

Liberty Baptist Assn.

MINUTES

OF THE

ORGANIZATION

OF THE

Liberty Baptist Association,

AT

Mt. Tabor M. H., Randolph County, N. C.,

SEPTEMBER 24th, 1832.

ALSO

Of the First Session

HELD AT

Jamestown, Guilford County, N. C.

17, 18, and 19, of NOVEMBER, 1832.

MINUTES

Of the Organization of the Liberty Baptist Association.

Minutes of the Liberty Association convened at Mount Tabor Meeting House, Randolph county, N. C., on the 24th. day of September, A. D., 1832.

After prayer by Elder Jesse Sowell.

On motion William Burch was appointed Moderator, and Bro. Peter Owen, Clerk.

A committee was appointed consisting of Elders John Culpepper, William Burch and brother Peter Owen to draft the reasons of the split in the Abbott's Creek Union Association.

Letters from the different churches called for and read. Messengers names enrolled and their state minuted as follows:

CHURCHES.	MESSENGER'S NAMES.	Numbers.	Contributions.
Lick Creek,	Elder Eli Carroll, John Adderton, and Jacob Goss,	11	\$1.00
Jersey Settlement	Josiah Wiseman, George and Humphrey Owen,	68	.60
Abbott's Creek,	William Raper, Alex. Thomas and Davis Raper,	13	.50
Tom's Creek,	Elder Jesse Sowell, James Brown and Benj. Lanier,	16	.75
Jamestown,	Elder Wm. Burch, Isaac Beeson and David Idol,	9	.50
Liberty,	Peter Owen, Joshua Lee and Philip Copple,	27	1 25
Holloway's,	Thomas Hatcher and Christopher Hedrick:	15	.80
TOTAL,		159	\$5.40

1ST. This Association shall be called the Liberty Association.

2ND. Called for corresponding messengers: Elders Eli Philips and Lane Hudson from Sandy Creek with minutes: Elder John Culpepper from Pedee with minutes being rejected by the majority was received by us.

3RD. Appointed a Committee of Finance, brethren Raper and Lanier.

4TH. Corresponding Messengers appointed to the following Associations: To the Yadkin, Elder Carroll and Peter Owen; To the Pedee, Benjamin Lanier and John Adderton; To Sandy Creek, Elder William Burch and Davis Raper; To the Raleigh, Elder Jesse Sowell and James Brown; To the Cape Fear, Elder Jesse Sowell and Josiah Wiseman.

5TH. The Committee appointed to draft the reasons of the di-

vision in the Abbott's Creek Union Association reported and their report received and ordered to be annexed to these minutes.

6TH. The Committee of Finance reported six dollars and forty cents contributed by the churches.

7TH. Our next Association to be at Jamestown on the Saturday before the third Lord's day in November next. Elder Eli Carroll appointed to preach the introductory sermon and in case of failure, Elder Jesse Sowell.

8TH. Appointed Davis Raper to superintend the printing of these minutes.

The Association rose Prayer by Elder Burch.

PETER OWEN,
Clerk.

ELDER WILLIAM BURCH,
Moderator.

NOTE:—The foregoing record tells of the organization of the Liberty Association. It was a part of the Abbott's Creek Union Association (now anti-missionary.)

There were a great many churches and several Associations that have been missionary in spirit ever since their organization; which was long before the "split" and they never divided. But in the Abbott's Creek Union, those favoring missions, Sunday Schools, etc., were in the minority. And so in the Association in 1832, they were ruled out and went out (says Elder B. Lanier who was present) into a large tent and organized. H. S.

MINUTES

*Of the Liberty Association Convened at Jamestown,
Guilford County, N. C., on the 17th, 18th and
19th Days of November, 1832.*

SATURDAY, NOVEMBER 17TH, 1832.

1ST. The Association sermon was delivered by brother George W. Parifoy, from the 1st Epistle of Peter 4th chapter, 18 verse: "And if the righteous scarcely be saved, where shall the ungodly and the sinner appear."

2ND. After sermon the Association convened, Elder Burch prayed at the opening of business.

3RD. Letters from the several churches were called for and read. Members names enrolled and their state minuted as follows:

CHURCHES.	MESENTERS' NAMES.	Baptized.	Received.	Dismissed.	Restored.	Excommunicated.	Dead.	Numbers.	Contributions.
LACK CREEK,	Elder Eli Carroll, John Parks and Dempsey Parks.	13	0	0	0	0	0	1	34 \$.97½
JERSEY SETTLEMENT,	Josiah Wiseman, Humphrey Owen, Richard Owen.	5	0	2	0	0	1	68	1.15
ABBOTT'S CREEK,	Alex. Thomas, Joseph Spurgeon, Wm. Raper.	3	1	0	1	0	0	18	1.57½
TOM'S CREEK,	Elder Jesse Sowell, Benj. Lanier, James Brown.	0	0	1	0	0	0	15	1.20
JAMESTOWN,	Elder Wm. Burch, Isaac Beeson, David Idol.	0	0	0	0	0	0	09	1.25
LIBERTY,	Peter Owen, John Fine, Wm. Owen.	0	0	0	0	0	0	27	1.50
HOLLOWAY'S,	Christopher Headrick, Thos. Hatcher. A friend to Zion contributed, A friend to Zion contributed,	2	1	0	0	0	0	17	.50
		23	2	3	1	0		2188	\$8.60

4TH. Elected by ballot, William Burch Moderator and Peter Owen, Clerk.

5TH. Corresponding Messengers: From the Yadkin Association, Paul Phifer; from the Raleigh Association, George W. Purifoy; from the Sandy Creek Association, Levi Anders, James Hedden and David Patterson.

6TH. Invited ministering brethren to sit with us.

7TH. Elected by ballot Paul Phifer, George W. Purifoy, and Jesse Sowell to preach to-morrow—worship to commence at 11 o'clock.

8TH. Appointed a select committee, consisting of Paul Phifer, George W. Purifoy, Josiah Wiseman, Eli Carroll and Isaac Beeson with the Moderator and Clerk to arrange the business of the Association and prepare a Constitution and Rules of Decorum for the government of the same and report on Monday.

9TH. Committee of Finance: Joseph Spurgeon and James Brown.

10TH. After prayer by Levi Anders, adjourned until Monday morning 10 o'clock.

MONDAY, NOVEMBER 19TH, 1832.

11TH. Met pursuant to adjournment. prayer by Eli Carroll. Proceeded to business.

12TH. Committee of Arrangements reported and presented the following Constitution and Rules of Decorum for the government of this Association when in session which were read and adopted and ordered to be printed with these minutes and Committee discharged.

13TH. Committee of Finance reported that they found in the hands of Joseph Spurgeon \$1.90; received from the churches \$8.25; from individuals 45 cents; total \$10.60. Report received and Committee discharged.

14TH. Called on Corresponding Messengers to report. Report satisfactory.

15TH. The circular letter dispensed with in consequence of the Constitution and Rules of Decorum being attached to these minutes.

16TH. Appointed Peter Owen to prepare a circular to be attached to next minutes.

17TH. Appointed Corresponding Messengers to the following

Associations: To the Yadkin, Josiah Wiseman and Joseph Spurgeon; to Pedee, Joseph Spurgeon and Benjamin Lanier; to Sandy Creek, William Burch and Isaac Beeson; to Raleigh, Jesse Sowell and James Brown; to Country Line, William Burch and David Idol; to Brier Creek, Jesse Sowell and Peter Owen; to Tar River, Jesse Sowell and James Brown.

18TH Appointed Peter Owen to superintend the printing of these minutes, 400 copies in number and distribute them among the churches of this Union.

19TH. Appointed the next Association at Holloway's meeting house, Davidson commence Saturday before the second Lord's day in November next. Our Associations to be held after the one above named commencing Saturday before the 2nd Lord's day in August in each year. Josiah Wiseman to preach the introductory sermon, Jesse Sowell his alternate.

20TH. Appointed communion meetings at the following places: at Abbott's Creek commencing Friday before the third Lord's day in May next. At Tom's Creek, Friday before the first Lord's day in March next. At Jersey Settlement commencing Friday before the third Lord's day in July next. At Liberty commencing Friday before the second Lord's day in August next. And we earnestly solicit our brethren and sisters to endeavor generally to attend these meetings; and especially ministering brethren and exhorters.

21st. Appointed Peter Owen, Treasurer.

22ND. Resolved, That the Clerk purchase an Association book and transcribe all the proceedings of this Association from its commencement and report to us at our next Association and we pay him for his labor.

23RD. This Association unanimously present this neighborhood with their thanks for the kindness, hospitality and respect with which its members and friends have been treated ever since the commencement of the meeting.

24TH. After an impressive exhortation by George W. Purifoy, the meeting of the Association was closed by singing, and prayer by George W. Purifoy.

PETER OWEN,

Clerk.

WILLIAM BURCH,

Moderator.

NOTE:—In the organization of this Association, a Committee

of three, consisting of John Culpepper, Wm. Burch and Peter Owen, was appointed to draft the reasons of the "split."

The reasons were presented in MS. and "received and ordered to be annexed to the minutes." But the record of the organization and of the first session held at Jamestown, N. C., were never printed. And hence, in order to preserve these records from oblivion, they are hereby printed. The reasons of the "split" or division between the Baptists as reported to the Association, were much enlarged by the addition of some most interesting and valuable history.

The Reasons of the split are appended hereto.

HENRY SHEETS.

THE REASONS OF THE SPLIT.

The Ministers and Messengers, Composing the Liberty Baptist Association, to the Churches They Represent.

DEAR BRETHREN:—The subject on which we address you at this time, is the origin and history of our own body; in order to give you a correct history of the origin, the rise and progress of our Association, we must resort to the history of the Sandy Creek Association; of which we were a component part, until that body was divided, and we were attached to the southern division of it, which was called the Pee Dee Association; and also a brief history of the Pee Dee Association, until 1815, when the Sandy Creek and the Pee Dee Associations were sub-divided, and the Abbott's Creek Association, formed of the western parts of the two bodies. The Sandy Creek church, the oldest in the Association, originated in the following manner: Shubal Stearns, a native of Boston, Mass., who after laboring for some time among the Independents, in 1751 embraced Baptist sentiment, and was baptized by Wait Palmer, and ordained the same year in Tolland, Conn. Listening to the instructions of heaven as he esteemed them; conceived himself called upon by the Almighty to move to the westward, to execute a great and extensive work. In 1754 and with a few of his friends, took his leave of New England, and travelled to Berkley in Virginia; and thence to Guilford county, N. C., where he took up his permanent residence. Benedict informs us, as soon as they arrived, they built them a little meeting house, and 16 of them, formed themselves into a church, and chose Shubal Stearns for their pastor, who had for his assistants, Daniel Marshall and Joseph Breed, neither of whom were ordained.

In process of time, some of its inhabitants became converts, and bowed obedience to the Redeemer's sceptre: these uniting their labors with the others, a powerful and extensive work commenced, and Sandy Creek church was soon swelled from 16 to 106 members.

Abbott's Creek church was soon constituted, and Daniel Marshall was chosen their pastor. Benedict says: From Sandy

Creek went the word and great was the company of them who published it.

This church has spread her branches westward, to the great Mississippi, southward as far as Georgia, eastward to the sea and Chesapeake Bay, and northward to the waters of the Potomac.

In the year 1758, a few churches having been constituted, and these having a number of branches, which were fast maturing for churches; Stearns conceived that an association of delegates from all, would have a tendency to forward the great object of their exertions. For this purpose he visited each church and congregation and explained to them his contemplated plan, and induced them to send delegates to his meeting house and in January 1758, an Association was formed, which was called Sandy Creek; and which continues to the present time.

This Association has experienced many vicissitudes of prosperity and adversity, and from this old Association, churches have been raised up which have become component parts of several large and flourishing bodies in several States.

In 1815 at an Association held at Rocky Spring, M. H., commencing the 28th of October, 1815, the Association took into consideration the propriety of dividing the Association into two Associations, and resolved that it be divided, and that all the churches on the south-west side of Deep river, shall compose the new Association, to be known as the Pee Dee.

The said Sandy Creek Association did, at the said session, held at Rocky Spring, resolve to send Robert T. Daniel and Robert Ward, as messengers to the general meeting of Correspondence, and send two dollars. They also appointed Robert T. Danie., Corresponding Secretary to the Baptist Board of Foreign Missions of the United, (I suppose that States is meant.) Elder Bennett Solomon, reported that he attended the General Meeting of Correspondence according to appointment.

The Association appointed Elders John Culpepper and Benet Solomon Messengers from the Pee Dee Association, to the General Meeting of Correspondence and we contribute two dollars. They also resolved to pay Elders Culpepper and So'omon, five dollars each, for attending the General Meeting of Correspondence.

The Pee Dee Association, into which most of the churches of our body were arranged by the division, met at Richland M. H.,

Montgomery county, on the 19th, 20th and 21st days of October, 1816; when the introductory sermon was preached by Elder J. Culpepper, and J. Culpepper was chosen Moderator, and William Dowd, Clerk,

They adopted Rules of Decorum for the government of the Association, and being actuated by the same missionary spirit, or zeal for the Lord of Hosts and love for immortal souls which actuated Shubal Stearns and his brethren, and diffused itself through the parent Associations at their first session, resolved to appoint J. Culpepper a Corresponding Secretary to the Baptist Board of Foreign Missions and Messenger to the General Meeting of Correspondence. Like the parent Association, his experienced many vicissitudes of prosperity and adversity, but continued to increase in members and churches, until the year 1825 when the division took place, and the Abbott's Creek Association was formed and since that period she has travelled on nearly as formally, and increased in members until September 1832, when at a session held at Mount Tabor in Randolph county, an unfortunate division was affected in the following manner:

After the introductory sermon was delivered, the Messengers retired to the house, when Isaiah Spurgeon took the chair as Moderator. The letters were then called for, and two were presented purporting to be from Lick Creek church; the clerk read the letter from the majority, claiming to be the church in which they named Messengers, and instructed them not to sit with any persons who were advocates of the Baptist State Convention.

Isaiah Spurgeon then arose and said he was inexperienced in the duties of the chair, and remarked that two letters were presented from Lick Creek, and as it was new to him, he asked advice from such as were more experienced than himself. Elder J. Culpepper proposed for them to receive and read the letters from the undivided churches, and then the Association would be competent and could decide which should be received and the minority, if necessary, may retire. Elder Ashley Swaim and others objected to this course, and after considerable debate, it was decided in the negative.

The Moderator then proposed that the members said to be excluded, should retire to their respective churches, and make

their acknowledgements and that the Association appoint a committee to labor with them. William Burch objected to it and the question being taken, was decided in the negative. William Spurgeon then proposed that the Association should advise, and the churches call for help and labor with the divided churches and try to bring about a reconciliation. Ashley Swaim, Solomon Snider, Philip Snider and others objected to the proposition, which was rejected.

The Rules of Decorum were then called for and after they were read, Ashley Swaim said the last rule forbid the Association to interfere with the affairs of an independent church and stated that from Eli Carroll's acknowledgement, it was evident that he, and the members which stood with him, had withdrawn from the church, and the church should be received.

Eli Carroll said the majority had declared all who held with the Bible Societies, the Missionary Society or the Sabbath School, were out of their fellowship, and they withdrew, to avoid being excluded. J. Culpepper said he rejoiced that the subject had assumed a tangible shape, so that if the minority had to retire, it could be distinctly ascertained on what grounds we were induced to retire.

The N. C. Baptist State Convention had been frequently named and objected to.

J. Culpepper explained the objects of the Convention to be first to encourage itinerant preaching and supply the destitute churches in our State with preaching. Secondly, to afford assistance to our Baptist brethren in Birman and help them to supply the Birman who were applying to them for directions how to escape an eternal hell and to obtain a knowledge of the eternal God, before they die, with the word of God.

Thirdly, to aid our poor young ministers in the attainment of learning and biblical knowledge. Jesse Sowell said, the ground on which he was disowned by the majority of the Tom's Creek church was, that he had given one dollar to aid the Birman mission and attended the Baptist State Convention and call on the majority to say if they had ever charged him with any immoral conduct.

Isaiah Spurgeon said he had no fellowship with any of these institutions and expressed a hope that all who held with him

would proceed. James Brown asked him if in his declaration he designed to include those who held with these institutions? He answered: we can not serve God and Mammon and he who is not for us is against us, and said he could not fellowship any person who held with these institutions.

The question was then put, and decided in the affirmative. Some of the minority said, if they could not sit with any person who held with the Bible Society, the Missionary Society or the Sabbath School, we may retire, and we shall do it with satisfaction.

The majority expressed a hope that we would retire and trouble them no more. We retired, and the majority proceeded to read their Letters and appointed their preachers to the entire exclusion of the minority and the Corresponding Messengers.

When the churches and parts of churches disowned by the majority of the Association, as the last and to them the only remaining resort, formed themselves into an Association called the Liberty Association, which at first numbered but 159 members. They met again at Jamestown, Guilford county, N. C., on the 17th, 18th and 19th of November, 1832, when they numbered 188.

Their next session was held at Holloway's M. H., in Davidson county, on the 9th, 10th and 11th days of November, 1833, when their numbers had increased to 270. Since that period, the good hand of our God, as we trust, has been upon us, and Zion's ends in this part of our Lord's vineyard, has been lengthened, and her stakes strengthened. We have received by baptism 307, and our present number is 570.

The above, was reported and incorporated with the minutes of the session held at Abbott's Creek in 1834. Several of our old church records of that date tell us much the same story. While the anti-Mission Baptists were in the majority in this particular Association, there were several Associations that never divided at all. They were missionary before the "split" and continue so to this present time. The Liberty Association is carrying on mission work just as our Baptist brethren did before the anti-mission (or Hard Shell) Baptists split off from us. G. W. Purifoy tells us in his history of the Sandy Creek Association (page 59) that only about one-fifth of the Baptists left us in the division. The Baptists, commonly known as Missionary, are therefore without the shadow of a doubt, the Old Baptists. Any one at all, who knows anything about the history of the denomination during the period from 1825 to 1835, knows that we are the Trunk and all others have gone out from us.

HENRY SHEETS.

August 29th, 1892.