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1821 Minutes of the Broad River Baptist Association

Broad River Baptist Association

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MINUTES

OF THE

BROAD RIVER

Baptist Association,

CONVENED

AT ZION MEETING HOUSE,

FRIDAY, OCTOBER 19,

1821.



COLUMBIA, S. C.

PRINTED AT THE STATE JOURNAL PRESS.

.....

1822.

Mary M. Wilcox

MINUTES

OF THE

Broad River Baptist Association.

THE introductory discourse was, agreeably to appointment, delivered by elder Samuel Gibson, from Rom. i. 16. *For I am not ashamed of the gospel of Christ, &c.*

After prayer by the moderator, proceeded to call for and read letters from thirty-two churches, enroll the names of the delegates, and minute the accounts transmitted.

Two newly constituted churches, (viz.) Bethesda, and Head of First Broad River, made application for admission into our union and were cordially received.

Elected elder Drury Dobbins, moderator, and Ber. rymon Hicks, clerk. The clerk to arrange the business of the association against to-morrow morning. After prayer by elder Jacob Crocker, dismissed until to-morrow 10 o'clock.

SATURDAY.

Met according to adjournment, and after prayer by the moderator, proceeded to the business of the day.

On motion, read the rules of decorum.

On motion, called for and received corresponding messengers, (viz.) from Saluda association, a letter but no minutes, by their messenger, elder Moses Holland. From the Bethel, a letter and minutes, by their messenger, L. C. Thurber. From the French Broad, a letter and minutes, by their messenger, elder William Kimsey.

Took up the request again of Friendship church that lay over from last year, to have the system of our association printed, but deferred the answer until our next meeting, that each church in the union may fully make up their minds, and direct their delegates how to act.

Rub mah church wishes advice respecting the moving of their constitution, and requests a committee to that effect.

The association advises them to move their constitution, and that they have power to do so without the aid of a committee.

The circular letter prepared by elder D. Dobbins, was read and approved.

On motion, called upon our corresponding secretary for information from the Baptist Board of Foreign Missions, who presented a letter, which was in the first distressing to us, but in the latter part cherished a hope in us that God will bless the poor heathen with saving grace.

On motion, the following brethren were thus appointed: B. Hicks, to write to the Saluda association; elders Samuel Gibson, and Isaac M. Kissick, messengers. William Lancaster, to write to the Bethel association; D. Dobbins, and B. Hicks, messengers. Elder S. Gibson, to write to the French Broad association; himself and James West, messengers. Elder T. Crocker, to write to the Mountain association; elders Abraham Crow and Joshua Hall, messengers.

On motion, appointed brethren William Lancaster, D. Dobbins and B. Hicks, a committee to inspect minutes from different associations, and report on Monday morning.

Our next association to be held at Mount Zion meeting house, Spartanburgh district, South Carolina, eight miles above the court-house, to commence on Friday, before the third Sunday in October next.

Voted that D. Dobbins preach the introductory sermon next year, and in case of failure, B. Hicks be prepared.

Appointed elder S. Gibson, to write the circular letter for the next year, and the subject to be The grand utility of Faith to the believing mind.

Collected money for printing the minutes, seven hundred copies to be struck and distributed as usual; B. Hicks to superintend the same.

The following brethren were appointed to preach on to-morrow, elders Thurber, Crocker and Holland at the house; Gibson, Hicks and Dobbins at the stage.

Received a packet of minutes from the Charleston association, for which we render our sincere thanks.

After prayer by elder S. Gibson, adjourned until Monday, 9 o'clock.

SUNDAY.

The exercises of the day were solemn and impressive; the word preached was effectual, making its way to the heart of almost all classes. God's dear children were made to rejoice and praise him; sinners were cut to the heart, and many mourners manifested themselves, begging the prayers of the ambassadors of Christ. "There was joy and gladness and a good day."

MONDAY.

Met according to adjournment, and after prayer by the moderator, proceeded to finish the remaining business. Made a small collection for missionary purposes.

The committee appointed to examine minutes from different associations, report that they do not find any that we should insert in our minutes.

On motion, called for and read corresponding letters to different associations, which were received.

After an impressive and appropriate discourse by elder Moses Holland, adjourned unto the time and place above named.

DRURY DOBBINS, Moderator.

BERRYMON HICKS, Clerk.

*The Broad River Baptist Association, to
the Churches in union, Greeting:*

BELoved BRETHREN,

Through an indulgent Providence, we have once more met together as your advisory council; unanimity and brotherly affection has pervaded our meeting.

According to custom, we address you this year on the *Important necessity of the operation of the Spirit of God upon the soul.*

1. The soul is the greater constituent part of man, and is immortal. The first account that we have of the soul of man is on the sixth day of creation, "And God said let us make man in our image after our likeness." Gen. i. 26, 27. From the above passage it appears that Father, Son and Spirit were united in the creation of man. Again Moses says, "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and he became a living soul." Gen. ii. 7. The first man Adam, was made a living soul 1. Cor. xv. 45. Here we view the two constituent parts of man in complete union, the body and soul; one formed of the dust of the ground, the other breathed into him with the breath of God.

Man was made upright, free from moral pollution, capable of receiving understanding, and keeping the commands of his Creator. Being in the image of God he could enjoy his presence in an earthly paradise with delight.

2. Of the soul in a fallen state. The word of God is explicit on the fall of Adam. The first account that we have of our lost estate is in the third chap. of Gen. As Mr. Davis observes in his Gospel Plan, "What a doleful story it is! poor unhappy Adam! a public representative of all his offspring has lost his original beauty; transgressed the will of his Maker; filled with guilt and shame, alienated from God, and plunged in ignorance and moral pollution." Where is the son or daughter of Adam who can read this melancholy account without feeling the need of a Saviour? For all have sinned and come short of the glory of God. Rom. iii. 23. As by one man sin en-

tered, and death by sin, so death passed upon all men, for that all have sinned. Rom. v. 12. Therefore as by the offence of one judgment came upon all men to condemnation. For as by one man's disobedience many were made sinners. Rom. v. 18, 19. The above texts with many others, abundantly prove the fallen, polluted, and condemned state of all the posterity of Adam; every one endowed with an immortal soul, and that in a state of thralldom, ignorance, and pollution; and without an application of the blood of Jesus Christ by the Holy Spirit of God, the soul must be eternally lost. Matt. xvi. 26. We proceed in the next place to call your attention to the Spirit of God, and his necessary work or operation on the soul.— The Spirit of God is called the Holy Ghost, and said to be one with the Father and Son. 1 John v. 7. The Holy Spirit was seen to descend at the baptism of our Lord, and in approbation of the ordainer, abode upon him. Behold the Second Person in the Trinity appears in a body of flesh, the Holy Spirit abiding on him while the voice of the Father is heard; saying this is my beloved Son in whom I am well pleased. The Spirit of God was upon Christ in his public ministry of the word. Isa. lxi. 1. Luke iv. 18. Christ offered himself through the Eternal Spirit, without spot to God. Heb. ix. 14. Our Lord said to his disciples, It is expedient for you that I go away, for if I go not away the Comforter will not come unto you; but if I depart, I will send him unto you, and when he is come, he will reprove the world of sin, and of righteousness, and of judgment. John xvi. 7, 8. When he the Spirit of Truth is come, he will guide you into all truth; for he shall not speak of himself, but whatsoever he shall hear, that shall he speak; and he will shew you things to come, he shall glorify me: for he shall receive of mine and shall shew it unto you. All things that the Father hath are mine; therefore said I that he shall take of mine and shall shew it unto you. From the words of our Lord to his disciples, it appears that the time had nearly come when he was to leave them and go to the Father; he promised he would not leave them comfortless, but that he would send them the promise of his Father; all which shews that the Spirit is from the Father and Son. The work of the Spirit was to guide the disciples into all truth, he was to

teach them all things necessary for them to know, respecting the glorious plan of redemption; and to induce them with power to preach effectually to others. All these things were fulfilled at or immediately after the day of pentecost. They were all with one accord in one place, and suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting; and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. Acts ii. 2, 4. Peter and the rest of the disciples preached a risen Jesus to the people, the necessity of repentance towards God, and faith in the Lord Jesus Christ. The Spirit applied the word with quickening and enlightening grace; the hearers being operated upon by the Spirit of God, were pricked in the heart, and immediately cried *what shall we do*. Acts ii. 37. The Spirit of God attended the preaching of Philip to the convincing and converting of the Samaritans, until there was great joy in that city. Acts viii. 8. For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching, to save them that believe. 1 Cor. i. 21. And as many as were ordained unto eternal life believed. Who hath saved us, and called us with an holy calling, not according to our work, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. 2 Tim. i. 9. Moreover, whom he did predestinate, them he also called. Rom. viii. 30. We are bound to give thanks to God for you always, brethren beloved of the Lord, because God hath from the beginning, chosen you to salvation, through sanctification of the Spirit and belief of the truth; whereunto he hath called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ. 2 Thess. ii. 13, 14. The above plainly shews that God's people were chosen in Christ before the foundation of the world, and ordained to eternal life. Eph. i. 4. Predestinated unto the adoption of sons, and are effectually called by the gospel of our Lord Jesus Christ and sanctified by the Spirit of God. Those that were chosen from the beginning to salvation, through the sanctification of the Spirit and belief of the truth, Paul says, are called by the gospel to the obtaining of the glory of

our Lord Jesus Christ. Hence, we infer that the gospel is a call. Unto you O men I call, and my voice is unto the sons of man. Prov. viii. 4. There is an external and an internal call by the gospel. The external call is to every creature. Mark xvi. 15. And has the same effect as the seed that fell by the way side, among thorns and in stony places. Matt. xiii. 18. The internal call of the gospel, is the Spirit of God applying the word preached with power to the heart of the sinner. The preacher is the instrument, the word of God is the means; the Spirit of God applying the same; the heart is wounded and the soul is quickened, for it is the Spirit that quickeneth. Eph. ii. 1. The eyes of the understanding being opened, light is lit into the soul, the poor creature feels justly condemned before God under the curse, and exposed to the penalty of a broken law, he cries out, God be merciful to me a sinner. The Spirit leads him to Christ, and gives him power to believe in him. The Spirit applies the blood and righteousness of Christ, and the soul is justified before God, and sanctified by the Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession. All such as are made free by the law of the Spirit of Life in Christ Jesus, these are led by the Spirit and do mind the things of the Spirit. By the Spirit they mortify the deeds of the body; they are born of the Spirit, and ever dependant on the Spirit, for grace to worship God acceptably, with reverence and godly fear. The Spirit beareth witness with our Spirit that we are the children of God. Rom. viii. 14, 16. We are made sensible of filial affection to God, and do enjoy fellowship with the Father and Son.—Being led by the Spirit of God, we walk in the light, and have fellowship with each other. 1 John, i. 3, 7. Dear brethren, we have endeavored to present to your view, the soul in an innocent and fallen state; also the spirit of God and his necessary work or operation on the same, by which we are called from darkness into the marvellous light of the glorious gospel of God, and to the fellowship of his dear Son.

Dear brethren, walk as children of light, live in peace, and the God of peace and love shall be with you. Farewell. DRURY DOBBINS, Moderator.
BERRYMON HICKS, Clerk.