurity.

For some truths we must enquire: "Search the Scriptures," is a divine mandate and the rule of our duty. In the performance of this duty, reasoning occupies an important place: "Paul reasoned out of the scriptures. In reasoning fairly on truths well known, or obvious, others less apparent are clearly discovered. Such reasoning on Scriptural data (or truths made known in the word of God) is certainly, therefore lawful, and becoming the Christian: And as the true sense of Scripture is the consent of its parts, or the agreement of the whole; it becomes us to inquire for this result when ever on any subject, our duty, the honour of God, or the comfort of his people is concerned. True through our imperfection, we are liable to err in forming our conclusions. We should therefore be careful to tread with circumspection and reverence while we walk on hallowed ground; regarding with conscientious seriousness the evidence of truth, and maintaining a single eye to the divine glory.—Then may we hope to be rightly directed.

Should we, on the contrary, generally indulge a spirit of supineness respecting unknown scriptural truths, our ignorance must remain, even where duty and happiness are greatly concerned, and we shall be liable to the censure which fell on the Apostles from the lips of their Lord, when through their inattention, of a similar kind, they did not understand him while speaking to them of the leaven of the Pharisees, and of the true causes of pollution



That some children are the subjects of grace and salvation, appears evident from different passages of scripture; particularly from Matthew xix. 14, where our Lord says, "of such is the kingdom of heaven." The explanation given of these words by some good men, tends, it will be readily acknowledged, to weaken, if not destroy the argument we found upon them. But it is humbly conceived, they have misconstrued the passage. Their interpretation is, "the kingdom of heaven consists of persons resembling these children: Or, of persons resembling them, that is of regenerated souls, is the kingdom of heaven."—But the expression of our Lord is, "*of such*"—*not of Persons resembling them; but of themselves*—of this description of persons, that is, children, is the kingdom of heaven. In confirmation of which, he took up the children brought to him, in his arms, laid his hands on them, and blessed them. That we might not be mistaken in their true state and character, Matthew describes them as children, brought to Christ; Mark as young, and little children; and Luke as infants, or babes. On another occasion our Lord unquestionably likened regenerate souls to little children; and then spoke of them as subjects of grace, under the character of little ones believing in him; but in *this* passage, he does not appear to have spoken of children figuratively, but literally.

His Disciples were displeased at seeing children crowd upon him, while he was thronged and oppressed by the multitude of adult persons who were making incessant application to him for benefits: For the Disciples knew that their Lord was subject to the innocent infirmities of human nature—hunger, thirst and weariness; and therefore, they rebuked the persons who brought the children; or, perhaps, they might have considered it inconsistent with their master's dignity to attend to the state of children. But our divine Lord, in whose breast love and compassion toward man were ever cherished, not only extended his favour to these tender babes, in giving them a gracious reception, and the requested blessing; but took occasion from the existing circumstance of their being brought to declare persons of their class in life, subjects of his grace and salvation.

As these words were undoubtedly spoken with an intention to display the riches of his grace, and administer consolation to his saints, they seem to say: "Be not surprised my disciples that I am willing to admit children to my presence, and to my arms—they are objects of my special care and some of them the subjects of my renewing grace; however this grace in them may be imperceptible to human sagacity,—for them I mediate; for their salvation I am concerned; and millions of them, who have, in this uninformed, helpless state, passed from the present to future life, being interested in my salvation do now inhabit the regions of light. There also shall millions more arrive, to dwell in my Father's presence; and shall be, to eternity, the happy subjects of his heavenly kingdom."

Other passages of scripture declare, or favour the doctrine of infants' regeneration: Jeremiah was sanctified from the womb; so was John the Baptist; and so, it would seem, were Sampson, Samuel, and others. There is reason for believing, that the child concerning whose death David was comforted, with the thought that "he should go to him," was in this state: For it could afford no rational comfort to the enlightened, sanctified mind of David to go to this child among the dead, but on the supposition of enjoying his Society in a state of Bliss.

If infants are subjects of renewing grace in this life, heaven, which is prepared for such, and for which such are also prepared, must be their home in the life to come: And if in the character of infants they are admitted to that glorious kingdom, then must they die in the state of infancy.

Thus by clear, consistent reasoning, on scriptural grounds; or rather, by candidly admitting the force of those terms which the Holy Ghost has used to give us information on this subject, we arrive at the conclusion—that infant salvation is a truth God has revealed to man:—

How far the benefit extends, whether to a part, or to the whole of the human race dying in infancy, is a question of more difficult solution. However, we are disposed to think, that scripture, as well as reason, favors the belief that the benefit is coextensive with the number who die in infancy. A few passages will therefore be examined, with a view to discover the reality of this subject.—The 1st we shall mention is contained in Jeremiah xxxi. 15, 16, 17. "Rachel weeping for her children, refused to be comforted for her children, because they were not. Thus saith the Lord; refrain thy voice from weeping, and thine eyes from tears: For thy work shall be rewarded saith the Lord; and they shall come again from the land of the enemy. And there is hope in their end, saith the Lord, that thy children shall come again to their own border."

The Holy Ghost, by the Evangelist Matthew, informs us, that this prophecy in respect of the calamity it predicted, as the cause of grief, had its accomplishment in the massacre of the children at Bethlehem, by Herod's persecution, directly after the birth of Christ. Consequently, the consolation it contains was designed for those mourning parents who should be so cruelly bereaved: And that in respect of their children's final state.

The veil of Moses was in some measure cast over this subject, when the prophecy was delivered; but the New Testament dispensation removes it. The children of two years old and under, who were cut off by the Sword of the cruel Tyrant, Herod, returned not to this life, but have remained in the state of the dead. Their coming again therefore, from the land of the enemy, to their own border; the promised reward to their parents; and the declaration that there was hope in their end, seem to intend: 1st deliverance from the last enemy, death, and all its concomitant evils; 2d the hope of enjoying a future and eternal life; and 3d the possession of that heavenly inheritance of which Israel's earthly inheritance was a type.

If this is the true meaning of what Jeremiah wrote in the memorable passage before us, then is the salvation of those infants, who were slain in Bethlehem and its neighbouring regions, firmly established by the unerring voice of inspiration. Their number was great; yet the whole are comprehended; no exceptions are made. Yet it is natural to conclude, from what we know of the general state of mankind, even where the gospel light shines, and from what the scriptures declare concerning the Jewish Nation when our Lord was upon earth, that many of the parents from whom these children were derived were not the subjects of sanctifying grace.

A strong probable argument, therefore, for the salvation of all children, dying in infancy, is derived from these words.—What is said of Jeroboam's son, likewise, affords an argument to this import: He died a child; how young, is not said; but so young, it should seem, as that nothing of his personal acting or concern respecting his sickness, or danger of death deserved to be recorded.—Only the concern and acting of his parents are mentioned. The parents were irreligious; the father, in particular, daringly wicked—yet God, by his prophet, declares his favour toward this child; and in the exercise of that favour removes him from the world. Kings xiv. 1—19.

But what St. Paul represents concerning our Lord Jesus Christ's being the second Adam, brings this subject, if we mistake not, to a fair and certain conclusion. The subject is handled by him in the v. chap. of his Epistle to the Romans from the 14 verse to the end; and in 1 Cor. xv. 21, 22.

The former of these passages treats of salvation from sin and condemnation; the latter of resurrection from the state of death; ascribing both to the Redeemer, and placing him in contrast with Adam.

For their explanation, various theories, or schemes of interpretation, have been adopted by Universalists, Arminians, and Calvinists, according to their various systems of divinity: and in support of them, controversies have arisen between the advocates for their respective systems. Into these disputes we do not mean, on this occasion to enter. But, while we think it our duty to disclaim the doctrine of Universal salvation, as being contrary, in our judgment, to the tenor and plain expressions of scripture; and also the doctrine of man's merit, and sufficient moral ability, as advocated by the Disciples of Arminius (they being, as we conceive, inconsistent with the scriptural doctrines of free, efficacious grace, and human depravity;) we yet think, that infant salvation, in its full extent, is substantially taught in these portions of Holy writ. So that according to them, children dying in infancy are to be considered as included in the number of the elect, or to be viewed, as objects of God's special favour.

By looking carefully into the passage quoted from the Epistle to the Romans, we see 1st Adam, the first man, and Father of the Human Race; and our Lord Jesus Christ, represented as public heads of mankind; and placed in contrast, as was before observed. The first, as the author of guilt and ruin to this posterity; the latter, as the author of righteousness life and salvation to those who are interested in him, by his obedience, atonement, and all powerful grace: And that he is so described, as the Antetype of Adam; sustaining, in that character, the office of mediator between God and man.

2d. That the merit and grace of the Redeemer are represented as superabounding, beyond the guilt and direful consequences of Adam's Sin; so as to insure complete salvation to the persons interested in that grace; however they may be chargeable with many actual transgressions, in addition to their original guilt and depravity

2d. The Apostle employs the same terms in designating, or describing the persons affected, or concerned in these transactions: Either as connected with Adam, and involved in his guilt and ruin; or with Jesus Christ, as the objects of his mediation. And this remark applies with equal force to the original greek, as to our English translation of the passage. The terms are *many*, *oi πολλοι* and *all men*, *παντας ανθρωπους*. The word *many*, is indeed more emphatical in the original, than in the translation; having the article *oi*, before it, in each case, so as to read *the many*

The subject is thus stated in the 18th and 19th verses—"therefore, as by the offence of one, judgment came upon, or *eis*, unto all men, to condemnation; even so the free gift came upon, or unto, all men, to justification of life. For as by one man's disobedience the many were made sinners; so by the obedience of one shall the many be made righteous."

The relation of Jesus Christ, as Mediator, according to that scripture, "There is one mediator between God and man;" the coming of a dispensation of grace through him, to mankind in general; and the actual application of this grace to all whose wilful disobedience, impenitence, and unbelief, do not, according to the Scriptures, prevent their receiving him and his benefits, seem to be intended here.

The passage in 1 Cor. xv. 21, 22, respecting the resurrection of the dead, seems to be founded on the same principle, and to be subject to the same limitations. "For since by man came death, by man came also the resurrection of the dead. For as in, or by, Adam all die; so in, or by, Christ shall all be made alive." Tho' through their sin and folly which have turned the blessing into a curse, some shall rise to shame and everlasting contempt; yet as Christ's mediation and the honor of God's moral government are concerned in the event, all shall rise from the dead; "shall hear the voice of the Son of God, and come forth; they that have done good, to the resurrection of life; and they that have done evil, to the resurrection of damnation." At the Judgment Seat of Jesus Christ also, must they all appear: "For the Father hath given him power to execute judgment also, because he is the Son of Man:" And men may expect from him, all the tenderness which benevolence and sympathy, united with justice, and a due regard to the rights of Deity will admit.

Of those ruined by the fall of Adam, to whom the Son of God has united himself by the assumption of their nature in the capacity of mediator, and under the character of the second Adam, we may observe, that they are divided into two general classes—Those who arrive, in this life, at a state of personal accountability, and probation; by possessing the capacity of exercising their rational powers, and performing voluntary actions—And those, who, dying in infancy, do not arrive at such a state; but pass into the eternal world, the unchanging state of man, without knowing good or evil; and consequently, without committing actual transgression.

These, according to the Apostle's representation, stand in as real and strict relation to Jesus Christ, as a public head of human nature, as they do to Adam: And they appear to be placed in such circumstances as are adapted to illustrate the riches, power, and sovereignty of that grace which is extended through the Redeemer to dying man. Divine Sovereignty, in connection with justice (and, undoubtedly, with all the attributes of Deity,) has, in bringing them into existence from the mass of fallen human nature, entailed on them the guilt and depravity of Adam; who, as the common Father and representative of mankind, had at his creation, while in innocence, under the covenant of works, the whole of that nature comprehended in himself. The same sovereignty, in union with mercy, appears glorious, in providing for these fallen, helpless creatures, an all-sufficient, gracious Saviour, under the character of the second Adam, though unknown to them; not only to deliver them from the guilt, pollution and misery of their fall; but to advance them to the possession and enjoyment of an eternal, perfect life. In this view the grace of God, through Jesus Christ really abounds; and the glory of the Redeemer is illustriously displayed by his being contrasted with our fallen progenitor. But if a part of these infants, these involuntary transgressors, who are also a part of the "all men" of whom the Apostle speaks, are left to perish eternally,—How can the gift of grace be said in any sense to have come to them? How is Jesus Christ become to them, the second, saving Adam? And how has grace, toward them, in any respect, superabounded?—

This subject will appear in a still stronger light, when we consider what the Scriptures declare concerning man's probationary state, and the transactions of judgment.

The counsels, commands, warnings, threatenings, invitations and promises of God, all conspire to prove, that men who live under the gospel dispensation, or where the light of Revelation shines, are in a state of probation. St Paul also, in the first and second chapters of his Epistle to the Romans, shews, that the subject applies to the heathen likewise: "Who, though destitute of the written Law, are a law unto themselves, having the law, in a certain sense, written in their hearts; their consciences also bearing witness, and their thoughts the meanwhile accusing, or else excusing one another." They are therefore declared to be left inexcusable, if they do not acknowledge and glorify God; since "The invisible things of him are clearly seen, being understood by the things that are made, even his eternal power and Godhead."

Thus all men, as rational creatures, or voluntary, moral agents, are, because of their obligations and accountability, left utterly inexcusable for their voluntary, sinful actions. On this principle will judgment proceed: "For every man shall give an account of himself to God, and shall be judged according to his works."

Now, "God commands men, every where to repent," and encourages them to it, by the hope of pardon. The Gospel, given by the authority of God, and commanded by the Redeemer, to be preached in his name to every creature capable of hearing it, proclaims, "He that believeth and is baptized shall be saved; but he that believeth not, shall be condemned." Hence, the solemn charge, "See that ye refuse not him that speaketh!" Hence, the alarming question, "How shall we escape, if we neglect so great salvation?"

Should an objection be made to this doctrine of man's probationary state, from the consideration of his moral inability to perform truly good actions; it will, we conceive, be obviated by this consideration: That the qualifications mentioned in the gospel, as necessary in connexion with a willing mind for receiving its blessings, either consist in helplessness, need, and wretchedness; or in correspondent feelings, sentiments, and affections, which God has promised to those who ask them of him; together with pardon, acceptance through Jesus Christ, and all the blessings of grace and salvation: And that by the divine promise these blessings are insured, not to those who bring, or attempt to bring, works of righteousness and merit of their own, to recommend them to the divine favor; but to such as with consciousness of their guilt and unworthiness, believe in the Son of God for pardon and eternal life. So that if men do not believe, and accept this salvation, when published to them in the gospel; they not only "account themselves unworthy of eternal life," but are chargeable with perverse obstinacy, wilful rebellion, and daring contempt of the divine authority, wisdom, and mercy. Their condemnation therefore, which is inevitable, is most righteous, and is of themselves. To this import is what St. Paul states in the ix. chap. of his Epistle to the Romans, in the 32. verse where he proposes and answers a question concerning the reason, why the persons who are represented as the non-elect, had not attained to the law of righteousness: The answer is, "because they sought it not by faith; but as it were by the works of the law."

Wilful rebellion, therefore, impenitency, unbelief, rejection of the Saviour, or neglect of the great Salvation, may prevent, and, we have reason to believe, do prevent thousands, and millions of those to whom the gospel is sent while in a state of probation, from obtaining the salvation it reveals; while on the other hand, humbled penitents, and believers, receive its blessings, though children of wrath, by nature, even as others, and some of them, before their conversion, ranking in practice with the chief of sinners. But they being justified by faith and accepted in Christ Jesus; receiving abundance of grace and the gift of righteousness; are freed from condemnation; and joy in God, through their Redeemer, by whom they have received the atonement, or reconciliation.

But as those who die in infancy cannot know Christ rationally, repent, and believe, with the latter; so no obstacle from wilful rebellion, impenitency, and unbelief, as in the case of the former class, can obstruct their receiving an application of the Saviour's benefits; which it is easy for a God of all power and grace to make, by his Holy Spirit to their souls. It appears therefore to belong to the office of our divine Redeemer, as the second Adam, in meeting with these helpless needy creatures just in the state the first Adam has left them, to deliver them from the guilt, depravity, and misery, to which they have been subjected by the transgression of that fallen progenitor; and by applying to them the blessings of his obedience, atonement, intercession and renewing grace, to reconcile them to God; raise them up at the last day; introduce them to the Paradise of God; and invest them with the blessedness, and glory, of his complete salvation.

Having already extended this discussion to a considerable length, we forbear entering on other topics, which in their nature, or tendency, would serve to confirm or illustrate the subject before us.

A few remarks, and uses, will conclude our letter.

Remark 1st. Though infant Salvation is not revealed with as much clearness in the word of God as some other subjects are; yet there is just reason for considering it as a certain and important truth of Revelation,

2d. The scheme here adopted for explanation of the doctrine, which we think is the scriptural one, does not militate against the doctrine of original sin, human depravity, the necessity of regeneration, nor any other important doctrine of the gospel, as far as we can discern.—It is not viewed by us as opposing the scriptural doctrine of election, and the divine decrees. If children, dying in infancy, are in the scriptures designated as subjects of grace and salvation; to believe, or to assert they are so, no more militates against the sovereign, discriminating grace of God, than to say, that of those who arrive at a state of rational maturity, believers and penitents are such subjects: The salvation of the whole being ascribed to the Redeemer's merit and grace; and being considered as effectively ordered by the divine decree.

However we may be at a loss to understand, how the doctrine of man's probation, and the subjects implied in it, can consist with God's certain fore-knowledge, and determined purpose; yet it is our duty to assent to what his word declares concerning them; as well as to what it does on the doctrine of the trinity, or the union of two natures in the person of Jesus Christ; and on other sublime, mysterious subjects, which transcend human conception; and which, probably, angels do not understand but in part.

The view which we have taken of this subject, is that which is exhibited in the scriptural account of the divine administration.

3d. The distinction we have pointed out, as existing between persons in a state of probation and infants, will not only enable serious minds to form a satisfactory judgment on what is stated in the scriptures concerning the qualifications and duties, which are declared to be essential to salvation; but will in certain cases remove unnecessary apprehension and distress from their minds. It will enable them to take their stand on proper ground in support of some important truths, and to repel, with advantage, objections which otherwise might prove very embarrassing. By this we see clearly, that repentance and faith, in fact (however they are so in spirit and habit, which we admit,) cannot be the necessary qualifications for admission to the kingdom of God, in persons who have not natural ability, to perform them: And, consequently, we shall see, when it is said, "He that believeth, and is baptized, shall be saved; but he that believeth not shall be condemned," that the whole subject applies, exclusively, to those who have the Gospel preached to them, as mentioned in the words preceding; or to persons, who being placed where the light of the Revelation shines, have also a natural capacity to improve it. On such as have not this capacity, the declaration imposes no duty; nor does their non-performance, of what it enjoins on others, throw any obstacle in the way of their salvation.

4th. What is here said of the regeneration, gracious state, and consequent salvation of Children dying in Infancy, and of some who live to mature age, does not prove that Infants are proper subjects for special ordinances under the Gospel dispensation; since for these ordinances, according to the plain language of the New Testament, rational as well as gracious qualifications, and voluntary actions, are declared to be necessary. This position is now generally admitted by Christians of all denominations among us, as far as the Lord's Supper is concerned; but by some, the opposite principle is advocated, in respect of Baptism.

In recurring to the Scriptures, however, we will find that rational qualifications are as much required for Baptism as for the Lord's Supper. It appears, therefore, to be a just conclusion, that if Scriptural authority is urged for the Baptism of Infants, it must be on a different principle: If, however, this should still be urged, it might be asked with propriety, How are these Infants of gracious habits to be known? While they are yet alive it is not known that they will die in infancy; and of those who are born of the most pious Parents, and live to maturity, great numbers live and die in sin.—Besides, as the ordinance is a positive institution, founded on the express command of God; it might be expected with confidence that the rule of duty would be clearly revealed: So that the man of piety, in performing it as a duty, might be in no danger of infringing that important rule which

enjoins "That we shall add nothing to what God has commanded us; nor diminish aught from it."

5th. By our avowal of the sentiment here stated, the world may see, and men of candour will, in consequence, acknowledge, the unfounded, futile nature (to say nothing more) of those objections which some persons have raised against the baptist church, while opposing our sentiments. These have represented—That the baptists think, men cannot be saved unless they are baptized.—And that in refusing to baptize infants, they not only manifest a want of pious regard to the religious interests of children, but leave them to perish in sin; and give reason for the world to conclude from their conduct, that they think children incapable of salvation.

We are far from charging all who differ from us with raising such objections against our church, or entertaining such unworthy sentiments; but that some have done so is well known. Yet these very persons often manifest great solicitude concerning the baptism of children, in order to secure their salvation; and, either in a direct, or indirect manner, express their doubts at least, concerning the salvation of those who are not baptized. By which it would seem, that the objections they raise against us, operate in fact against themselves.

The Baptists think, that something far more important than the application of water, either in a small or large measure, tho' connected with sacred words, however significant or appropriate, is necessary to secure the salvation of an immortal soul: And this, in their conceptions, they realize in the mediation, merit and grace of the Redeemer. But they are far from considering the ordinance of baptism an indifferent, or unimportant thing: It is a duty of great obligation to the persons on whom it is enjoined, an inestimable privilege, and an important means of grace.—And did they find in the sacred scriptures that God had appointed the baptism of infants, they would not fail to administer the ordinance to them.—

Upon the whole, let us, dear brethren, entertain exalted thoughts of God's free grace in Christ Jesus: And contemplate with admiration, gratitude and love the character and offices which our divine Redeemer sustains, in the scheme and work of man's redemption.—Let also his tender regard to infants, and children, excite *ours*; & from the same pure exalted motives love to God, and love to immortal souls.

While our children are unable to exercise their rational powers; and we are employed in those cares for their lives, health and comfort which parental or benevolent affections dictate, let us not forget their immortal interests; but be earnest in our supplications to God, for their salvation: And with the dawn of reason begin those instructions, by word and example, which are best calculated to bring them to the Redeemer, by a humble trust in him; and to his ordinances, in a rational and just acquaintance with them, in the way of willing subjection to his authority.

But if it should please God, the Father of spirits, to call them away from earth while they are in the first stages of life; let us not grieve as those who have no hope, nor murmur at his all-wise, righteous disposal of them. But then learn humble resignation to his holy will; and render thanks to our gracious God and Redeemer, for the encouragement we have to believe, that these objects of our tender affections, these dearer parts of ourselves, are taken from the evil to come; are placed out of the reach of pain, sin and sorrow; and as Lambs of that Flock for which the Saviour laid down his life, are taken to the bosom of their great, gracious, and Heavenly Shepherd.

Cease to mourn, pious and bereaved Parents! The day will come, when you shall know, that your Infants, who have closed their eyes in death, are not lost! You shall receive them again in regions of light and immortality; where, with them, and all the multitude of angels and redeemed saints, you shall rejoice in the complete salvation of your God: And, uniting with them in their exalted strains of love and rapture, shall speak forth the praises of him who sitteth upon the Throne, and of the Lamb, forever.

Our obligations to the Divine Goodness are greatly increased by the opportunity we have enjoyed, on this occasion, of another friendly interview in our associated capacity. With gratitude would we acknowledge it. We trust it has been a season of grace to many

You will see by the Minutes of our transactions, that some subjects of importance have employed our attention: We recommend them to your regard.

And now, brethren, commending you to God, and the word of his grace; earnestly desiring your sanctification, peace and prosperity in the gospel; and requesting an interest in your prayers, We remain, Yours affectionately in Gospel Bonds,

JOSEPH B. COOK, Moderator

JOHN B. MILLAR, Clerk.

## ERRATA.

Page 2, Line 3, for "4 Holes," read *Four Holes*.  
Page 8, { Line 7, for "Peasons," read *Persons*.  
          { Line 18, for "Crowed," read *Crouded*.  
          { Line 35, after the word "to," insert *a*.