

MINUTES

OF THE THIRTEENTH ANNIVERSARY OF THE

LIBERTY ASSOCIATION,

Held at Jersey Church, Davidson Co., N. C., August 16, 18, 1845.

1. The introductory sermon was delivered by br. A. KINNEY, from II Cor. 5th chapter, 20th verse.

2. The Association was then organized by br. W. H. HAMNER acting as Moderator *pro tem.*, and br. N. PARKS, Clerk *pro tem.*

3. After singing and prayer by br. McNabb, letters from the Churches were handed in, and their contents noted. (See last page.) The Association then proceeded to elect br. ELI CARROL, *Moderator.*

4. Opened the doors for the reception of corresponding messengers: Br. P. Phifer and Thompson, from the Yadkin Association, and br. J. J. James, from the Bulah Association, appeared, and were received.

5. An invitation given to ministering brethren to take seats with us: Brethren McNabb, agent for the Wake Forest College, and J. J. James, agent for the Baptist State Convention, br. Wm. H. Hamner and Wm. Turner, accepted the invitation.

6. Appointed brethren James Wiseman, John Charles and Alfred Kinney, with the Moderator and Clerk, a Committee of Arrangements.

7. Appointed brethren Enoch Davis and A. Delappe, a Committee of Finance.

8. Called for the Circular prepared by B. Lanier.

9. Brethren Hamner, Phifer, McNabb, J. J. James and Wm. Turner, appointed a Committee on Church Letters, and State of Religion, and report to this Association on Monday next.

10. The same Committee as in No. 9, instructed to take into consideration the subject of Sabbath Schools and report on Monday next.

11. Appointed Elders P. Phifer, R. McNabb and J. J. James, to occupy the stand on to-morrow. Preaching to commence at 10 o'clock; and br. J. J. James to preach the missionary sermon at 11 o'clock, and a collection to be taken up for Home Missions.

12. Adjourned until Monday 10 o'clock.

SABBATH.

Elder R. McNabb preached from Jeremiah the 20th ch. and first clause of the 23rd verse. Elder J. J. James followed from Phil. 2nd ch. 5th verse, and preached a missionary sermon. Elder P. Phifer preached from Romans 2nd ch. 4th verse.

MONDAY, AUGUST 18th, 1845.

Met according to adjournment. Prayer by br. Paul Phifer:

1. Called over delegates' names, and read the rules of decorum.
 2. The Committee of Arrangements reported and were discharged.
 3. The Committee of Finance reported that they had received from the churches \$12 87½ cents. Money paid over to the Treasurer, and committee discharged.

4. Corresponding Messengers reported: Brn. Wm. Turner and N. Parks, appointed to the Yadkin, gave satisfactory cause to the Association. Br. J. Spurgin and David Huffman, attended the Brier Creek Association, and were cordially received. Br. Eli Coggin attended the Pedee Association, instead of the brethren appointed, and was cordially received. Br. Wm. H. Hamner was excused for not attending the Sandy Creek Association; br. J. Charles attended and was cordially received.

5. Br. Wm. Turner, our delegate to the Convention, reported that he attended the Convention and was received cordially; paid over the money to the Treasurer, and approved highly of the management of the same.

6. Appointed corresponding messengers to the following Associations: To the *Yadkin* Association, brn. Wm. H. Hamner, Wm. Turner and A. Williams; to be held at Flat Rock, on Saturday before the first Sunday in October. To the *Brier Creek*, brn. Wm. H. Hamner, A. Delappe and D. Huffman; to be held on Saturday before the fourth Sabbath in September. To the *Pedee*, brn. A. Kinney, B. Lanier and Eli Coggin; to be held on Friday before the second Sabbath in October. To the *Sandy Creek*, brn. Wm. Turner, N. Parks and E. Davis; to be held at the Mineral Springs, Chatham County, commencing on Friday before the fourth Sabbath in September.

7. Appointed Wm. Turner to write the next circular address.

8. Appointed the next Association to be held at Lick Creek church, Davidson County, to commence the Saturday before the third Sabbath in August next.

9. Appointed br. Wm. Turner to preach the introductory sermon; br. B. Lanier his alternate.

10. A Query was taken up from Reeds Church, which was discussed and laid on the table.

11. The circular letter prepared by br. Lanier, was read and unanimously adopted.

12. The collection taken up for Home Missions, amounted to \$17 50; and we appoint br. D. Huffman, our delegate to the Baptist State Convention, to bear the same.

13. Called on Committee of Church Letters and the State of Religion, and also of Sabbath Schools, to report: Committee reported—report received and committee discharged. (See pages 3 and 4.)

14. *Resolved*, That this Association highly approves of the organization of the Southern Baptist Convention for Foreign and Domestic

Missions, and direct that their funds for Foreign Missions, be sent to its Foreign Board, located in Richmond

15. *Resolved*, That a Committee of three be appointed to write a short biographical sketch of the late Elder Josiah Wiseman, and that it be published in our minutes. We accordingly appoint brn. Wm. Turner, B. Lanier and A. Williams, to attend to the same.

16. *Resolved*, That this Association recommend to the churches composing the same, that they delegate to it the power of appointing Presbyteries for the ordination of ministers within its bounds, and that they send up their opinion to the next Association.

17. *Resolved*, That the thanks of this Association be recorded on the minutes, to the brethren and friends for their hospitality in supporting this meeting.

18. We appoint the Clerk to attend to the printing of these Minutes—500 in number.

19. Your Committee on the State of Religion, have nothing interesting to report. Nearly all the letters represent the churches in a cold and lukewarm condition, and as having had very few accessions during the associational year; scarcely any of them speak favorably of the state of religion among them. Your committee therefore think it should be a subject of serious inquiry as to the causes of such a sad state of things in the present condition of the churches. Why is the Lord withholding his blessings from us?—Is it because he is unable or unwilling to bless us?—Certainly not: for his Word assures us that he is more ready to give than we are to receive. The cause then must lie with us: We are either too indifferent to the interest of Zion, or too much engrossed in the world, or are too prayerless, or too unwilling to make sacrifices to have the Word dispensed amongst us.

Your committee feel that the subject committed to them is one of very great importance; they feel that the present low state of religion, not only in this Association, but throughout the country, calls for a more diligent use of the means of grace.—They think that a time of prayer, both by ministers and churches, should be set apart for outpourings of the Spirit. Your committee would therefore recommend, in view of the present state of religion, that this Association appoint a day of fasting, humiliation and prayer to Almighty God, for a revival of his work amongst us. All of which is respectfully submitted.

PAUL PHIFER, *Chairman*.

20. The Committee on Sabbath Schools beg leave to report, that they are deeply impressed with the utility and importance of these institutions. The future interest of the rising generation depends, in a great degree, upon the moral and religious instruction which they receive in childhood and youth. If children are permitted to grow up ignorant of God's Word and without the wholesome instruction of the S. School, they will be likely to give way to every evil and wicked influence by which they are surrounded. The greatest safeguard

against error is the inculcation of truth; and truth properly taught to the young, seldom fails to make impressions for good, which will continue through life. The most happy results have, in thousands of instances, followed the labors of S. Schools: many who, a few years ago, were S. School scholars, are now, by the grace of God, among the most useful members of the church of Christ. If therefore, as christians, we are anxious to see the children in our respective neighborhoods preserved from wicked associations, from sabbath-breaking, swearing, lying, and every species of evil to which youth is exposed; and if we wish to see them increasing in knowledge of God, growing up prepared to become moral, respectful and useful members of society, let us teach them in the S. School. But S. Schools are not only beneficial to the scholars, but the teachers are often improved in knowledge and grace to a most happy extent. Our S. School teachers are generally the most pious, intelligent and useful members of the church; and, in learning others, they become wiser themselves.

Deep your committee would express their regret, that they have nothing favorable to report in reference to S. Schools within the bounds of this Association; and they are pained to say that there is not, to their knowledge, a single one within its limits. This is a fact we feel deeply to deplore. While the churches are all friendly in sentiment to this department of benevolent effort, they fail to exert themselves to maintain a S. School among them. Your committee can but hope that renewed exertions will be made in each church to establish and maintain them, believing that they will, as instruments, yield much fruit to the honor and glory of God. Your committee recommend also the adoption of the following resolution:

Resolved, That the present need of moral and religious instruction to the rising generation amongst us, presents a strong motive for engaging in the work of S. Schools.

All of which is respectfully submitted. J. J. JAMES, *Chairman*.

Adjourned by singing and prayer, by R. McNabb, to the time and place appointed.

ELI CARROL, *Moderator*.

AZARIAH WILLIAMS, *Clerk*.

Constitutions of the Churches.

LICK CREEK was constituted by Elders John Culper, Josiah Wiseman and B. Lanier, the 25th of March, 1833:

Number of white members, 41; colored 2; Total 43.

JERSEY CHURCH, the 16th of October, 1784, taken from the minutes with 14 members at that time; by Wm. Sims and Wm. Hill, containing 201 members at present, one-half supposed to be colored.

ABBOTTS' CREEK, in 1832; number of members at present, 30.

TOM'S CREEK, on the 20th of October, 1811:

Number of whites 21; colored 4; Total 25.

JAMESTOWN, not represented.

LIBERTY, the 22d of August, 1829: whites 55; colored 2; Total 57.

HOLLOWAY; time of constitution not given in letter, but number of members: whites 47; colored 23: Total 70.

NEW FRIENDSHIP, in 1826, with 14 members at present—all white.

BIG CREEK; time not given.

PINE MEETING HOUSE; the time of constitution not given in letter.

REED'S X ROADS, on the 12th of October, 1839, by Rev. Josiah Wiseman and Barton Roby, with 25 members at that time, all white.

MARION, August the 1st, 1841, by the Rev. Eli Carrol and B. Laniel, with 44 whites and 2 colored members, at the present.

Biographical Sketch.

The committee which was appointed to write a biographical sketch of the late Elder JOSIAH WISEMAN, have drawn up the following:

He was born January the 29th, 1783, of respectable christian parents, who brought him up in the fear and admonition of the Lord.— He early became the subject of religious impressions, which increased until he was hopefully converted to God, in the 19th year of his age. He united with the church at Jersey M. H., Rowan County, (now Davidson) N. C., and was baptized the 5th of July, 1812, by Bennet Solomon. Amid the toils and cares of a toilsome life, he remained a pillar in the church and a light to the world. In process of time, he felt that it was his duty to preach the gospel; he was licensed A. D. 1831, and increased in strength and wisdom, by living in obedience to the divine command: He was ordained February 17th, 1833, by Joseph Pickler, Eli Carroll and Wm. Birch, and was called to the pastoral care of the church at Jersey, at the same time, where he continued to discharge the duties of a Pastor, with the exception of two years, until he died, on the 18th of October, 1844, in the 62d year of his age.

He was dignified in his deportment, possessed a firm, unwavering mind, and was persevering in his undertakings. His manner of preaching was plain, and easy to be understood: "Ye must be born again," was the doctrine upon which he particularly insisted; and that we merely being the descendants of christian parents, or even of Abraham, are not entitled to church privileges. He was a faithful minister of the gospel; nothing, but being confined to his bed, prevented him from meeting his appointments, and discharging his christian duties. We regret that we have neither time nor space to write more fully upon the faithfulness of our beloved brother. What language can express the usefulness of such an excellent man? We fear that we would but shade the light which he so brilliantly reflected. He has gone the way of all the earth; and his spirit, we fondly hope, is among the spirits of the just made perfect, who, by faith and patience, are now inheriting the promises. But he lives in the hearts of his friends, who think of him with fond regret, and his praise is not only in the church of which he was a member, but in all the churches.

WILLIAM TURNER, *Chairman.*

Circular Letter.

DEAR BRETHREN :—Permit us, in the present Circular, to call your attention to the duties of Church Members towards each other.

The first, and which indeed seems to include every other, is LOVE. The stress which is laid on this in the Word of God, both as respects the manner in which it is stated and the frequency with which it is enjoined, sufficiently prove its vast importance in the christian temper, and its powerful influence on the communion of believers. It is enforced by our Lord as the identifying law of his kingdom. "This is my commandment, that ye love one another as I have loved you." (John 15 : 12.) By this we learn that the subjects of Christ are to be known and distinguished amongst men by their mutual affection. This injunction is denominated the new commandment of our Lord. And by the Apostle "Forbearing one another in love." (Eph. 4 : 2.) In a christian church, especially when it is of considerable magnitude, we must expect to find a very great diversity of character. There are all gradations of intellect and all the varieties of temper. In such cases great forbearance is absolutely essential to the preservation of harmony and peace. The strong must bear with the infirmities of the weak. Christians of great attainments in knowledge should not in their hearts despise, nor in their conduct ridicule the feeble conceptions of those who are babes in Christ; but most meekly correct their errors, and most kindly instruct their ignorance. This is love; and such amongst church members, will cultivate peace and harmony, one with another.

Keep the unity of the Spirit in the bonds of peace. (Eph. 4 : 3.) Be of one mind; live in peace. (II Cor. 3, Rom, 14 : 19.) It is quite needless to expatiate on the value and importance of peace. What societies can exist without it? I shall therefore proceed to state what things are necessary for the attainment of this end: First, members should be subject one to another in humility; likewise ye younger, submit yourselves unto the elder. Yea, all of you, be subject one to another, and be clothed with humility. (I Pet. 5 : 5.) Now from hence we learn, that some kind of mutual subjection ought to be established in every christian church. This of course does not mean that some members are to make an entire surrender of their opinions and feelings to others, so far as never to oppose them, and always be guided by them. It is not the subjection of an inferior to a superior, but of equals to one another; not that which is extorted by authority, but voluntarily conceded by affection; not yielded as matter of right only, but given for the sake of peace. In short, it is the mutual subjection of love and humility. The democratic principle in our system of church government must not be stretched too far. The idea of equal rights is soon abused and converted into means of turbulence and faction. Liberty, fraternity and equality, are words which, both in church and state, have often become the signals in the mouths of some, for the lawless invasion of the rights of others. It has been strangely forgot:

ten, that no man in social life has a right to please himself only: his will is, or ought to be, the good of the whole. And that individual violates at once the social compact, whether in ecclesiastical or civil society, who pertinaciously and selfishly exclaims, "I will have my way!" Such a declaration constitutes him a rebel against the community. Yet, alas! how much of this rebellion is to be found, not only in the world, but in the church; and what havoc and desolation has it occasioned! Unfortunately for the peace of our societies, it is sometimes disguised by the deceitfulness of the human heart, under the cloak of zeal for the general good. Church members should enter into these sentiments, and thus comply with the apostolic admonitions: "Let nothing be done through strife or vain glory, but, in lowliness of mind, let each esteem others better than themselves. (Phil. 2: 3) In honor, preferring one another. (Rom. 12: 10.)"

Secondly, To the preservation of peace, a right treatment of offences is essentially necessary. We should ever be cautious not to give offence; and we should be as backward to receive offences as we ought to be in giving them. It should be our fixed determination, never, if possible, to occasion a moment's pain. For this purpose, we should be discreet, and mild, and courteous in all our language, weighing the import of words before we utter them, and calculating the consequences of actions before we perform them. We should remember that we are moving in a crowd, and be careful not to trample on or jostle the feelings of our brethren. And when our brother offends us in such a manner, that it becomes our duty to deal with him, we should observe the rule given by our Saviour in the 18th chapter of Matthew. And when it is strictly adhered to, there is no danger of our churches being pestered with many troublesome difficulties. Now if our brother trespass against us, go, said Christ, and tell him his fault between him and thee alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican.

Dear brethren, the above direction is so plain that it needs no comment. But observe, tell him his fault alone; not to another, but to him; and if he will not hear thee, then one or more should be called on to aid in trying to make peace. And this all should be done in humility and prayer; and if to no purpose, then tell it to the church. But instead of obeying the advice of the Saviour upon the subject, how often do brethren act to the counter. Dear brethren, in all cases of difference between members of our denomination, let us attend to the direction of Christ, and never tell it to the world. O, may the good Being enable us to obey him in all things, and to serve him faithfully in this world, and finally crown us heirs in Heaven. And all the praise, honor, and glory shall be due unto the Father, Son and Holy Spirit. AMEN.

B. LANIER.

A Table of Contents.

CHURCHES	COUNTIES	POST OFFICES	BY WHOM SUPPLIED.	DELEGATES' NAMES.	Ch. Meetings	Contributions	Total Number	Deceased	Excluded	Dismissed	Restored	Rec'd by Let ^r	Baptized
Lick Creek,	Davidson,	Jackson Hill,	A. Kinney,	A Kinney, James Adderton, Michael Fite,	43	150	1	1	1	1	1	1	1
Jersey	do	Cotton Grove,	Wm Turner,	Peter S Miller, Henry Smith, Jas Wiseman,	30	2514	10	1	1	1	1	1	1
Abolite' Creek,	do	Brownstown,	W. H. Hamner	Davis Raper, J Spurgin, John Welch,	25	100							
Tom's Creek,	do	Mount Lebanon,	B. Lanner,	B. Lanner, George Raley, Wm A Gallimore	8	374	1	1	1	1	1	1	1
Jamesown,	Guilford,	Jamesown,	No Supply		57	152							
Liberty,	do	Fair Grove,	B. Lanner,	Berj May, John Fins, David Kanoy,	70	155							
Holloways,	do	Cotton Grove,	A. Kinney,	(George Cross, Chas Smith, F Beachlossom,	14	75							
New Friendship,	Stokes,	do	No Supply	John Charles, John Syers, Alex Delapporte,	28	75							
Big Creek,	Montgomery	Whidhill,	S. Moton,	Eli Coggin, Eruch Davis, Wm Crowder,	12	900							
Pine M H.	Davidson,	Jersey Settlement	No Supply	Elisha Nunnally, Rich'd Barnes, Joh Hunt,	53	125							
Reed's Roads	do	Lexington,	Wm. Turner,	G Tussy, Aaron Yarbrough, J A Parkes,	1	45							
Marion,	do	do	A. Williams	J R Owen, R Wilhelmgton, Wm Owen,	1	75							
Total,						1287	415	3	6	4	2	1	21

This Association has within its bounds six Ordained Preachers, to wit: Eli Carol, A Kinney and William Turner, of Jersey; Benjamin Lanier, of Tom's Creek; W. H. Hamner and A. Williams, of Reed's Roads. And four Licentiates: G. Tussey, of Reed's Roads; J. R Owen, High McAlpen and Demsey Parkes, of Lick Creek.