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**Baptists. Georgia. Georgia Association, 1794.
Minutes ... at Powel's Creek ... the 19th of October.
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MINUTES.

OF THE

GEORGIA ASSOCIATION,

HOLDEN AT POWEL'S CREEK MEETING-HOUSE, ON
SATURDAY THE 19th OF OCTOBER, AND
DAYS FOLLOWING. 1794

TO WHICH IS ADDED, AN

ABSTRACT

OF THE PRINCIPLES AND RULES OF DECORUM OBSERVED
BY SAID

ASSOCIATION.

AUGUSTA:

PRINTED BY ALEXANDER M. MILLAN.

— 1794 —

SATURDAY, October 19. 1794

1. AN Introductory Sermon was preached by Brother ABRAHAM MARSHALL, from Rev. 1. 20. The seven Stars are the Angels of the seven Churches.

2. Read letters from twenty-four churches. The remainder were postponed till Monday morning.

3. Brother Marshall was chosen Moderator, and Brother P. Smith, Clerk.

4. The choice of Ministers to preach on the Lord's Day, was referred to Brother Silas Mercer, and the Elders and Deacons of Powel's Creek Church; and they reported accordingly. that Brother Charles Bussey, Brother David Lilley, and Brother Alexander Scott, were their choice.

SUNDAY, October 20.

5. Brother BUSSEY preached from Mark 16. 15. Brother LILLEY from Cor. 16. 22. And Brother Scott from Jude v. 21.

Exhortation—Prayer and Singing filled the Service of the day.

We trust the word had its desired effect on many of the numerous audience.

N. B. Ordained Ministers Names in Capitals — Licenced Preachers in Italics. Those to whose names an * is affixed, were not present.—From the Churches marked thus † we had no intelligence; their numbers remain as in the last year's Minutes.

STATE of the CHURCHES.		Bapt.	R. Let.	D. J. m.	Exc.	Res'd.	Dead.	Num- bers.
CHURCHES. Ministers and Messengers.								
✓ Kioka, Columbia County.	ABRAHAM MARSHALL James Sims, Michael Smalley, Ephraim Sanders.	7	6	7	4			240
✓ Stephens's creek, E. of Mt. C. S. C.	HARLES BUSSEY, George Deioter,			2	3		3	74
✓ Flying Creek, Wilkes county.	SANDERS WALKER, John Hittner.	11			5		1	143
✓ Phillips's Mill, Wilkes county.	SILAS MERCER, JESSE MERCER, John Robertson.			5	11	3	3	170
✓ Greenwood, Wilkes county.	PETER SMITH, Saliam Bentley.	1		3	1			65
✓ Powell's creek, Greene county.	Mathew Rabun, Henry Graybill, John Bush.	1	7	1	5			158
✓ Red's creek, Columbia county.	*LOVELESS SAVAGE, David Walker.							36
✓ Acrit's bridge, Washington C.	JOHN STANFORD, Levy Buih.	12	4	5				44
✓ Rocky Spring, Sepe creek, W. C.		1		2				30
✓ Brer creek Iron works, Wilkes C.	WILLIAM FRANKLIN, Henry Hand.	1			2	1	1	62
✓ Williams's creek, Wilkes county.	Nehemiah Edge, Deberry Chapman.	3	3	1			2	90
✓ Tugalo, Franklin county.	JOHN CLEVELAND, William Martin.	3	7	5	7		3	134
✓ Providence, Burke county.	Benjamin James, Morris Murphey.	1	2	5	3		1	61
✓ Nelson's meeting house, Wash't. C.	JOHN HARVEY, Edmond Talbert.	3	5				1	34
✓ Cag Creek, Washington C.	Jesse Baker, John Reafro.				1	1		25
✓ Van's creek, Ellert county.	*DOZIER THORNTON, *JOHN WHITE.	1	3	10	1			96
✓ Little Oz creek, Fingram county.	WILLIAM GONE, James Conner.	4	6	3	3		1	57
✓ Socculler's one, Greene county.	JOHN THOMAS, Francis Rois.	1	2	4	1		1	51
✓ Rocky creek, Burke county.	Richard Vincent, James Attaway,	1	3			1		41

CHURCHES.	Ministers and Messengers.	Bapt.	Let.	Dis'm.	Exc.	Res'd.	Dead.	Num- bers.
✓ Head of Rocky creek, Burke.	*ENOCH BRAZEL.							37
✓ †Buffalo Abbevili C. South Carolin.								24
✓ †Bunnell's creek, Effingham county								33
✓ †Hospey Creek, Washington C.								10
✓ †Buck creek, Washington C.								23
✓ †Sandy Hill, Burke county.								9
✓ †North Fort creek Greene county.	*HEZEKIAH WILKINS							14
✓ †Horne's creek, E. g. C. S. Caro.								14
✓ †Beverdun, B. C.								37
✓ †Fork of Tugalo, Franklin county	*THOMAS GILBERT							51
✓ †Ebenezer W. C.	*DAVID ELLINGTON.							38
Fifty-six Churches.		244 Baptised.		Whole No. 3643.				

M O N D A Y, October 21. — 9 o'Clock.

6. Our Moderator being absent at the hour, chose brother John Thomas to act in his stead.
7. Read the remainder of the letters from the churches.
8. Brother Abraham Marshall having come in, took his place.
9. Letters from the Charleston and Bethel associations were read, and their messengers, Rev. Alexander Scott, from the Charleston, the Rev. David Lilley, and the Rev. George Tilman, from the Bethel, being cordially received, took seats with us.
10. Minutes from the Philadelphia association, were presented and read; also from the Virginia Strawberry district association; and from the general committee
11. A new church at Island creek, Greene county, constituted the present year, on their giving satisfactory accounts of their constitution, gospel faith and order, was received into our union; and the right hand of fellowship given to their messenger, George Ross.
12. A new church near the mouth of Little River, [also constituted this year] petitioned to be received; but ob-

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jection being made, on account of some difficulties subsisting between them and the Kioka church; —it was thought best that they should remove said difficulties before they be received.

13. The brethren appointed last year to visit Ebenezer church reported, that they met on the business, and altho' they were not able at that time to settle the difficulties, yet now have the happiness to inform the association, that they believe it has been since amicably done.

14. The ministering brethren John Hutchinson, Stephen Gafford, and John M'Leroy, being invited, took seats with us.

15. Brother Peter Smith was appointed to write to the general committee of Virginia; Brother Graybill to the Charleiton association; Brother M'Leroy to the Bethel; Brother Silas Mercer to the Kahuke; and Brother Jesse Mercer to the Virginia Portsmouth association.

16. Brother Silas Mercer to write a circular letter for the next year. *What things are most likely to be the causes of the present declension of religion,* to be the subject.

17. Brother C. Bulley, and brother A. Marshall, are appointed our messengers to the Bethel association.

18. Query from the Kioka church. Are there any such officers in the church as ruling elders, distinct from ministers? Answered in the affirmative.

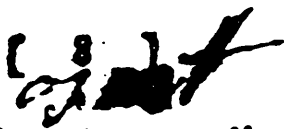
19. The Greenwood church requests advice in the following case. When two sister churches have each of them a member, who is pointedly opposed to each other, and the churches having laboured without the good effect to reconcile said brethren; and finally each church becomes satisfied with her own member, but grieved and dissatisfied with the member of the other church—what steps ought they to take to remove their distresses?

Answer. Let each church call helps from the sister churches adjacent, to meet them at the time and place, on which the two churches may agree, to labour with them.

Adjourned till Tuesday morning 9 o'clock.

T U E S D A Y, October 22.

20. Three queries from Philips's Mill church were taken up and debated.



1st. Is the washing of ~~teeth~~ an ordinance of the gospel so instituted by Christ, as for the practice thereof to be binding upon the churches? Answered in the affirmative.

2d. Who are the proper subjects of this ordinance?

Answer. All baptized orderly church-members.

3d. By whom is it to be administered, the ministers in particular or the members in general?

Answer. By the members in general.

21. A query from a brother present. ~~If~~ there ~~is~~ any distinction between the office of a bishop and a pastor?

Answer. They are two scripture names for the same office; the one implying an *overseer*, and the other a *shepherd* or *feeder* of the flock.

22. The consideration of the contents of the letter from the Charleston association, respecting a fund for the benefit of candidates for the ministry, was laid over to the next association.

23. A memorial moving to the legislature, that a law be made to prevent the future importation of slaves, was presented, read and approved, and ordered to be assigned by the moderator and clerk: Also appointed our brethren Henry Graybill and James Sims to present the same to the next session of the Assembly.

24. The letters of correspondence were brought forward by the brethren appointed to prepare them: Read and directed to be assigned.

25. Several churches moved in their letters for a division of the association. The subject was taken up.

Agreed, That all the churches in the lower part of our union, who see fit to form another meeting of this nature have our consent; and that the one be called, *the Upper District Georgia Baptist Association*, and the other, *the Lower District Georgia Baptist Association*.

26. The first meeting of the Lower District Association to be Saturday before the fourth Lord's day in September next, at Buckhead Davis's meeting-house. The brethren John Thomas, Jephthah Vining, and Silas Mercer, to attend as messengers.

27. The meeting of the Upper District Association to be at the Kioka new meeting-house, on Saturday before the

third Lord's day in October, which association is to hold the present constitution and records. Brother Silas Mercer to preach the association sermon, and in case of failure, brother Jephthah Vining.

28. A day of humiliation, fasting and prayer, to lament our languishing estate, and implore Divine aid, was agreed upon to be observed on Saturday before the first Lord's day in December.

29. It is recommended that every church, having less than one hundred members, send to the association half a dollar at least; and that every church having that number and upwards, send one dollar or more, for the printing of the minutes, and other uses which the association may think necessary.

30. Brother Silas Mercer to correct the present minutes, if need be, and get them printed: To which is to be subjoined, the abstract of principles and rules of decorum adopted by this association.

WE, the Churches of Jesus Christ, who have been regularly baptized upon a profession of our faith, are convinced, from a series of experience, of the necessity of a combination of churches; and of maintaining a correspondence, for the preserving of a federal union amongst all the churches of the same faith and order.

And as we are convinced, that there are a number of Baptist churches, who differ from us in faith and practice; and that it is impossible to have communion where there is no union, we think it our duty to set forth a concile declaration of the faith and order, upon which we intend to associate, which is as follows:—

1st. We believe in one only true and living God; and that there is a trinity of persons in the godhead—the Father, the Son, and the Holy Ghost; and yet, there are not three Gods, but one God.

2d. We believe that the scriptures of the Old and New Testament are the word of God, and the only rule of faith and practice.

3d. We believe in the fall of Adam, and the imputation of his sin to his posterity. In the corruption of human na-

ture, and the impotency of man to recover himself by his *own free will*—ability.

4th. We believe in the everlasting love of God to his people, and the eternal election of a definitive number of the human race, to grace and glory : And that there was a covenant of grace or redemption made between the father and the son, before the world began, in which their salvation is secure, and that they in particular are redeemed.

5th. We believe that sinners are justified in the sight of God, only by the righteousness of Christ imputed to them.

6th. We believe that all those who were chosen in Christ will be effectually called, regenerated, converted, sanctified, and supported by the spirit and power of God, so that they shall persevere in grace, and not one of them be finally lost.

7th We believe that good works are the fruits of faith, and follow after justification, and that they only justify us in the sight of men and angels, and are evidences of our gracious state.

8th. We believe that there will be a resurrection of the dead, and a general judgment ; and that the happiness of the righteous, and the punishment of the wicked will be eternal.

And as for gospel order ;—

1st. We believe that the visible church of Christ is a congregation of faithful persons, who have gained christian fellowship with each other, and have given themselves up to the Lord, and to one another, and have agreed to keep up a Godly discipline, agreeable to the rules of the gospel.

2d. We believe that Jesus Christ is the *great head* of his Church, and only law giver, and that the government is with the body, and is the privilege of each individual ; and that the discipline of the Church is intended for the reclaiming of those christians, who may be disorderly, either in principle or practice ; and must be faithfully kept up, for God's glory, and the peace and unity of the Churches.

3d. We believe that water baptism and the Lord's supper, are ordinances of the gospel to be continued until the Lord's second coming.

4th. We believe, that true believers in Jesus Christ are

the only subjects of ~~the~~ baptism, and that dipping is the mode.

5th. We believe that none but regularly baptised Church members have a right to communion at the Lord's table.

6th. We believe that it is the duty of every *heaven-born* soul to become a member of the visible Church, to make a public profession of his faith, to be legally baptised, so as to have a right to, and to partake of the Lord's supper at every legal opportunity, through the whole course of his life.

Having laid down a summary of the faith and order upon which we intend to associate; we purpose, for the decorum of our association, the following plan or form of government.

Article 1st. Those members, who are regularly chosen the Churches in our union, shall compose the association.

2d. The members so chosen, shall produce letters from their respective churches, certifying their appointment, together with their number in fellowship, those baptised, received by letter, restored, dismissed, excommunicated, and dead since the last association.

3d. The members thus chosen and convened, shall be denominated the GEORGIA BAPTIST ASSOCIATION.

4th. This association shall have no power to lord it over God's heritage; nor to infringe upon any of the internal rights of the Churches.

5th. The association shall have a moderator and clerk, who shall be chosen by the members present.

6th. If a new church should desire to be admitted into this union, she shall petition by letter and messengers, and upon examination, if found orthodox and orderly, shall be received by the association; and manifested by the moderator, giving the messengers the right hand of fellowship.

7th. No Church in the union shall have a right to more than two messengers, till she shall exceed one hundred members; and then she shall have a right to an additional messenger, for every fifty after the first hundred.

8th. Every query sent to the association, by any Church in the Union shall be read and put to vote by the moderator, whether it shall be debated; and if there be a majority for it, it shall be taken up and investigated; but if not, it shall be withdrawn.—Provided always, That those be

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first considered which affect the union of Churches.

9th. Every motion made and seconded, shall come under the observation of the association; except it be withdrawn by the member who made it.

10th. Every person who speaks in debate shall rise from his seat, and address the moderator, and shall not be interrupted while speaking, except he depart from the subject.

11th. No person shall speak more than three times to the same query, without leave of the association.

12th. There shall be no talking or whispering in the time of a public speech, nor reflections cast upon the speaker.

13th. No member shall exempt himself from the association without leave from the moderator.

14th. If any member shall break the rules of this decorum, he shall be immediately reproved by the moderator.

15th. It is the business of this association,

1st. To provide for the general union of the Churches:

2d. To keep up a correspondence with those associations, of the same faith and order, that a chain of communion may be preserved amongst the Churches.

3d. To give Churches the best advice they can in matters of difficulty; and if the communion should be broken, between any of the sister churches in the union, to enquire into the cause of the breach, and use their best endeavours to remove the difficulty; but if the breach cannot be healed, to withdraw from any church or churches, whom they shall look upon to be unfound in principle, or immoral in practice, till they be reclaimed.

4th. To admit any of the brethren in the ministry as assistants, if they shall judge it to be necessary.

5th. To appoint a secretary to keep a book, and regularly to record the proceedings of every association, and to see that he is satisfied for his trouble.

6th. To have the minutes of the association read (and corrected if need be) and signed by the moderator and clerk, before the association rise, and have them printed if they think proper.

7th. To mend this plan or form of government at any time when the majority of the union shall deem it necessary.

8th. To adjourn to any time or place which they may think to be most proper.