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MINUTES
OF THE
SEVENTH ANNIVERSARY
OF THE
LIBERTY ASSOCIATION,

HELD AT
PINE MEETING-HOUSE,
DAVIDSON COUNTY,

*On Saturday before the Second Lord's Day in August, 1839,
and days following.*

SALEM:
PRINTED BY BLUM & SON.
1839.

1839

MINUTES.

According to appointment, the introductory sermon was preached by Rev. Eli Carrel, from Revelations, 12 chap. 1 verse: And there appeared a great wonder in heaven, a woman clothed with the sun and the moon under her feet, and upon her head a crown of twelve stars.

The delegates then convened in the meeting house. Rev. Barton Roby prayed at the opening of business.

Letters from churches received and their standing noted. (See last page.)

1. On motion, Rev. Eli Carrel chosen *Moderator*.

2. Made inquiry whether there were any corresponding brethren present: whereupon Rev. Barton Roby and brother James Pearce, from the Yadkin with Letter; Rev. Samuel P. Morton and brother Charles M. Porter, from Pedee, with minutes; brother William Wilson from the Sandy Creek, with minutes. A packet of minutes from Sandy Creek was also presented to this Association by brother Joseph Spurgen, and received.

3. A general invitation was given by the Moderator, who were not delegates to take seats with us. Rev. Benjamin Lanier took a seat accordingly.

4. Appointed Rev. Barton Roby, Rev. Samuel P. Morton, Rev. Benjamin Lanier, with the Moderator and Clerk, a Committee of Arrangement.

5. Appointed brethren William Thomas and Jesse Field, a Committee of Finance.

6. The Circular Letter written by Rev. Peter Owen was presented and referred to the Committee of Arrangement.

7. Rev. Barton Roby, Rev. Josiah Wiseman and Eli Carrel, chosen by ballot to preach to-morrow; worship to commence at 10 o'clock.

LORD'S DAY.

Assembled at the stand, and met a large congregation. Rev. Barton Roby introduced the services and preached from 21st chapter of John and 17th verse: He said unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep. Rev. Josiah Wiseman followed from Acts 10 chap. 42 and 43 verses: And he commanded us to preach unto the people, and to testify that it is he which was ordained of God, to be the judge of the quick and dead. To him give all the prophets witness, that through his name, whosoever believeth in him shall receive remission of sins.

Rev. Eli Carrel from indisposition failed to preach on Sabbath, and his place was filled by Charles M. Porter, who preached from Luke 10 chap. 42 verse: But one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her.

MONDAY, AUGUST, 1839.

Met according to adjournment. Prayer by Rev. Peter Owen; then proceeded to business.

8. Called the names of the delegates, who answered in regular order.
9. Committee of Arrangement reported. Report concurred in, and committee discharged.

10. Rules of decorum for the government of this Association read.

11. Committee of Finance reported that they have received from the churches
\$13 37½
found in the hands of the Treasurer 1 19

Making an Association fund of \$14 56½

All of which was paid over to the Treasurer, and Committee discharged.

12. Called on corresponding messengers to report: whereupon Rev. Peter Owen reported that he attended the Brier Creek and Yadkin Associations, and occupied five days in travelling to and from said Associations. Rev. Benjamin Lanier and Briant Rajan attended the Pedee, and Lanier the Sandy Creek also, and occupied four days in going to and from said Associations. Rev. Eli Carrel and brother David Huffman attended Sandy Creek: Carrel occupied two days going to and from said Association. The above correspondents were all cordially received in the Associations which they attended.

13. Appointed corresponding messengers to the following Associations: Rev. Peter Owen and brother Joseph Spurgen to the Yadkin, to be held in Surry County, at Cross Roads M. H., Saturday before the first Sabbath in October next. Rev. Eli Carrel and Rev. Benjamin Lanier to Pedee, to be held in Richmond County, with Saron church. Rev. Peter Owen and brother James Evans, to Sandy Creek, to be held in Orange County, with Antioch church, Saturday before the 4th Sabbath in October next. Rev. Peter Owen and brother Richard Owen to the Brier Creek, to be held Saturday before the 4th Sabbath in September next. Brethren Isaac Beeson, Joseph Spurgen and John Charles, to the Buluh Association, to be held Saturday before the first Sabbath in August next.

14. The circular written by Rev. Peter Owen was unanimously adopted, and ordered to be annexed to these minutes.

15. Appointed Rev. Josiah Wiseman to write the next circular.

16. Appointed the next Association to be held, with the church at Holloways M. H. Davidson County, 10 or 12 miles South East of Lexington, to commence Saturday before the second Sabbath in August next.

17. Appointed Rev. Josiah Wiseman to preach the introductory sermon; Rev. Benjamin Lanier his alternate.

Resolved, That the Treasurer pay over the surplus money, if any in his hands belonging to this Association, to our corresponding ministers, according to the time each one was engaged travelling to and from Associations.

Resolved, That the ministers of this Association be requested to hold subscription papers to aid in the good cause of the Baptist State Convention, and report at our next Association.

The churches at Lick Creek and Big Creek having, from some cause, failed to represent themselves in our Association, and our Moderator stated to us that, to his knowledge, said churches had prepared letters and appointed delegates, for he was present when done: therefore

Resolved, That our clerk be authorised to receive and insert said letters in our Minutes, if they should come to hand in time.

Resolved, That the Clerk superintend the printing of these minutes, (to wit,) 500 copies and distribute them as usual.

Resolved, That the thanks of this Association be tendered to the brethren and friends at Pine M. H. for their hospitality and kindness shown to us during our Association.

Adjourned. Prayer by Rev. Eli Carrel.

ELI CARREL, *Moderator*.

PETER OWEN, *Clerk*.



CIRCULAR LETTER.

VERY DEAR BRETHREN:—In obedience to the appointment of our last Association, and according to our custom, we now address you on a very important subject, which is Humility, with its attendant advantages, and Pride, its opposite, with its attendant evils.

Humility, or a meek and quiet spirit, is a branch of experimental religion and godliness, and a grace without which no man shall see the Lord in peace.

We will first endeavor to show wherein it lies and in what manner it appears and manifests itself, and secondly, speak of some of the advantages it brings with it; and thirdly, of pride, and show some of the evils and misery which attend it.

1st. Humility will appear and manifest itself, in a man's having a low opinion of himself and thinking well of others. It is the effect of divine grace operating on the soul, and universally characterizes the genuine christian; though humility does not oblige a man to wrong the truth or himself by entertaining a worse opinion of himself than he really deserves—nor does it oblige a man to give every body else the preference to himself. A wise man cannot think himself inferior to

the ignorant, nor the virtuous man, that he is not so good as those whose lives are vicious—nor does it oblige a man to treat himself with contempt in his words or actions: It consists in not attributing to ourselves any excellence that we may not be possessed of; in not overrating any thing we do, of an inward sense of our many imperfections and sins; it will express itself by the mildness of our appearance. The humble man will consider his abilities, character and calling, and will act accordingly, observing that rule of the Apostle: In lowliness of mind let each esteem others better than themselves. Phil. 2nd. Humility prompts not to envying, but rejoicing at the gifts, graces and excellencies of others; it is like charity, it envieth not. When David, the king of Israel, related his triumph of faith, he observes: The humble shall hear thereof and be glad,—the humble will ascribe all that he is and has to the grace of God, saying with the Apostle, By the grace of God I am what I am. 1st Cor. 4th chap. In disclaiming his own righteousness, and submitting to the righteousness of Christ. Phil. 3d. In a willingness to receive instruction, from even the least saint: so Apollas, though an elegant man, received instruction from Aquilla and Priscilla, who by occupation were tent makers. In kindly receiving admonition given: Let the righteous smite me, it shall be a kindness; and let him reprove me, it shall be an excellent oil which will not break my head; for yet my prayer also shall be in their calamities; (David.) In bearing patiently all injuries done and affronts offered, not returning railing for railing nor evil for evil. In submitting quietly to the afflicting hand of God, as Aaron, Eli, David and others have done. In not seeking great things for a man's self. Jeremiah 45th chap. And therefore, humility appears in subjecting a man's reason and will to revelation. It arises from a sight and sense of sin and the evil nature of it; from a view of the insufficiency of a man's own righteousness to justify him before God; from a spiritual knowledge of divine things. The spirit of God, in the gospel, blows a blast upon all the goodness of men. Such as are evangelized by it, are always humble and lowly in mind.

2dly. The benefits, excellency, and usefulness of this grace: It is well pleasing to God. A meek and quiet spirit is in the sight of God of great price. 1 Peter 3 chap. It is the saints clothing and ornament. 1 Peter 5 chap. The Lord dwells with the humble. Isaiah 57th chap. When such are disconsolate and sorrowful, the Lord comforts them. The meek shall increase their joy in the Lord. Isaiah 29 chap. When they are hungry, and in want of food, the Lord feeds them. The meek shall eat and be satisfied; when they want direction, he will guide them in the way, and teach them. Psalm 25th. Humility is the way to perferment. The fear of the Lord is the instruction of wisdom, and before honour is humility. Proverbs 15 chap.

3dly. But to the reverse: Pride is an unreasonable self esteem, attended with insolence, and rude treatment of others. When the proud man speaks, he expects his audience to feel their inferiority. It man-

ffects itself by praising ourselves, and attempting to appear before others in a superior light to what we are. Contempt, and slander of others, envy at the excellencies others possess, anxiety to gain applause, distress and rage when slighted. There is hardly an evil perpetrated, but what pride is connected with it in a proximate or remote sense. From a spirit of pride and affectation, we sometimes hear men say such things in their own dispraise, as others know and they themselves believe to be false; and it is very plain also, that this is often done merely as a bait, to catch the praise of others: for pride is the high opinion that a poor little contracted soul entertains of itself, and naturally seeks and expects praise from others.

That it is the very nature and tendency of pride to produce universal misery. This is evident from the fact that it is a departure from God, the only source of happiness; and to forsake him is to lose every good and perfect gift. Pride has a tendency to inflame the appetite, enrage the passions, and deposing reason from her throne, places in her seat envy, malice, revenge, suspicion, ambition and cruelty. The breast then, in which pride reigns uncontrolled, must be the abode of misery. The proud man vainly supposes himself superior to others. A proud Pharisee thanks God that he is not as other men are, (mark his lofty expression, not as other men are) extortioners, unjust &c. If we were to draw an inference from his assertion, we might come to the conclusion, that other men (that is all other men beside himself) were very unrighteous and far from God, and that he was pure in principle, perfect in practise, holy in heart, righteous in all his works and ways, and even above suspicion. But notwithstanding his high pretensions to positive and negative goodness, the judge of all the earth that judgeth righteously, that seeth not as man seeth, the searcher of the hearts of the children of men, finds no difficulty in detecting this boaster; and we in this instance see verified the saying of our Saviour: The publicans and harlots enter into the kingdom of Heaven before you. That the Pharisee was condemned is certain, for God resisteth the proud. And every one that exalteth himself shall be abased. The proud man is envious, at the rise, progress, usefulness, gifts and excellencies which others possess. Hence we hear one cry out, Yet, all this availeth me nothing, so long as I see Mordecai, the Jew, sitting at the king's gate, (Esther.) Ahasuerus, promoted Haman, and set his seat above all the princes that were with him. And all the king's servants that were in the king's gates, bowed and revered Haman. But Mordecai bowed not, nor did him reverence, in consequence of which we hear Haman telling his friends and his wife of the glory of his riches, and the multitude of his children, and all the things whereof the king had promoted him; and that the queen had let no man come in with the king unto the banquet that she had prepared, but himself; and to-morrow, continued he, I am invited unto her also, with the king. Yet all this availeth me nothing, &c. But according to the council of some of his best friends, and to gratify the

desire of his own heart, which was filled to an overflowing with pride and envy, we see him cause a gallows to be made quickly, fifty cubits high, and on which he himself was quickly hung. Notwithstanding Haman's pride and conceit of his own promotion, and of Mordecai's downfall, we see the scene changed and the effects of Haman's pride fall directly on his own head.

In short, the evil effects of pride are beyond computation; it has spread itself universally in all nations, and among all characters, and as it was the first sin (as some suppose,) that entered into the world, so it seems the last to be conquered. To suppress this evil we should consider what we are: the imperfections of our nature, our scanty knowledge, contracted powers, narrow conceptions and moral inability, are strong motives to excite us to humility. To be proud of knowledge is to be blind in the light; to be proud of virtue is to poison ourselves with the antidote; to be proud of authority is to make our rise our downfall. We should consider also the displeasure of God at such conduct, and what punishments this sin has brought on mankind. See the cases of Pharaoh, Herod, Nebuchadnezer and others; and how particularly it is prohibited in the word of God. Proverbs 16th chap. Pride goeth before destruction, and an haughty spirit before a fall. James 4th chap. God resisteth the proud, but giveth grace unto the humble. Proverbs 29th chap. A man's pride shall bring him low, but honor shall uphold the humble in spirit. How disgraceful it renders us in the sight of God, angels and men; what a barrier it is to our felicity and communion with God; how fruitful it is of discord and scisms; how it precludes our usefulness and renders us really contemptible.

The foregoing, with many other reasons which might be advanced, seems sufficient to induce every rational creature to humble themselves. The advantages of humility are numerous. It is well pleasing to God. 1 Peter. It has great influence on us in the performance of all other duties, praying, hearing, conversing, &c. It indicates that more grace shall be given. James 4 chap. It preserves the soul in great tranquility and contentment. Psalm 69th. It makes us patient and resigned under afflictions. Job 1 chap. It enables us to exercise moderation in every thing. To obtain this excellent spirit we should remember the example of Christ. Phil. 2 chap. That Heaven is a place of humility. Revelation 5 chap. That our sins are numerous and deserve the greatest punishment. Lam. 3 chap. That the greatest promise of good are made to the humble. Isaiah 57 chap.

Now the God of peace that brought again from the dead our Lord Jesus Christ, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, and grant unto you restraining and persevering grace, and clothe you with humility. And unto him shall be ascribed all glory for ever and ever. **AMEN.**

PETER OWEN.

A table showing the names of Churches and Delegates, with the Postoffice addresses, the Sabbaths each Church hold their monthly meetings, &c.

Churches.	Counties.	Post Offices.	By whom supplied.	DELEGATES' NAMES.	Sabbaths.....	Baptized.....	Rec'd by letter	Restored.....	Dismissed.....	Excommunic.	Dead.....	Number.....	Contributions
Lick Creek, Jersey Settlement, Abbots Creek, Tom Creek, Jamestown, Liberty, Holloways, New Friendship, Big Creek, Pine M. H.	Davidson, Guilford, Davidson, Stokes, Davidson,	Lexington, Browtown, Mt Lebanon Jamestown, Fair Grove, Pots Dam, Salem, Pinkstons,	Paul Phifer, Enoch Crutchfield, Benjamin Lanier, no supply, Peter Owen, Eli Carrel, Josiah Wiseman, Joseph Pickler,	Wm. Thomas, Richard Owen, and Gersham Hunt, Joseph Spurgen, Richard Crouch, Peter Stout, and George Riley, Jesse Field and Hezekiah Gardner, Peter Owen, John Fine, and John Owen, Uriah Huffman, George Cross, Abraham Palmer, John Styers, and Jesse Styers, Elisha Nunnely, Richard Barns, and Wiley Coats.	1 4 1 1 3 2 1 4	9 1 1 1 2 1 1 4	 2 2	 2	3 1 1 1 1 3 2 1	9 1 1 1 1 3 2 1	269 38 28 13 64 88 21 2	3 504 1 50 1 00 75 2 00 2 87 75 1 00 8 532 13 374	
Found in the hands of the Treasurer, \$1 19. Total, \$14 564					16	11	4	8	15	8	532	13 374	

This Association has within its union four ordained ministers, (to wit.) Eli Carrel, of Lick Creek church; Josiah Wiseman, of Jersey Settlement church; Benjamin Lanier, of Tom Creek church; Peter Owen, of Liberty church; and two licentiates, Demsey Parks and Wilson Wiseman.