

Baptists Florida

MINUTES
OF THE
THIRD ANNUAL SESSION
OF THE
FLORIDA BAPTIST ASSOCIATION,
HELD AT
CONCORD CHURCH, MADISON COUNTY, FLA.
Commencing Saturday, 15th Oct., 1845.

1. THE Introductory Sermon was delivered by Br. Joshua Mercer, from 2d Corinthians, 6th chap. and part of 2d verse: "*Behold, now is the accepted time.*"
2. The delegates from the churches composing the Association then convened at the Church, and were called to order by Br. R. J. Mays, the former Moderator. Prayer by Br. James McDonald.
3. Letters from churches composing the body were then called for, and nineteen being presented, were read and their statistics minuted.
4. Petitionary Letters were then called for, and received the following, *to wit:* "Union," Jefferson county, Fla.; "Beulah," Hamilton county, Fla.; "Bethel," Duval county, Fla.; "Sharon," Nassau county, Fla.; "Ocklockonee," Thomas county, Ga.; "Union Academy," Jackson county, Fla.; "Gadsden Liberty," Gadsden county, Fla.; "Concord," Hamilton county, Fla.; "New River," Columbia county, Fla.; "Providence," Columbia county, Fla.; "Antioch," Leon county, Fla. On motion, the last read letter, together with the difficulties connected therewith, was postponed till Monday next. The others, having been found orthodox, the right hand of fellowship was extended to their delegates by the Moderator.
5. Proceeded to ballot for Moderator and Clerk. Br. R. J. Mays was re-elected Moderator, and S. C. Craft, Clerk.
6. Brethren J. S. Hart, U. Wood, J. Baugh, S. H. Butler and F. McCall were appointed a Committee to arrange Preaching; Brethren J. Cason, J. M. Prevatt and C. Beasley were appointed a Committee of Finance; Brethren J. Broome, J. Mercer and H. S. Linton were appointed a Committee to arrange the business to come before the Association, and Brethren T. Lang, A. Marvin and Isaac Houston were appointed a Committee on Correspondence.
7. The Committee on Preaching reported that Brethren McDonald and Bowen should occupy the stand in the Forenoon; and Brethren Henderson and Blewett in the Afternoon of to-morrow, (Sabbath,) in the order of their names.
8. A letter of correspondence from the "Salem United Baptist Association" was received by the hands of Brethren W. Blewett and T. J. Bowen, and referred to the Committee on Correspondence.
9. *Ordered,* to adjourn till 9 o'clock, Monday Morning. Prayer by Br. Broome.

SABBATH, 19TH OCTOBER.

This day was exclusively devoted to the services of the Sanctuary, Brethren McDonald and Bowen occupied the stand in the Forenoon, on the important subject of Missions, and Brethren Henderson and Linton in the Afternoon, in the order of their names. Though the effects were not so visible as might have been wished for, yet we hope the good seed sown may ere long spring forth and produce the good fruits of righteousness.

MONDAY, 20TH OCTOBER.

10. Met pursuant to adjournment. Prayer by Br. Lang.
11. The committee on correspondence to whom had been referred the letter from the Salem Association, reported favorably; whereupon the right-hand of fellowship was extended to the Messengers.
12. Brethren Henderson and Bowen, having been prevailed on to offer their services as Missionaries to this Association, on terms highly satisfactory, ordered, that their services be accepted.
13. A letter was received from the Bethel Association, by the hands of their Messenger, Br. Henderson.
14. The committee appointed to arrange the business to come before the Association, made its report, which was adopted.
15. Moved to take up the unfinished business of Saturday last, and on motion, the Antioch Church was received into this Association. And the advice of this

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Association having been solicited by said Antioch Church, we would advise, for the purpose of precluding the possibility of any difficulty hereafter, that she proceed to the re-ordination of the Brethren Duval and Hale.

16. *Whereas*, It is reported that our Missionary, Elder Ryan Fryer, is guilty of falsehood, viz: That he has said that Friendship Church only withdrew from him, and that she did not excommunicate him: *And whereas*, said report may injure his character and ministry if not seasonably considered by this body—

Resolved, therefore, That according to undoubted testimony received by this body, the said Br. Fryer has told the truth in that case, viz: That the committee who tried him, by authority of the Friendship Church, did report that the Church withdrew from him. *Resolved furthermore*, That we believe the Friendship Church has committed an unintentional error in reporting that they excommunicated Br. Fryer, thinking that withdrawal and excommunication mean the same thing, whereas they are of very different import. *Resolved finally*, That we recommend Br. Fryer as a useful and faithful Minister of Jesus Christ, to all the Churches. [Note.—It should be observed that "Friendship," is an Anti-Missionary Church, and that Br. Fryer's original difficulty with that Church, was in reference to doctrine, and not to practice.—*Clerk Association.*]

17. The circular letter was called for, read by Br. R. J. Mays, and adopted.

18. The committee of finance reported \$60 50-100 for minutes.

19. Appointed Elders Linton, Lang and Broome, Delegates to the Bethel Association, to commence Friday before the 1st Sabbath in November next, at Cuthbert, Randolph county, Georgia. The meeting of the Houston and Salem Associations being so near at hand, the former having changed her regular time of meeting, that it precludes the possibility of our Delegates attending.

20. *Ordered*, That Br. McDonald be appointed to write a petitionary letter to the Georgia Baptist Convention, and that Elders James McDonald, John Broome and Thomas Lang, be appointed to bear said letter.

21. *Ordered*, That Br. J. McDonald be appointed to write our next Circular letter; and that Br. H. S. Linton be appointed to write a corresponding letter to Sister Associations.

22. *Ordered*, That Br. T. Lang be appointed to preach the next Introductory Sermon, S. C. Craft, alternate.

23. *Ordered*, That Br. Henderson be appointed to preach the next Missionary Sermon, Br. McDonald, alternate.

24. *Ordered*, That the next Association be held at Monticello, Jefferson county, Florida, commencing on Saturday before the 2d Sabbath in October, 1846.

25. *Ordered*, That the Churches be requested to condense as much as possible, their Association letters. —

26. *Ordered*, That the Clerk be paid \$25 for his services, in keeping the minutes of this Association, and preparing them for the press.

27. *Ordered*, That one thousand copies of minutes be printed.

28. *Ordered*, to adjourn till half after 9 o'clock, to-morrow morning. Prayer by Br. Linton.

TUESDAY, 21ST OCTOBER.

29. Met pursuant to adjournment. Prayer by Br. Craft.

30. The committee to whom had been referred a revision of our present Missionary System made their report, which was adopted, and will be found attached to these minutes, marked "A." [Pages 6 and 7.]

31. The corresponding letter to sister Associations was read and adopted.

32. *Resolved*, That we highly approve of the Southern Baptist Convention at Augusta; that we commend the great design of that body, in promoting the Redeemer's Kingdom, and eliciting the motive that should direct the people of God in all their obedience to the King of Kings, and Lord of Lords.

33. *Resolved*, That Br. McDonald be requested to return the thanks of this Association to the brethren and citizens of this community for their kind hospitality exercised toward us during our present session, and that he be requested to render up public prayer specially for this community at the close of our labors here.

34. *Ordered*, That our Executive Committee be requested to employ Br. James McDonald as a missionary in the East, so soon as his present engagements with the Board at New York shall have expired.

35. *Resolved*, That the "Christian Index," a Baptist paper published at Penfield, Geo., be recommended to the patronage of all Baptists in Florida.

36. Br. S. H. Butler, Chairman of the Executive Committee of the past year, submitted his report, which was received, and will be found attached to these minutes marked letter "B." [Page 7.]

37. *Ordered*, That the delegates of this Association be requested to act as agents for the collection of funds within the bounds of their respective churches, for the purpose of Domestic Missions, and that they also be requested to incul-

cate, as far as in their ability, the principles of charity, and a knowledge of the destitution of the numerous portions of our country.

38. *Ordered*, That Br. Butler be requested to pay over to the delegates to the Geo. Baptist Convention, the amount now in his hands for that purpose.

39. *Resolved*, That we recommend to the churches, and especially to the Ministers of this Association, that no person be asked to take a seat with us in conference for the purpose of discussion, whose faith and practice are known to be in direct contradiction to the principle and practice contained in our minutes.

40. *Resolved*, That this body recommend to the Ministers and churches, whenever persons come among them representing themselves as Baptist Ministers, that they require them to present satisfactory credentials, and to define their position on the great question that has divided the Baptists of the North and South.

41. *Resolved*, That in promoting the benevolent enterprises, this Association disclaims all intention of any connection with the State, or of "lording it over God's heritage."

42. *Resolved*, That Br. McDonald be requested to present to this Association a copy of his sermon on missions, and that 1000 copies of the same be printed and sold, and that the profits arising therefrom be applied to the Florida Domestic Missions.

43. *Ordered*, To adjourn. Prayer by Br. McDonald.

S. C. CRAFT, Clerk.

R. J. MAYS, Moderator.

P. S. I would observe here that the subject of a "Minister's and Deacon's Meeting" was agitated during the Association, but no definite steps being taken, it is not reported in the body of the minutes. But it was a general understanding that such a meeting should take place in June next at San Pedro, in Madison County.

THE CLERK.

CIRCULAR LETTER.

DEAR BRETHREN:—By the kindness of our Heavenly Father, it has again become our duty, and we avail ourselves of it, as a gracious privilege, to communicate with you, by means of this, our Annual Epistle; and we invite you to join us, in devout and hearty thanks, to the All-Wise Disposer of all events, for the continued manifestations of his kindness, and the many tokens of His favor, with which He has so graciously crowned our associational year. Although there have been no special visitations of mercy in the outpourings of the Holy Ghost, yet there have been accessions to most of the Churches; peace prevails, and we humbly hope there is an increase in the joys of Zion, experienced by all. Let gratitude fill our every heart, and a renewed dedication to His service, be the purpose of every soul, for this evidence of Divine Goodness.

The subject of our present Circular, is a defence of a custom that obtained in the beginning of the Gospel Dispensation, and yet prevails among primitive, or New Testament Baptists. We mean strict or close communion;—a custom for which we are often reproached, and in the practice of which we think we are abundantly sustained by the law and testimony of God's word, as also by the practice of almost the whole Christian world. And our brethren who reproach us, should remember that in so doing, they condemn themselves, for they also practice the same things. Now, if it be a fact, that our Paedo-Baptist Brethren insist as a pre-requisite to communion, that the person proposing to partake of the emblems of the broken body and shed blood of the blessed Saviour, should first have received the rite of Christian Baptism, it will appear at once that the controversy between them and us, respects the primary question of Christian Baptism, and not the secondary question of Communion.—Could we agree upon the first, we should agree upon the second as a consequence. With remarkable unanimity they contend that the Communion is an ordinance of the Church, and that those, and only those, who have received the previous rite of Baptism, should partake of the emblems. And many of them candidly admit, that with our conviction on the subject of Baptism, we could not, without doing violence to our own consciences, admit any to this sacrament, but those who, upon a profession of their faith, had been immersed in the name of the Father, Son and Holy Ghost.

Inasmuch as we are not forming an argument for the learned, but for plain men—it may be expected that persons of that class will examine for themselves, the works of authors upon this subject, of much greater ability than we possess—we shall proceed to state, with all possible brevity, the reasons that compel us to practice as we do.

In reply to those who contend, (and there are such), that all who feel disposed should be allowed to commune, whether they have ever been baptized or not, we say, that from the circumstances mentioned in connection with the institution of the Supper, we are clearly satisfied that disciples only were present, and on them as disciples, was enjoined the observance of this sacrament,

and it was to be kept in remembrance of the broken body and shed blood of their Divine Master. It is said, however, that John's Baptism is not Christian Baptism. This matter we leave to be settled by the testimony of God's word—which declares, Mark 1st chap., 1 to 5 verses—The beginning of the Gospel of Jesus Christ, the Son of God, as it is written in the Prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. John did baptize in the wilderness, and preach the Baptism of repentance for the remission of sins. And there went out to him all the land of Judea, and that of Jerusalem, and were all baptized of him in the river Jordan, confessing their sins.—The apostle informs us, 1st Cor., 11th chap., 23d verse—For I have received of the Lord, that which I also delivered to you, that the Lord Jesus, the same night in which he was betrayed, took bread, and when he had given thanks, he brake it and said, Take, eat, this is my body, which is broken for you; this do in remembrance of me. After the same manner also, he took the cup when he had supped, saying, This cup is the New Testament in my blood, This do ye as oft as ye drink it, in remembrance of me, For as often as ye eat this bread, and drink this cup, ye do shew forth the Lord's death till he comes.—So the apostle received of the Lord, and delivered to his Corinthian brethren the observance of this ordinance, after that they had made profession, and companied together as a visible Church, and not before. It seems to us, brethren, as plain to all men, that those, and those only, who have from the heart obeyed that form of doctrine delivered to them by the Inspired Word, can with any propriety claim or enjoy this privilege of God's House. If then, we are correct in maintaining this as an ordinance of God's House, to be enjoyed by *disciples*, and them alone, it becomes our next duty to ascertain from the Scripture what is Christian Baptism, (for all admit this to be necessary,) who are proper subjects, and what is the proper mode of administration. The commission is: Go, teach all nations, baptizing them. Go preach the Gospel to every creature. He that believeth and is baptized, shall be saved.—From this it would seem that Faith comes first in order, and must precede Baptism. First believe, then be baptized. We shall ascertain how the apostles understood their commission, most certainly, by ascertaining their conduct under it. Peter, preaching on the day of Pentecost, when the Holy Ghost had fully come, when asked by those who were pricked in their hearts, What they must do to do? said, Repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the Holy Ghost.—These all seem to have been conscious subjects, feeling the power of Divine truth, and capable of, and desiring to receive instruction. Then they, (and only they), that gladly received his word, were baptized, and the same day, there were added unto them about three thousand souls, and they continued steadfastly in the apostle's doctrine and fellowship, and in breaking of bread, and in prayers—Acts 2, 38. And when the disciples were scattered abroad, by the persecution that arose in Jerusalem, we learn that Philip went down to Samaria, and preached Christ unto them, and that the people with one accord gave heed unto Philip. And when they believed Philip, (not before), preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. All seem to be conscious subjects. Hearing, they believed and were baptized. So Simon himself believed and was baptized. The Ethiopian Eunuch, when Philip had preached unto him Jesus, although there is nothing said of Philip's preaching baptism, when convinced of his duty, said, What doth hinder me to be baptized? Philip said, if thou believest with all thine heart, thou mayest, (not without faith.) I believe that Jesus Christ is the Son of God. Then, (and not till then,) they went down into the water, both Philip and the Eunuch, and he baptized him. First believe, then be baptized.—Acts 8, 5, 14, 37. In the same way, a persecuting Saul, when stricken to the ground by the glory of God, after being instructed by Ananias, received his sight forthwith, and was baptized—Acts 9, 18. When Peter went to the house of Cornelius, and was yet speaking, the Holy Ghost fell on all them that heard the word, and they spake with tongues, and magnified God. Then Peter answered, who can forbid water, that these should not be baptized—capable of hearing, understanding, speaking and obeying—Acts 10, 44, 47. Paul preached by the river side, where prayer was wont to be made. Lydia attended to the things spoken by Paul, and was baptized, and her household; and when released from prison, he entered into the house of Lydia, and when he had seen the brethren, he comforted them and departed. These Christians understood Paul's holy conversation, and were comforted by it, (what many up grown Christians cannot do in this day.) Can any doubt their capacity to understand, believe and obey?—Acts 16, 15, 40. The jailor, when the foundations of the prison were

shaken, came trembling, and fell down before Paul and Silas, and brought them out, saying Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house; and he took them and washed their stripes, and was baptized, he and all his straightway. And having brought them into his house, and set meat before them, he rejoiced, believing in God, with all his house—rejoiced in believing. They knew what they believed—Acts 16, 29, 34. This then is the commentary which the apostles, Divinely inspired men, give of the law under which the proclamation of mercy was made to the world, and we think most clearly establishes the fact, that none but subjects capable of exercising faith, are proper subjects of Baptism.

In addition to all this, let it be remembered, that all classes admit without controversy that immersion in water, in the name of the Father, Son and Holy Ghost, of a believer, by a qualified administrator, is Christian baptism. Yet some contend that sprinkling or pouring, as well as immersion, even when administered to unconscious infants, is also Christian baptism. Now if this be so, how shall we understand the declaration of the Scriptures, which says there is one Lord, one faith, one baptism? If it be contended that baptism administered by sprinkling, pouring or immersion, to a believer, upon a profession of faith, and to infants, without a profession of faith, is still one baptism, we cannot yet understand how there can be one faith, when baptism is received by one party upon a profession of faith, and by the other party without a profession, except that profession be made by proxy, and not in their own proper person. We know of no such doctrine taught in the Scriptures, as one person possessing so much faith as to be able to transfer a portion of it for the benefit of another. This doctrine belongs to a school of religionists with whom Protestants claim no kindred. If the doctrine of baptismal regeneration be not true, to what purpose is it that baptism be received by persons incapable of faith. We have always believed and still believe, that baptism, without faith in the subject, is an unmeaning ceremony—that faith must precede to give validity and efficacy to this ordinance. Besides these considerations, the offer of mercy as made to a lost world, is based upon repentance towards God and faith in the Lord Jesus, and infants are incapable of either, and therefore should not receive that rite which is a public profession of both. Again, in the beginning, this practice did not prevail, nor did it obtain in the Christian Church or any part of it until the third century, and some affirm not until a much later period; and if the apostles were right in requiring a declaration of faith before baptism, we cannot be wrong in pursuing the same course.

It devolves upon us, in the next place, to give our views upon the scriptural mode of administering this ordinance, and here upon the threshold we ask it to be remembered, that our present translation of the Bible was made by Pædo-baptists and not by Baptists, and may therefore be reasonably supposed as strongly to favor their views as a regard for truth would at all permit. In proof of which is the fact that the word which has made, and still makes a great deal of controversy in the Christian world was not translated but transferred.—Baptists still think that although by this course the truth has been in a measure obscured, yet the true light still shines so brightly that he that runs may read, and the wayfaring man, though a fool, need not err therein. We shall not dwell upon the expressions used in connection with baptism, such as they went down into the water, they came up out of the water, &c. The Greeks, who perhaps have always understood their own language as well as any one else, testify unqualifiedly for Baptists as regards the mode, and have always done so, from the apostles down to the present day. They practice immersion and nothing but immersion.

The word in the original language which is rendered baptize in the present translation has its primary and most obvious signification in immersing, dipping, plunging, according to the testimony of all scholars. Dr. Clarke himself admits that immersion was the mode practised by the apostles, and Messrs. Carson and Cone, in their work upon the subject, have cited over three hundred instances taken from cotemporaneous writers, in which no other rendering can be given without making nonsense. These selections are made from writers sacred and profane, and shew most conclusively the sense in which the word was used in that day, and form an argument so strong, so unexceptionable, as should satisfy the most sceptical.

Christ himself teaches Nicodemus in language that cannot be misunderstood—ye must be born of water and spirit. Paul uses a figure so strong as not to be mistaken.—We are buried with Christ by baptism; planted together with him in the likeness of his death, Rom 6, 4. Buried with him in baptism, wherein also ye are risen with him, Col. 2, 12: It is called the washing of re-

generation, from which we can but conclude that immersion is the only anti-type that answers to these types. Our opponents admit all this, but yet say that a different mode and unconscious subjects will do. There is but one true Lord and can be but one true faith, one true baptism—the rest are traditional.

We believe our brethren have fallen into an error, by not noticing more particularly the commission under which we all profess to act. The command is, Go teach and baptize the nations—receiving your testimony, and not the unconscious element; and the action of the verb refers to him who had been previously taught; and we honestly believe, a great cause of our misunderstanding originates from a want of proper regard to this distinction. The command is, to baptize believers, in water of course, as the proper element. This is easily effected by immersion; and we leave it to those who practice sprinkling and pouring, to show us how they will sprinkle a person in water, or pour them in water. All this is perfectly simple and practicable, upon the principle of immersion, and no other. Baptism does not consist in the application of water in any way, even to a proper subject, as some vainly imagine, but in applying the subject to the water. If then, we are right in contending for the Supper as an ordinance of the Church, and in maintaining that none but those who have been immersed upon a profession of their faith, are according to the terms laid down in the Bible and acted out by the Apostles, members of the visible body, it will at once appear from the foregoing considerations, that we cannot, without a manifest violation of the laws of God's House, admit to the Lord's Table, those who, from any consideration, fail to comply with the preliminary rules. In pursuing this course, we pretend not to judge other men's servants. To their own Master they stand or fall. We must keep a conscience void of offence to God and man in this matter. And though the better feelings of humanity may gush out towards them, yet we honestly believe them to be in error, and we must not partake of other men's sins. Though a different course may be urged upon us from motives of charity and brotherly kindness, we can only say, that the Book of God is our only rule of faith and manners, and we dare not violate the law of the Lord, though we should forfeit the good opinion of men. We must obey God rather than men.

We gladly partake with them so far as we may lawfully do—farther than this we dare not go. In conclusion, brethren, permit us to add a word of admonition and exhortation to you. Although we honestly and sincerely believe it to be our duty to contend for the faith once delivered to the saints, yet we should beware of the temper with which we do it, and the motives that influence us in the discharge of this duty. The religion of the Bible is emphatically a religion of love—love to God and love to men; and when called upon to speak or act, we should not shun to declare the whole counsel of God, but should speak the truth in love; and though we should be called to bear reproach and suffer persecution for the truth's sake, we are commanded to bless them that curse us, to pray for them that despitefully use and persecute us, that we may be the children of our Father which is in Heaven, for so persecuted they the Prophets before you. May God bestow upon us all a double portion of His Spirit, that each one of us may be endued with such Heavenly tempers, and Holy dispositions, that all men may take knowledge of us, that we have been with Jesus. Be ye wise as serpents, and harmless as doves. Brethren, the Grace of our Lord Jesus Christ be with you all. Amen.

R. J. MAYS, Moderator.

S. C. CRAFT, Clerk.

REPORT OF THE SPECIAL COMMITTEE.—A.

The committee appointed on Missions, having had the matter under consideration, beg leave to report, as the best method of sustaining Domestic Missions in our State, the appointment of an Executive Committee of nine members, who shall elect from their number, a Chairman, Treasurer and Secretary—these officers to be located in the same neighborhood, and to form a quorum for the transaction of business. The Executive Committee to meet at the Ministers and Deacons' meeting at San Pedro, in June—and again at the meeting of the Association, when their Annual Report shall be made, and appended to the minutes of the Association. The Executive Committee to employ, if circumstances will justify, three Missionaries for West Florida, and three for East Florida.

For the supply of the destitute in Middle Florida, they recommend that each of our Pastors in Middle Florida should afford their labors a month in each year; and that the Churches under their charges yield them up for that purpose.

In order to raise money for these operations, the Pastors of Churches should each preach a Missionary Sermon, and take up a collection during the business season. That the Missionaries take up collections whenever they can, and pay

over the same to the Executive Committee; and that the formation of Missionary Societies be recommended in all the Churches, and the funds thus raised, sent up by their delegates to the Association.

In consideration of the reduced price of produce and labor of every kind, since the salaries of our missionaries were fixed, and of the low state of our finances, we recommend the salary be reduced to two hundred dollars for men who have families, and one hundred and fifty dollars to single men. The Committee think that six missionaries may be employed, including Brethren Henderson and Bowen, and they think that men of deep and ardent piety should be sought, who would make proof of their ministry. In order to facilitate the business of the Association they present the following names of brethren to form the Executive Committee, viz:—

S. H. BUTLER, <i>Chairman,</i>	J. CASON,	H. S. LINTON,
R. J. MAYS, <i>Treasurer,</i>	JOHN HART,	J. McCANTS,
H. Z. ARDIS, <i>Secretary,</i>	C. BEASLEY,	A. MARVIN,

Respectfully submitted, THOS. W. TERRELL, *Chairman.*

REPORT OF THE EXECUTIVE COMMITTEE. B.

It is known to the Association that, at our last annual meeting, your Committee employed two ministerial brethren to labor as missionaries. Br. Mercer's operations were to be given to the destitute regions of West Florida, and Br. Fryer was to travel and preach in the East. Both these brethren have been actively and zealously employed in the prosecution of the great cause—in spreading the Gospel among the people of their respective bounds. Br. Fryer states that he travelled, on his mission, 4,079 miles, preached 170 sermons, baptized 38 persons, and received four others for baptism. Churches and individuals among whom Br. Fryer labored, contributed so liberally to his support, as to leave only a small amount chargeable to the Association fund; which will be seen by reference to the account current hereto annexed. Br. Mercer reports that he travelled 2,789 miles, preached 189 sermons, baptized 20 persons, and constituted two churches. Your Committee had agreed to give each of these brethren the sum of \$250 last year—their time to be exclusively devoted and employed in the field of missions; and, from their journals and reports, it is for the Association to say if they have performed their agreement.

It is needless for your Committee to say how signally God has [prospered] the efforts of this Association, in sending the tidings of salvation to our perishing fellow-men. All of us must be convinced that God has sealed these movements with His approval, and His approbation is surely a sufficient reward for the small sacrifice we have made.

Your Committee lament that their apparent inactivity should have met with the censure of some. We are sure, when the cause is explained, we shall stand acquitted. We, in fact, had no duties to perform, after sending our missionaries into their respective fields, unless we had been in possession of means to pay them, as their reports were made quarterly. That pleasant duty was done, as we were placed in funds, and it will be seen from our statement that we are not only clear of debt, but have a surplus in our hands.

A List of Ministers in the various Churches of the Association, with their several Post Offices.

CHURCHES.	NAMES.	POST OFFICE, COUNTY, ETC.
Concord,	R. J. MAYS,	Gum Swamp, Madison Co., Fla.
	J. W. P. McCALL,	" " " " "
Enon,	T. LANG,	Tallahassee, Fla.
	<i>Robert Levy,</i>	" " " " "
Sharon,	J. BROOME,	Madison Court House, Fla.
	H. Z. ARDIS,	" " " " "
Elizabeth,	H. WHITEHURST,	Monticello, Fla.
	GEO. WALKER,	" " " " "
Monticello,	S. C. CRAFT,	" " " " "
	Z. WHEELER,	" " " " "
Indian Springs,	<i>J. McCants,</i>	" " " " "
	M. STRICKLAND,	Mannington, Leon County, Fla.
Hickstown,	A. MOSELEY,	Madison Court-House, Fla.
	B. S. FULLER,	Gum Swamp, Madison County, Fla.
Ocilla,	ISAAC HOUSTON,	Madison Court-House, Fla.
	H. S. LINTON,	Monticello, Fla.
Liberty,	<i>R. T. Strickland,</i>	Grooversville, Thomas County, Ga.
	B. Wynn,	Monticello, Fla.
Hopewell,	W. B. COOPER,	Troupville, Ga.
	R. FRYER,	" " " " "
Troupville,	<i>J. Gauldin,</i>	" " " " "
	<i>M. Dees,</i>	" " " " "
Bethel,	J. McDONALD,	Jacksonville, East Florida.
	J. MERCER,	Marianna, West Florida.
Union Academy,	R. S. Mott,	" " " " "
South Prong,	A. F. Dural,	Shell Point, Wakulla Co., Fla.
Antioch,		

Ordained ministers in capitals. Licentiates in italics.

into their respective fields, unless we had been in possession of means to pay them, as their reports were made quarterly. That pleasant duty was done, as we were placed in funds, and it will be seen from our statement that we are not only clear of debt, but have a surplus in our hands. Your Committee have paid the sum of \$331, 25, and received 378 dols. 10 cts., leaving a residue of \$46,75, subject to the order of the Association.—We annex an acc't of all monies received and paid out.

Respectfully submitted,
S. H. BUTLER.

CORRESPONDING LETTER.

The Florida Baptist Association to her Sister Associations with whom she corresponds.

BELOVED BRETHERN:—We are happy to inform you that the meeting of our body has been one of peace, pleasure and harmony, and that the business has all been conducted in the kindest spirit. Our churches have all been represented, and although the associational year has been characterized as one of great spiritual dearth, yet many of our churches have enjoyed precious seasons of revival, and almost all have received some accessions. We have had two missionaries constantly employed in proclaiming the Gospel to perishing sinners, and a gracious and an all-wise God has made these instrumental in bringing souls to the knowledge of the Truth, and bringing into our body several new churches. May God preside over your counsel—lead you into His Truth, and afterwards receive us all in Glory—is the sincere desire of yours in the bonds of the Gospel.

S. C. CRAFT, Clerk.

R. J. MAYS, Moderator.

CHURCHES.	Co. and State	STATISTICS						TOTAL.	PASTORS.	Regular Meetings	DELEGATES' NAMES.
		Baptized.	Rec. by L.	Restored.	Dismiss'd.	Excom'd.	Dead.				
1 Concord,	Madison, Fla.	13	4 00	1	1 00		46	J. McCall,	4	R. J. MAYS, W. T. Johnson,	
2 Enon,	Leon, "	6	3 00	8	3 1		39	T. Lang,	4	T. LANG, Robt. Bevy,	
3 Sharon,	Madison, "	1	4 00	00	00		57	B. S. Fuller,	2	J. BROOME, D. B. Stone,	
4 Elizabeth,	Jefferson, "	11	2 00	6	5 00		82	H. S. Linton,		A. J. Whitehurst, Joel Walker,	
5 Shilo,	Leon, "					140					
6 Monticello,	Jefferson, "	1	4 00	00	1 00		28	H. S. Linton,		S. C. CRAFT, A. Marvin,	
7 Indian Springs,	Leon, "	9	5 2	4	2 00		56	B. S. Fuller,		J. S. Hart, John Cason,	
8 Hebron,	Gadsden, "	2	2 00	3	00		47	Seward,			
9 Hickstown,	Madison, "	2	3 00	1	1 1		27	B. S. Fuller,		ISAACHOUSTON, E. G. Mays	
10 Ebenezer,	Jefferson, "	4	1 00	00	2 00		73	H. S. Linton,		James Baugh, Wm. Scruggs, jr.	
11 Ocala,	Madison, "	00	5 1	6	3 00		35	H. S. Linton,		H. S. LINTON, J. N. Lamb,	
12 Liberty,	Thomas, Geo.	1	1 00	4	00		45	B. S. Fuller,	4	Core N. Powell, Thos. Jones,	
13 Sardis,	Jefferson, Fla.	5	1 00	9	00		45	J. Mercer,		John Wooten,	
14 Bethpage,	Jefferson, "	47	7 00	16	3 3		196	T. Lang,	4	Jacob Mott, Everett Sealy,	
15 Providence,	Gadsden, "	00	1 00	7	2 00		35	Seward,		Uz Wood, Elijah Shepherd,	
16 Hopewell,	Jefferson, "	00	3 6	3	00		38	H. Whitehurst,		H. WHITEHURST, B. Wynn,	
17 Youngville,	Lowndes, Geo	3	7 00	00	00		35	W. B. Cooper,		W. B. COOPER, E. W. Solo-	
18 Brandy Branch,	Columbia, Fla.						10	R. Fryer,	1	Dissolved.	
19 Columbia,	Jackson, "	9	1 00	2	00		28	J. Mercer,	1	A. A. Steward,	
20 Bethlehem,	Columbia, "	25	6	2 00	00		41	R. Fryer,	1	Moses Barber, J. M. Barnsids,	
21 South Prong,	Jefferson, Fla.						15	Z. Wheeler,		Isaac Townsend, C. Beasley,	
NEW CHURCHES:							6	R. Fryer,		M. A. Steward,	
1 Trion,	Hamilton, "						54	J. McDonald,	1	J. McDONALD,	
2 Bethel,	Duval, "						26	J. McDonald,		John Jones,	
3 Bethel,	Nassau, "						12	W. B. Cooper,		T. W. Terrell, Henry Hadley,	
4 Sharon,	Thomas, Geo.						13	J. Mercer,	3	J. MERCER, William Seary,	
5 Ocklocknee,	Jackson, Fla.						12	W. B. Cooper,		Olis Fairbanks, Isiah Johnson,	
6 Union Academy,	Gadsden, "						39	R. Fryer,	2	J. T. Steward,	
7 Gadsden Liberty,	Hamilton, "						29	J. McDonald,		J. M. Sparkman, Silas Weeks,	
8 Concord,	Hamilton, "						38	J. McDonald,		J. M. Prevatt,	
9 New River,	Columbia, "						16	J. McDonald,		A. F. Duval, Benjamin Hale,	
10 Providence,	Leon, "									Ordained ministers in capitals. Licentiates in italics.	
11 Antioch,	Leon, "										
* Formerly Little River.		139	60	11	70	23	51333				

SENTINEL OFFICE, TALLAHASSEE, NOV. 1, 1844.—Received from Rev. S. C. CRAFT, \$25.00 in full, for printing one thousand copies foregoing Minutes. JOSEPH CLISBY