

MINUTES

Missouri Baptist Historical Society
OF THE Library

SIXTH ANNUAL MEETING

OF THE

PINE BLUFF ASSOCIATION,

HELD WITH THE

PHILADELPHIA CHURCH,

SALINE COUNTY, ARK.

FROM OCTOBER 18 TO 20, 1868.

OFFICERS OF ASSOCIATION:

Elder W. H. ROBERT, Moderator.
W. M. LEA, Clerk and Treasurer.

WM. WOOLFORD, PRINTER, DITTEY BLOCK,
LITTLE ROCK, ARK.
1868.

MINUTES.

SATURDAY, October 18th, 1868.

Agreeable to previous arrangement, the Ministers and Delegates composing the sixth annual session of the Pine Bluff Baptist Association, met with the Philadelphia Church, Saline county, Ark., Oct. 18th, 1868.

The introductory sermon was delivered by Elder J. G. TAYLOR. Text, 2d chapt. Acts, 42, 43 and 44th verses.

After which the Delegates assembled, and were called to order by the former Moderator, Elder W. M. LEA.

Prayer by Moderator.

1st. The letters from the several Churches were called for, read and names of Delegates enrolled.—See Table.

2d. On motion, suspended the rules of business, to give Churches an opportunity to unite with this body; whereupon, the following Churches presented petitionary letters: 1st Baptist Church, Little Rock, Mt. Pleasant, Harmony and Providence. All of which were received, and right hand of fellowship extended by Moderator, with a short address, in which he requested, inasmuch as he had served them for several years as Moderator, that the duties of the office be placed on another.

3d. *On Thorough Organization.*—Elder W. H. ROBERT, was elected Moderator, and Elder W. M. LEA, Clerk and Treasurer.

4th. Invited Ministers of our order to seats with us. Elders S. Stevenson, H. R. Cheek, L. M. Patterson and Elder E. N. Chenault, of Columbia Association, responded.

5th. Called for correspondence, from Saline Association.—Letter and Messengers, C. F. Moore and A. Hendrick. Bartholemew—Letter and Messenger, Eld. W. B. Jones. Judson—Letter and Mes-

senger, Wm. Daniel. Caroline—Letter and Messengers, Elders M. Green, W. H. Robert, W. M. Lea and N. P. Moore.

6th. Appointed the following Committees :

On Preaching.—W. T. Poe, W. A. Wilson, A. M. Atkinson, and the delegates of Philadelphia Church.

On Documents.—Elder J. S. Morten, T. A. Morris and J. A. Dorroh.

On Publications.—Elders H. M. Wilkinson, J. G. Taylor, and Bro. J. H. Sudduth.

On Finance.—W. T. Poe, J. H. Crutchfield and E. D. Taylor.

On motion, the remaining committees be appointed on Monday, after the Association shall have received reports from the appointees of last year.

Report of Committee on Preaching.—Inasmuch as the House of Worship was burned last fall, Elder W. H. Robert will preach to-night at Bro. Pumphrey's ; Elders Lea and Moore, at Harmony Church, and Elder Jones, at Bro. Crutchfields. Sabbath, 9½ A. M., Elder S. Stevenson, at the stand ; Elder J. S. Morten, by appointment last body, the Missionary Sermon, 11 A. M., and Elder W. H. Robert, 2 P. M.

On motion, adjourned to Monday, 8½ o'clock, A. M.

The brethren appointed to preach Saturday night, filled their appointments, as on Sunday, Eld. S. Stevenson, 9½ o'clock, A. M., Text, Jno. 5th and 39th, "Search the Scriptures." Elder J. S. Morten, Missionary Sermon, 11 o'clock, A. M., to a large congregation ; Text, Mark 16th and 15th. After which Elder Robert, following with an appeal on behalf of Home Missions. Collection, \$26 80.

After refreshments, Elder S. Stevenson delivered an interesting Lecture on Sabbath Schools, followed by Elder W. H. Robert, on the same subject, in lieu of the sermon.

MONDAY MORNING, 8½ o'clock, A. M.

Association met pursuant to adjournment, Prayer by Moderator. Called for reading of Minutes of Saturday.

Roll called and absentees marked thus*.

The reports from committees appointed last year, being called for, W. T. Poe, Chairman of Committee on Temperance, presented a report, and after remarks by Elders Robert and Lea, was unanimously adopted.—See Appendix A.

Report on Documents, adopted. B.

A committee of five were appointed, viz: J. A. Dorroh, E. D. Taylor, W. T. Poe, J. H. Sudduth and G. A. Robinson, to report on the location of this body. See Resolution marked VII.

Report on Publications, Elder H. M. Wilkinson, Chairman. Read and adopted.—C.

Called for reports from District Meetings:

1st. District.—No report.

2d District.—No report.

3d District.—Report read by W. T. Poe, and adopted.—D.

Report on Domestic Missions called for and read by T. A. Morris, chairman, and after remarks, adopted.—E.

Report on Sunday Schools, read and adopted.—F.

On motion adjourned to 1½ o'clock P. M. Prayer by Wm. Daniel.

1½ O'CLOCK, P. M.

Met according to adjournment. Prayer by Eld. W. M. Lea.

Called for Report of Finance Committee. Adopted. See Appendix, G.

Committee on state of Treasury, reported, which was adopted.—See Appendix H.

Standing Committees to report at next session:

On Sunday Schools.—W. A. Wilson, W. T. Poe and Wm. Lassiter.

On Temperance.—Elders J. S. Morten, U. J. Newell and W. G. Wilson.

On Missions.—Elders H. M. Wilkinson, N. P. Moore, E. Sorsbee. Returned Correspondence, as follows:

To the Saline Association—Elders H. M. Wilkinson, G. A. Robinson and W. T. Poe. 1st Sunday Oct. 1869.

To the Judson Association.—Elders W. M. Lea, N. P. Moore, H. M. Wilkinson. 2d Sunday Oct. 1869.

To Caroline Association.—Elders W. H. Robert, U. J. Newell and J. T. Wright. 2d Sunday, Oct. 1869.

Bartholemew Association.—Elders J. G. Taylor, C. A. Gortman and J. A. Dorroh.

Appointed the following Delegates to the Arkansas Baptist State Convention: Elders W. H. Robert, W. M. Lea, N. P. Moore and W. T. Poe, W. A. Wilson, on the 4th Sunday of November, inst., at Little Rock, Ark.

The next session of this Association will be holden with the Sardis Church, Jefferson county, near Taylor's Mill, Saturday before the 3d Sunday in October, 1869.

On motion, W. H. Robert was elected to preach the Introductory Sermon; N. P. Moore, alternate.

And W. M. Lea the Missionary Sermon, on Sabbath, H. M. Wilkinson, alternate.

On motion, the Clerk is instructed to have (300) copies of these Minutes printed, and distribute them pro-rata, according to contributions, among the churches; reserving 20 copies for correspondents, and that he be allowed \$12 00 for his services.

Called for reading of Circular, prepared by Elder W. M. Lea.

On motion, adopted and ordered to be printed with these Minutes.

On motion, Elder W. H. Robert was requested to write the next Circular Letter, and that he be requested to write in answer to the following question: "Is a Church that holds only monthly meetings, a model, primitive, scriptural Church?"

RESOLUTIONS.

I. *Resolved*, That the thanks of this body be tendered to the members of Philadelphia and Harmony churches, for the hospitable manner in which they have entertained the members of the Association during its session.

II. *Resolved*, That we recommend as a *Missionary Journal*, the *MACEDONIAN & RECORD*, published in Boston and New York, Price 25 cents per annum—a monthly.

III. *Resolved*, That on Saturday night of the next session of this body, there be held a general mass meeting, for the purpose of raising funds for Domestic Missions.

IV. *Resolved*, That the scarcity of Ministers in our midst, is a matter of great concern, and that it becomes us all to remember the injunction of our dear Redeemer; in Matt. 9 and 38—"Pray ye the Lord of the harvest, that he will send forth laborers into his harvest."

V. *Resolved*, That inasmuch as the colored population are among us, in our efforts to promote the Sunday School work, we should not overlook the claims which they may have upon us for assistance in their spiritual advancement.

VI. *Resolved*, That one messenger from each church be appointed, whose duty it shall be to collect all the means in and around his

church for the support of Home Missions, and report the result to the Executive Board of this body; at Big Creek Church, on the 2d Sabbath in May, 1869.

COMMITTEE —W. T. Poe, Sudduth, A. Davidson, Crutchfield, Walls, Litlow, Holloway, E. D. Taylor, T. A. Morris, J. A. Dorroh, J. B. P. Alexander, J. S. Taylor, Wm. Lassiter, J. A. Morris, H. Haythorne-white, J. G. Taylor, W. A. Wilson, J. C. Goldman.

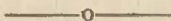
VII. *Resolved*, That we dispense with the usual way of appointing a place for this Association, and that the Committee on Missions, which meets with Big Creek Church, May, 1869, be empowered to locate the place, or places, after the next session, and that each committeeman be requested to consult the Churches, and ascertain what can be done toward supporting this body, as a permanent thing, in the way of tenting, etc., and report at its next session.

VIII. *Resolved*, That a committee consisting of five, be appointed, viz: T. A. Morris, T. M. Wilson, W. T. Poe, E. D. Taylor and Crutchfield, who were empowered to employ a Missionary.

Upon motion, after singing and extending the parting hand to each other, adjourned, to meet with Sardis Church, Jefferson county, near Taylor's Mills, Saturday, before 3d Lord's day in October, 1869.

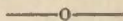
Prayer by W. H. ROBERT, *Moderator*,

W. M. LEA, *Clerk*.



Pledges Toward Support of Home Missions.

W. T. POE, - - - - \$5 00	T. LASSITER, - - - - \$5 00
W. A. WILSON, - - - 5 00	L. QUINN, - - - - 5 00
N. P. MOORE, - - - 5 00	G. A. ROBINSON, - - - 5 00
J. T. HOLLOWAY, - - 5 00	W. G. WILSON, - - - 5 00
J. HOLBERT, - - - 1 00	N. COKER, - - - - 5 00
S. STEVENSON, - - - 10 00	G. C. LIBLOW, - - - 5 00
J. S. RAMICH, - - - 1 00	G. W. MOORE, - - - 2 50



Names of Ordained Ministers and their Post Offices:

W. M. LEA, Little Rock,	J. S. MORTON, Benton,
U. J. NEWELL, Benton,	D. G. BARNETT, Benton,
H. R. CHEEK, Benton,	J. G. TAYLOR, Cherry Grove,
H. M. WILKERSON, Cherry Grove,	J. S. TAYLOR, Pine Bluff,
C. A. GORTMAN, Pine Bluff,	J. L. PATTERSON, Bird's Spring,
W. H. ROBERT, Little Rock,	N. P. MOORE, Little Rock,
H. A. GREGORY, Licentiate, Prattsville.	

STATISTICAL TABLE.

CHURCHES.	NAMES OF DELEGATES.	Baptized.	Received by Letter.	Dismissed.	Restored.	Excluded.	Died.	Total.	Contributions.	PASTORS.	CLERKS.	POST OFFICE.	Monthly Meeting.	
Liberty,	J. S. Morton, U. J. Newell,* W. T. Poe, -	3	8	1				290	4 00	U. J. Newell,	W. T. Poe,	Benton,	4	
Big Creek,	W. N. Shepherd, J. H. Sudduth, L. H. Kemp,	6	6	7		4		299	2 00	U. J. Newell,	J. Shepperd,	Cherry Grove,	2	
Corinth.	A. Davidson, W. L. Poe, J. T. Wright, -	1	12	1				57	2 00	U. J. Newell,	W. L. Poe,	Benton,	3	
Philadelphia,	J. H. Crutchfield, W. S. Carroll, H. A. Gregory	1	5					79	5 00	J. G. Taylor,	Henry Holbird,	Turin,	1	
East Union,	J. H. Palmer, R. Lawhorn, C. Walls, - -	6	2	2		1		243	3 10	J. H. Patterson,	J. Rhodes,	Little Rock,	4	
Orion,	G. A. Robertson, U. Downs, G. C. Litlow, -	1	2	15		1		46	1 65	L. W. Patterson,	G. C. Litlow,	Pine Bluff,	1	
Spring Hill,	J. T. Holloway, T. Briles, - - - - -			13				1	24	2 00	J. T. Holloway,	Pine Bluff,	1	
Sardis,	C. A. Gortman, E. D. Taylor, T. J. Maybey,	16	14	8		1	4	192	5 00	H. M. Wilkinson.	E. D. Taylor,	Darysaw,	2	
Shiloh,	H. M. Wilkinson, T. A. Morris, J. W. A. How,			2		1		1	34	2 00	H. M. Wilkinson.	T. W. A. Hood,	Cherry Grove,	3
Oak Grove,	A. M. Atkinson, J. A. Dorroh, - - - -	6	1	4				1	18	2 00	M. G. Moran,	J. S. Hunter,	Pine Bluff,	3
Pine Bluff,	Not Represented.													
Mt. Zion,	Not Represented.													
Fair View,	E. Sorsbee,* J. B. Ball, T. Lassiter, - -		11	1				2	50	E. Sorsbee,	C. Murry,	Little Rock,	1	
Mill Creek,	Not Represented.													
1st Little Rock	W. H. Robert, W. M. Lea, N. P. Moore, -	10	28	10		1	3	84	2 00	W. H. Robert,	H. Haythornwhite.	Little Rock, ev	ry	
Mt. Pleasant,	J. G. Taylor, J. Pratt, J. P. Taylor,* - -							13	1 00	C. A. Gortman.	J. Pratt,	Darysaw,	3	
Harmony,	W. G. Wilson, J. Pratt, W. A. Wilson, -	6	16	2				38	3 50	E. Sorsbee,	W. A. Wilson,	Prattsville,	3	
Providence,	J. C. Golman,* N. Coker, E. L. Majors, -							9	1 00	J. G. Taylor.	J. C. Golman,	Pine Bluff,	4	
TOTAL, - - - -		52	92	68	2	11	12	726	\$38.75	} ABSENTEES, Marked thus*				

APPENDIX.

(A.)

TEMPERATE IN ALL THINGS.—1ST CORTH. 9—25.

Temperance presupposes the moderate, healthful use of lawful enjoyments. What is sinful in its nature, is wholly forbidden. "Touch not, taste not, handle not."

A large class of articles were given for man's use, and yet, an excess in the use of many of them may involve guilt.

Temperance is a virtue which avoids guilt; "using this world and not abusing it." This reaches all that may be liable to abuse. And since, in the multitude of things capable of being used, are liable to abuse, Temperance may be considered a kind of wholesome restraint.

"Moderation in all things."—Each individual is most concerned as to his own peculiar excesses or perversions. The injunction is, "abstain from every appearance of evil."

It is well known, that Tobacco contains poisonous qualities. That in certain cases it is death. It is doubtful whether any real good ever grew out of its use, yet its production employs more than a million of our population; while the cost to consumers is not less than twenty millions of dollars annually! A sum more than sufficient to support and maintain the entire ministry in the United States. It may well be inquired, whether the use of an article, so filthy and injurious, costing more than daily bread, should not be abandoned, and the proceeds thereof appropriated to something beneficial?

The use of intoxicating drinks, being the source of much evil, the idea of temperance has been almost wholly confined thereto. From a very early period this mode of intoxication was known; and it is not for us to say, whether it will ever cease to be one of the sins of the world, while man remains a sinner.

The evil is so great, however, as to warrant and demand a vigorous effort upon the part of all Christians, for its suppression. It is a pretty well established fact, that the use of intoxicating drinks are productive of no good to healthy systems. That much evil results from intemperance, both to individuals and society, is evident. Those who have examined this subject, report that there are not less than ten thousand distilleries within the limits of the United States, producing annually not less than thirty millions of gallons of spirits; this outside of imported liquors. It is safe to say, that the liquors consumed in one year have cost not less than one hundred million dollars! The number who die annually of drunkenness, has been estimated at about twenty thousand. The records of our courts show that at least one half of all the crimes committed, may be trace-

able to this fearful habit. Personal violence, mental, moral and physical prostration, desolated homes, widows and orphans, all cry loudly to God and humanity, for the destruction of a monster so terrible. The public mind should be aroused to the enormity of this evil. It is to be wondered at, how enlightened and professed christian communities have so long slumbered over it. We sincerely hope that all who love Christ and our fellow mortals, will unite their efforts in strangling the Beast.

Respectfully,

W. T. POE.

—o—
(B.)

The Committee on Documents, beg leave to report, that from the letters read, three things claim our attention :

1st. The following Query from Sardis Church: "Can a Deacon, after he is ordained, be released by his request, from that office, and, if so, how?"

ANSWER—A Deacon may, at his request, be relieved from the duties of his office, but not from his ordination vows.

2d. There are two applications for the next session of the Association; one from Sardis, the other from Oak Grove Church.

3d. From all the facts before us, the Spring Hill Church is in disorder.

J. G. TAYLOR, *Chairman.*

Whereupon, a committee of five (5) were appointed, to-wit: W. T. Poe, J. H. Sudduth, T. A. Morris, W. G. Wilson and Wm. Lassiter, to visit the Spring Hill Church, and ascertain, if possible, the character of *the disorder referred to.*

—o—
(C.)

Your Committee on Publications, would respectfully report, that our State organ, (The Arkansas Baptist,) edited by P. S. G. Watson, in Little Rock, was suspended in June, 1861, in consequence of the war. And, as we have now the prospect of a State organ (to be called the Arkansas Baptist,) to be edited and controlled by our esteemed Brother, Elder N. P. Moore, at Little Rock, Ark., at \$2 50 per annum. We would therefore recommend that the Baptists throughout the State, and specially in this Association, co-operate with Bro. Moore, in the permanent establishment and circulation of the *Arkansas Baptist.*

Also, we would recommend the "Baptist," a religious and family journal, now published in Memphis, Tenn., edited by Elder J. R. Graves. Also, "Kind Words," a small monthly, for Sunday Schools, published in Memphis, 10 cts. per copy.

The South-western Publishing House, Memphis, Tenn., is now ready to fill all orders for the "Southern Psalmist," with Arkansas Supplement, both common and fine editions, together with Sunday School Books, and all other Baptist works called for.

H. M. WILKINSON, *Chairman.*

J. G. TAYLOR AND J. H. SUDDUTH.

(D.)

The 3d District met with the Big Creek Church, Saline county.

1st. Introductory by Elder U. J. Newell, after which the meeting was duly organized, by electing U. J. Newell, Moderator, W. T. Poe, Clerk.

2d. Visiting Ministers invited to seats.

3d. Called for report of executive committee.

4th. On motion, the next meeting of this District be held with the Liberty Church, commencing Saturday before the 4th Lord's day in September, 1869. Elder J. G. Taylor requested to preach introductory sermon. Elder H. M. Wilkinson, the Missionary Sermon on Sabbath. The meeting was continued to Monday night; 7 additions—6 by baptism.

U. J. NEWELL, *Moderator.*

W. T. POE, *Clerk.*

(E.)

I, as one of your Committee on Domestic Missions, would state, that arguments in favor of Missions are unnecessary. Every Christian is a missionary at heart, and should be in practice; nothing now remains, but united and vigorous action; therefore,

Resolved, That we now proceed to employ, if practicable, a Missionary to travel and preach in the bounds of this Association. And further, that we request the Pastors and Deacons of all the churches to take up collections, by subscription, or otherwise, and report to the next Association.

All of which is submitted.

THOS. A. MORRIS.

(F.)

SUNDAY SCHOOLS.—Words do not well express the great importance of Sunday School work. The interests of the country and of Churches, seem to be closely identified with the religious instruction of the young. Even the conversion of sinners, and the glory of God are invariably the result of scriptural teaching; and a knowledge of the Holy Scriptures makes "wise unto salvation." The word of God abounds with both precept and example, enforcing this important duty on parents and christians. The parting words of our blessed Saviour, most affectionately command this duty to all his followers.

But why multiply words in our report to enforce a duty so universally admitted. All our Associations and Conventions have, from year to year, urged this cause on the Churches, and the Churches have, by their delegates, most heartily endorsed all these Sunday School reports, and admitted these solemn obligations to train up the dear children for God and for Heaven.

And yet only seven Sunday Schools are reported to this Association. Is it true, dear brethren, that only seven in 18 churches composing this Association, practice what they profess, respecting these nurseries in the Master's vineyard? Are you satisfied with simply voting for, and publishing these reports to the world? Does this

fully meet your obligations? Is this complying with the dear Saviour's last injunction to His disciples—"Go ye therefore, and teach all nations!" All must see at once, the inconsistency of such a course. The want of practical conformity to our published principles. Your committee would, therefore, once more, most affectionately, and yet most earnestly entreat the churches to be consistent; and practically carry out what has been so often admitted as a scriptural obligation; and let us hear at the next annual meeting of a flourishing Sunday School and Bible Class in every Church in this Association.

H. R. CHEEK, *Chairman.*

On motion, the Association appointed one member in each church, not having a Sunday School, to strive to inaugurate such school and Bible classes at once. OAK GROVE, J. A. Dorroh. SHILOH, T. A. Morris. CORINTH, J. T. Wright. PHILADELPHIA, J. H. Crutchfield. EAST UNION, W. S. Cokman. ORION, G. A. Robertson. SPRING HILL, J. T. Holloway. PINE BLUFF, B. Gillespie. MT. ZION, J. S. Taylor. MILL CREEK, S. B. Morris. MT. PLEASANT, J. G. Taylor, PROVIDENCE, J. C. Goldman.

(G.)

Your Committee on Finance, report amounts sent up by the Churches. Associational purposes, \$38 75.

W. T. POE, *Chairman.*

(H.)

Treasurer's Report for 1868:

Balance on hand from last year,	- - - -	\$23 75
Received from Committee on Finance,	- - - -	41 65
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Total,	- - - -	\$65 40
Paid Wm. Woolford, for printing Minutes,	- - - -	\$35 00
" W. A. Wilson, for transcribing "	- - - -	10 00
Clerk's Fees	- - - -	10 00
		<hr/>
		\$55 00
Leaving a balance in hands of Treasurer.	- - - -	\$10 00

Submitted, W. T. POE, *Clerk.*

C I R C U L A R.

—O—

DEAR BRETHREN :

In obedience to a resolution adopted at the last session of this body, I offer this Circular for your consideration and disposal.

The All-wise Jehovah of the Universe, "So loved the world that He gave his only *Son*, that whoever believeth in Him should not perish," etc. The design of the Lord, was not to offer salvation through His *Son* to those only who lived during his personal reign on earth, but to all generations to come, and did, during the period of his incarnation, establish His church on earth, to which, he has, and will ever look for the faithful keeping of its ordinances, and character of membership. The Lord Jesus is the only Law-giver in Zion, having all power in Heaven and earth, consequently no human being on earth has the right to say, why commandest thou this, or that. It has pleased the blessed Jesus to appoint his church, his executive here on earth, to execute His laws and keep the ordinances of his church, as they were first delivered. It is evident, that Jesus Christ enjoined the most positive obedience in the doing or obeying his commands, which order is to be perpetuated, and no power shall be able to destroy it; for said Jesus to Peter, (Matt. 16 & 18,) "upon this rock will I build my church and the gates of Hell shall not prevail against it." This declaration of Christ to Peter, was evidently based on His purpose, that the church should have an existence to the end of time, when it would be delivered up to the Father.

But lo! and what do we hear in the fifteenth century, a mighty cry, and a success claimed to the wide-spread fame of Henry the 8th, Martin Luther, John Calvin, and others; *the* church reformed, and a glorious reformation, lauded to the skies by the protestant world. We would ask what church has been reformed? Surely not the church of Christ, if so, Christ was mistaken when he told Peter, "that the gates of Hell shall not prevail against my church;" believing Christ was not mistaken, nor deceived, as to the duration of his church, I then ask, what church was reformed in Luther's day? that one only of which he, and Henry the 8th, John Calvin, and others were once members, the church of Rome. Those distinguished reformers were Protestants, truly in the sense, that they *protested against the Roman Church*, and as Protestant denominations, they have no other baptism to this day, but that which they received from their mother church; and if you come down to the days of John Wesley, less than one hundred and fifty years ago, as an Episcopalian, he formed societies in London, Episcopal Societies, afterwards called Methodist Episcopal Societies, and John Wesley never was a member of any church but the Episcopalian; he only had Episcopalian Baptism, and as the Episcopalian church came out of the Roman Catholic church, she only had Catholic baptism. So we are not surprised that all those Protestant churches, knowing from whence their baptism cometh, are so easily satisfied, how or what an applicant for membership has received for baptism.

I am asked why do not Baptist churches recognize the immersion of Methodists, Presbyterians and Reformers? I reply, that Baptist,

like all other professed christians, should be consistent with what they believe the Scriptures teach.

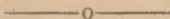
The church of Christ is His executive, to execute the laws of His Kingdom, and do whatsoever He has commanded. Christ is the head of all things to the church, (Ephesians, 1st and 22d.) Christ gave His gospel in trust, to His church, and commanded it to be preached in all the world, through her ministers; these ministers are recognized by the churches of which they are members, as called of God, and by Presbyteries of legitimate ministers of the same faith, ordained to the work of the gospel ministry. Without the foregoing, no man is eligible to the ministry of the word.

We recognise none as scripturally authorized to administer the ordinances of the church, who do not bear these credentials. All the churches of the different denominations of professed christians, can not possibly be churches of Christ, and if the church of Christ had branches, as some vainly suppose, and profess to believe; they could not be branches, seeing they are wholly dissimilar and unlike in their faith and practice. I will suppose a case, why Baptist churches cannot, consistently recognize the immersion of Pedo-baptist, or Infant Sprinklers—if a Baptist minister should become so deluded as to be guilty of teaching and practicing the unscriptural dogmas of Pedo-baptist, his exclusion would be certain; and, would any one suppose for a moment, that any Baptist church in the land would invite this excluded man to baptise for her, or would any Baptist church receive those into her fellowship who had been baptised by him, while thus excluded? The answer would be, no, not one. Now, the church has excluded one of her own ministers for teaching and practicing what Methodists and other Pedo's teach and practice, and by his exclusion, his acts are all made null and void; therefore, as Pedo-baptist are wanting in fellowship and ordination in a church of Christ, their immersion is made of none effect.

I am asked again, why not receive the immersion of Reformers, more generally known as Campbellites, as valid baptism? Our answer, their immersion is wanting in validity, in that, their ministers have come out of excluded factions, from regular Baptist churches! 2dly. They immerse or baptise with an unscriptural design, viz: to secure the remission of sins to the candidate, in the act of immersion. 3dly. Mr. Campbell and Stone set up a reformation of the church of Christ, as though it had lost its original identity, and our blessed Jesus mistaken, when he said to Peter, "The gates of Hell shall not prevail against my church," (Matt. 16 and 18th.) In different localities this people are known by different names, Reformers, Campbellites and Christians. Mr. Campbell, at one time objected very seriously to Mr. Stone, that they appropriate to themselves the name "*Christian Church*;" that Paul had not so addressed any of his letters to the New Testament churches: and, therefore, it was unscriptural. A Reformer, some days ago, wished to know of me, if they had not the right to take such name to themselves as they might choose. You may enjoy that privilege, said I, but I am under no obligations to call any man Jesus Christ, because he might choose to appropriate that sacred name to himself.

W. M. LEA.

ORDER OF BUSINESS OBSERVED.



1. Introductory Sermon.
2. Call for the Reading of Letters.
3. Elect Moderator, Clerk and Treasurer.
4. Petitionary Letters called for.
5. Invite visiting Ministers to seats.
6. Call for Correspondence.
7. Appointment of Committees.
8. Call for Report on Preaching.
9. Second day.
10. Call for the Reading of Minutes.
11. Call the Roll
12. Call for the Report on Temperance.
13. Call for Report on Documents.
14. Appoint Committee on Publication.
15. Call for Report on Publication.
16. Call for Report on Finance.
17. Call for Treasurer's Report.
18. Call for Reports from District Meetings.
19. Return Correspondence.
20. Appointment of Delegates to the Baptist State Convention.
21. Appointment of Brethren to write Essays.
22. Appointment of person to preach next Introductory and
Missionary Sermon.
23. Instruct Clerk to have Minutes distributed.
24. Called for the reading of Circulars.
25. Appointment to write the next Circular.