

PROCEEDINGS

OF THE

Thirteenth Annual Session,

OF THE

Santa Fee River Baptist Association,

HELD AT

ELIAM CHURCH, PUTNAM CO., FLA.,

October, 1869.

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OFFICERS:

WM. JOHNSON,	Moderator,	Morrison's Mills, Fla.,
J. H. TOMKIES,	Secretary,	Waldo, Fla.

JACKSONVILLE, FLA.:

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1870.

PROCEEDINGS.

OCTOBER 9th, 1869.

The Santa Fee River Baptist Association met at 11 o'clock with Eliam Church, Putnam County, East Florida. The introductory sermon was preached by brother Jos. S. Baker, from Romans I, 16: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first and also to the Greek." After a short intermission the delegates assembled in the house. The Association was called to order by the former Moderator. Prayer by brother E. B. Timmons. The letters from the Churches were read and the names of Delegates enrolled. Proceeded to elect officers with the following result, viz: Moderator, brother Wm. Johnson; Clerk, J. H. Tomkies. Petitionary letters were received from three new Churches; Bethesda, Ebenezer, Levy County; and Ebenezer, Bradford County. The Moderator extended to their delegates the right hand of fellowship. Also, letters were received from Midway and Wayfar Churches, which had not been represented for several years. Invited visiting brethren to seats, which was accepted by brother Jos. S. Baker, agent of the Domestic Mission Board. The Association agreed to give brother Baker opportunity to present the claims of that Board after the missionary sermon. Sundry Committees were appointed, as follows:

On Preaching—Brethren Perry, F. Weeks, McKinley, and the Delegates of Eliam Church.

On Sunday Schools—Brethren Timmons, Cauthen and Massey.

On Letters and Queries—Brethren Chambers, Strickland and Tomkies.

On Finance—Brethren Hutchingson, Roberts, Perry and Chambers.

On Nominations—Brethren Becks, Thomas and Godwin.

On Temperance—Brethren Tomkies, Strickland and Timmons.

On Deceased Ministers and Deacons—Brethren Chambers, Hutchingson and S. Weeks.

Adjourned to meet Monday morning, 9½ o'clock.

SUNDAY MORNING, OCTOBER 10.—The missionary sermon was preached by brother C. B. Jones, of Palatka, after which a collection was taken up, amounting to \$40.25. Brother Baker presented the claims of the Domestic Mission Board of the S. B. Convention, and received in cash and subscriptions \$85.55. Brother Jos. S. Baker preached in the afternoon.

LIST OF MINISTERS,

AND THEIR

POST OFFICES.

BECKS, B. W., Palatka, Fla.	KEEP, W. W., Live Oak, Fla.
BRANEN, E., Welborn, Fla.	JONES, C. B., Palatka, Fla.
BISHOP, P. P., Palatka, Fla.	STRICKLAND, M. N., Waldo, Fla.
CHAMBERS, K., Lake City, Fla.	SCARBOROUGH, M., Welborn, Fla.
CANNON, J. J., Palatka, Fla.	TIMMONS, E. B., Waldo, Fla.
DEES, Z., Houston, Fla.	THOMAS, J. W., Palatka, Fla.
GUTHERY, G., Magnolia, Fla.	TOMKIES, J. H., Waldo, Fla.
JOHNSON, W., Morrison's Mills, Fla.	WEEKS, S., Waldo, Fla.
G. A. MALLETTE, Callahan, Fla.	

LICENTIATES:

McHAN, A., Waldo, Fla.

| CAIN, R. W., Olustee, Fla.

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MONDAY MORNING, OCT. 11.—The Association met. Prayer by brother R. G. Mays. Petitionary letter received from the First Baptist Church of Palatka. The right hand of fellowship was given to her Delegates, brethren Jones and Mays. The old articles of faith were adopted and ordered to be printed in the minutes. Brother Hutchingson was added to the Committee on Letters and Queries. The Circular Letter was read, received by the Association, and ordered to be printed in the Minutes.

The Committee on Sunday Schools made a report, which was received and adopted.

The Committee on Temperance made a report, which was received and adopted.

The cause of Foreign Missions was advocated, and \$20.70 made up for that object.

The Report of the Committee on Nominations was read and adopted. Adjourned.

AFTERNOON—met at 2 P. M. Appointed correspondents to the Alachua Association—brethren B. W. Becks, C. B. Jones, M. N. Strickland and Wm. Johnson.

Resolutions were passed, recommending the *Christian Index and South Western Baptist*, published in Atlanta, Georgia, *The Baptist*, published in Memphis, Tennessee, and the *Religious Herald*, published in Richmond, Virginia, as worthy of the confidence and patronage of the Baptists of Florida.

The following resolutions were adopted:

The Christian Ministry is a sacred and responsible office. God calls commissions, and in a measure qualifies the minister for preaching the gospel of salvation to dying men. "No man taketh this honor to himself, but he that is called of God as was Aaron called." As an Association we cannot approve or sanction the introduction of incompetent or unworthy men into the Ministry. Therefore,

Resolved, That those who are ordained to the solemn and sacred work of preaching the Gospel, should be men of high moral character, of deep and earnest piety, sound in the faith of the Scriptures and earnestly seeking the glory of God and the salvation of souls.

Resolved, 2d, That all who feel called of God to preach the Gospel, should have a good report and be encouraged to use all proper means to improve their minds by study.

Resolved, 3d, That we will encourage and aid in the education of any worthy young men, who may deem it their duty to serve God in the Ministry, so that they may be properly qualified for the discharge of its arduous duties.

Resolved, 4th, That as piety, love for God and souls, ability and aptness to teach, are necessary qualifications for the Christian minister, we urge all who desire to be successful in the Master's work to seek these important qualifications.

The report of the Financial Committee was read and adopted.

The report of the Committee on Letters and Queries was read and adopted.

The following was read as part of the report of this Committee, to which brother Chambers, chairman of the Committee, objected, and after some discussion was laid on the table. Brother Thomas, a Delegate from Santa Fee Pond Church, declaring that his church was willing to accept the old articles of faith as an exposition of their views of Scripture teachings—"We notice the Santa Fee Pond Church makes feet washing an ordinance of the Gospel, which is contrary to the acknowledged faith and practice of Baptists."

Shilo Church, No. 1, was reported to the Association as having in its membership a man who has deserted his lawful wife and married another woman. The following Committee was appointed to visit that church: brethren Wm. Johnson, M. N. Strickland, W. S. Perry, E. B. Timmons and J. W. Thomas. The Association then adjourned to meet Tuesday, 9½ A. M.

TUESDAY MORNING, OCT. 12—The Association met. Prayer by brother Chambers.

The report of the Committee on Deceased Ministers and Deacons was read and adopted.

The report of the Executive Board was read and adopted.

The same Executive Board was continued, with the addition of Dr. Hutchingson as Treasurer. The following brethren promised to give ten dollars each to the support of Missionary work in the Association, one half payable the first of January, 1870: A. J. Hutchingson, K. Chambers, J. H. Tomkies, J. J. Higginbotham, G. A. Mallette, H. R. Williams, G. W. A. McRae, J. M. Brown, Mon. Seigler, W. G. Cade, Wm. Johnson, J. W. Beiling, John Roberts, J. D. McKinley and W. S. Perry. The following brethren promised five each: S. E. Timmons, K. Chambers, A. Geiger, A. Mills, J. A. Lewis, Thomas Hicks, V. W. A. Hutchingson, and Mrs. Thompson.

The following resolutions were read and unanimously adopted:

Resolved, 1, That as an Association we will not hold fellowship with any church which retains in its membership any one who has deserted his lawful wife and married another woman, except for fornication.

2. That we recommend the churches to receive no such persons, and, if they have such in fellowship, that they exclude them forthwith.

3. That if the churches persist in keeping these disorderly persons in their membership after due time for reformation, we will drop every such church from this Association, as we can tolerate no such practices.

4. That the Association recommends the churches to employ no such men to serve them in the ministry.

5. That as an Association we declare null and void the official acts of every such minister.

Brother C. B. Jones was appointed to write the next Circular Letter.

The following was adopted: As a denomination we feel the the great need and importance of education, especially in the Ministry; therefore,

Resolved. That this Association pledges its aid and encouragement to any worthy brother who desires by study to prepare himself better for preaching the Gospel. Also,

Resolved, That we earnestly request the churches of this Association to observe Friday, before the fourth Sunday in March, 1870, as a day of fasting and prayer to God for His blessing upon the cause of Missions.

The Clerk was ordered to have 1,000 copies of the Minutes printed, to distribute them to the churches, and that he receive \$25 for his services.

Resolved, That the thanks of this body be returned to Eliam Church and the friends in its vicinity, for their kindness and hospitality to us during this meeting.

The Association then adjourned to meet with the Providence Church, Bradford County, on Saturday, before the second Sunday in October, 1870.

A hymn was sung, the parting hand given, and prayer offered by brother Jos. S. Baker.

J. H. TOMKIES, Clerk.

WM. JOHNSON, Moderator.

APPENDIX.

REPORTS OF COMMITTEES, &c.

ON SUNDAY SCHOOLS.

Your Committee on Sunday Schools present the following report: We find that very few of the Churches, in their letters, have alluded to the subject of Sunday Schools; but we are happy to learn that this glorious enterprise is enlisting the feelings and support of our brethren in many of the Churches of this Association. We are, therefore, led to indulge the hope that this revival of the Sunday School spirit will continue to spread, until there shall not be one of our Churches destitute of this great means of advancing the Redeemer's kingdom on earth.

We would suggest to those Churches in which Sunday Schools exist, to make the same an item of report in their next annual letters to the Association.

E. B. TIMMONS, Chairman.

ON TEMPERANCE.

The cause of Temperance, always important, is particularly so at this time. The demoralizing tendencies of our late civil war have exerted a baneful influence upon society at large, and this evil influence is seen in the alarming increase of drunkenness in our land. Intemperance is an evil of fearful magnitude, and it becomes every Church and every individual Christian to make war upon this monster evil. Our Churches must be good, pure and holy; not habitations and hiding places for drunkards and other pernicious characters. Every Church should be virtually a temperance society, and every one who nameth the name of Christ, should "depart from all iniquity," and ever seek to maintain good works. The word of our God commands us to "be temperate in all things," and exhorts us, whether we eat or drink, to do all to the glory of God. The Churches should be faithful in the exercise of discipline, and promptly exclude from their fellowship every drunken, disorderly member. There are some crimes so offensive to God, and so directly subversive of good morals, that the Church should immediately summon the guilty party to trial.

Dr. Pendleton, in his Church Manual, says, "If a church member is guilty of adultery, or murder, or perjury, or theft, or fornication or *drunkenness*, or any kindred crimes, he deserves exclusion without trial." Some, perhaps, would except drunkenness from this catalogue, but taking into account the manifold evils of intemperance, in connection with the light shed on the "temperance question for thirty years past, one instance of drunkenness makes it the duty of the Church promptly to exercise its power of excommunication. We are anxious to arrest this great evil, and save our young men from ruin and disgrace. Therefore,

Resolved, That every Church and individual Christian be urged to use their whole influence to stop this great evil.

ON NOMINATIONS.

Your Committee on Nominations present the following report: To preach the Introductory Sermon, brother Wm. Johnson; alternate, brother M. N. Strickland. The Missionary Sermon, brother P. P. Bishop; alternate, brother C. B. Jones.

B. W. BECKS, Chairman.

ON FINANCE.

The Committee on Finance make the following report: Amount sent up from the Churches—

For Minutes,	\$ 58 80
" Missions,	120 76
Collected on Sunday,	40 25
" " Saturday Night,	10 00
" " Sunday,	4 60
From Putnam Union,	12 85
" Eliam,	20 20
" Citizens of Lake City,	23 00
" A. J. Hutchingson,	10 00
Making a total of	\$300 46

A. J. HUTCHINGSON, Chairman.

ON LETTERS, &c.

Your Committee on Letters and Queries make the following report:

1st. As to the Query from Gadara Church: "What course shall a Church take with a member who seems to be in fellowship, and yet will not commune?" We recommend that their deacons see

if the member is living a correct and consistent Christian life, and that they labor to instruct him and bring him to a sense of his duty in this matter.

2d. The letter from Shilo Church No. 1, we report as marked and claiming the notice of the Association.

3d. We recommend that the next meeting of the Association be held with Providence Church, Bradford County, Florida.

K. CHAMBERS, Chairman.

ON DECEASED MINISTERS, &c.

Your Committee on Deceased Ministers and Deacons report: That brother W. H. Caldwell, of Bethlehem Church, has died within the last associational year. Brother C. had been a member of the Baptist Church only some two or three years, yet, as much of that time as he could devote to the ministry, he preached the Gospel as a Licentiate. Your Committee learns that Bethlehem Church has set apart the one hundredth page of her church-book for the record of his death. Our brother leaves a wife and children to mourn his loss, with whom we deeply sympathize.

Deacon John Higginbotham died during the present year, in the sixty-seventh year of his age. Brother Higginbotham served the Sharon Church as deacon for more than twenty-five years, but now his labors are ended and he has been called to his reward in Heaven. Our brother leaves his aged companion and many children and relatives to lament his loss, and your Committee would offer to the bereaved family their sincere condolence.

K. CHAMBERS, Chairman.

REPORT OF THE EXECUTIVE COMMITTEE.

Your Committee submit the following report: We have had several meetings since our last Association, which were only meetings of consultation. We did not deem it prudent to employ a missionary, for want of funds. On the first of March, we adopted a circular, which was sent to the clerks of each Church, making an appeal for missionary aid. We received no response from the Churches.

On the third of July, the Board, at a meeting held in Lake City, resolved to address several of our ministering brethren, and request them to labor in the destitute regions adjacent to them, promising to remunerate them as far as in our power. We feel truly thankful to God that the following brethren did go out and proclaim that Gospel which is the power of God unto salvation to all that believe.

The following is the report of the brethren who performed missionary labor:

Brother K. Chambers labored fourteen days, traveled three hun-

dred and ten miles, preached twelve sermons, baptized seven, and assisted in the ordination of one minister.

Brother *E. B. Timmons* labored ten days, traveled two hundred miles, preached thirteen sermons, baptized one, and aided in the ordination of one minister.

Brother *M. W. Mixon* traveled one hundred and fifty miles, and baptized seven.

Brother *Z. Deez* traveled two hundred and fifty miles, preached twenty-two sermons, and baptized one.

We have paid brother Chambers \$172.50 for missionary services in the year 1868. Also paid \$20 to each of the following brethren for missionary labors, viz: *E. B. Timmons, M. W. Mixon and Z. Dees.*

The Board was due brother Chambers \$28 for fourteen days labor, but he made a present of the same to the Board. We have engaged the services of brethren *E. B. Timmons and B. W. Becks* for the present associational year.

All of which is respectfully submitted.

A. J. HUTCHINGSON,

K. CHAMBERS,

K. D. EDGE,

A. A. STEWART.

Executive Board.

ARTICLES OF FAITH, &c.

1. We believe in one only true and living God; and that there is a trinity of persons in the Godhead—the Father, the Son and the Holy Ghost.

2. We believe that the Scriptures of the Old and New Testaments are the word of God, and the only rule of faith and practice.

3. We believe in the fall of Adam, and the imputation of his sin to his posterity; in the corruption of human nature, and the inability of man to recover himself by his own free will or ability.

4. We believe in the everlasting love of God to His people, and the eternal election of a definite number of the human race to grace and glory; and that there was a covenant of grace, or redemption, made between the Father and the Son before the world began, in which their salvation is secured.

5. We believe that sinners are justified in the sight of God, only by the righteousness of Christ imputed to them.

6. We believe that good works are the fruits of faith, and follow after justification, and that they are evidences of our gracious state.

7. We believe that all those who were chosen in Christ, will be effectually called, regenerated, sanctified and supported by the spirit and power of God, so that they shall persevere in grace and not one be finally lost.

8. We believe that there will be a resurrection of the dead, and a general judgment; and that the happiness of the righteous, and the punishment of the wicked, will be eternal.

And as for Gospel order:

1. We believe that the visible Church of Christ is a congregation of regenerated persons, who have gained Christian fellowship with each other, have given themselves to the Lord and to one another, and have agreed to maintain a Godly discipline, agreeable to the rules of the Gospel.

2. We believe that Jesus Christ is the only head and Lawgiver of His Church; that the government of each Church is vested in its membership, and that the discipline of the Church is intended for the reclaiming of those Christians who may be disorderly either in principle or practice, and must be faithfully maintained for the glory of God and the peace and unity of the Churches.

3. We believe that baptism in water and the Lord's supper are Gospel ordinances, to be continued until Christ's second coming.

4. We believe that true believers in the Lord Jesus are the only subjects of baptism, and that immersion is the Scriptural mode.

5. We believe that none but those who have been immersed, upon a profession of faith in Christ, have a right to commune at the Lord's table.

6. We believe that it is the duty of every converted person to become a member of the visible Church; to make a public profession of his faith in baptism, so that he may be qualified to partake of the Lord's supper when scripturally administered.

7. We believe that no minister has a right to administer the ordinances of the Gospel—baptism and the Lord's supper—only such as are regularly called, and have come under the imposition of the hands of the presbytery.

PROCEEDINGS OF THE S. S. CONVENTION.

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SUNDAY EVENING, Oct. 10, 1869.

The delegates present from the different Sunday Schools in the bounds of the Association, met in the Church for the purpose of organizing a S. S. Convention, hoping thereby to accomplish more in this department of Christian effort. Elder J. H. Tomkies made a short address upon the great value of the S. S. work, after which an organization was effected, by the election of brother E. B. Timmons Moderator, and J. H. Tomkies Clerk. The following schools were reported as in operation:

SCHOOLS.	DELEGATES.	SUPERINTENDENTS.	NO. PUPILS AND TEACHERS.
Providence,.....	F. M. Weeks,	R. Turner,	40
Penial,.....	B. W. Becks,	S. Strange,	43
Paran,	M. N. Strickland,	S. E. Timmons,	35
Eliam,	G. W. McRae,	J. H. Tomkies,	70
Gadara,	B. E. Strickland,	B. E. Strickland	40
Bethel,.....	A. J. Prevat,	Jos. Bell,	40
Geiger's S. House,	A. Geiger,	Wm. Simms,	30
Bethesda	J. L. Myers,	E. Smith,	25
Shilo No. 2	E. W. Geiger,	E. W. Geiger,	30
Mill Creek,	I. A. Lewis,	I. A. Lewis	10

Remarks were made by the delegates upon the state of their respective schools. J. H. Tomkies was appointed agent to order books for schools needing them. The body then adjourned to meet at the time and place of the next Association.

E. B. TIMMONS, Moderator.
J. H. TOMKIES, Clerk and Agent.

The Agent announces himself as ready to assist any school in procuring good books. He has on hand \$3.85 for this purpose. Let us be in earnest in this great and good work.

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CIRCULAR LETTER,

PREPARED BY

Rev. J. H. TOMKIES.

—o—
“One Lord, one faith, one baptism.” Eph. iv. 5.

“Now, I praise you, brethren, * * * * that ye keep the ordinances as I delivered them to you.” 1 Cor. xi. 2.

Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition (instruction) which he received of us. 2 Thess. iii. 6.

The Lord Jesus is the head of the Church—the Law-giver of the Gospel dispensation. He is King in Zion. A church is not a law-making, but a law-executing power. She has no right to change the laws and ordinances of Christ's Kingdom—she must preserve them in their primitive purity and simplicity. If men pervert and corrupt the ordinances of the Gospel—as, indeed, they have done—she must not sanction this perversion and corruption, but by a firm and faithful adherence to God's word condemn and oppose it. It is a most fearful sin to add aught to the word and worship of God. “I testify unto every man that heareth the words of the prophecy of this book: if any man shall add unto these things, God shall add unto him the plagues that are written in this book.” If we add the commandments of men to our teachings and practice, we dishonor and displease the Lord. “In vain do ye worship me teaching for doctrines the commandments of men.”

The Church belongs to Christ—being the purchase of his own blood—and he has the sole right to appoint its *membership*, its *officers* and its *ordinances*, and all this he has done, so that she is fully equipped for the great work of evangelizing the world. *The membership of a Church.* Who are proper subjects for membership in a Church of Christ? Believers only, or believers and their unconverted children? With the Bible as our guide, we answer, *believers only*. No unregenerated person has the shadow of a claim to citizenship in Christ's kingdom. Only those who have been made “new creatures in Christ Jesus” are scriptural subjects for church-membership. The first Churches were composed entirely of baptised believers. The Temple of God must be built of

"living stones." *The officers of a church* are Bishops or Pastors and Deacons, whose qualifications and duties are defined in the Epistles of Timothy and Titus. "These Pastors were denominated indiscriminately bishops, (*overseers*) and elders (*presbyters*), and were at first identical and equal." (Colman's Prim. Church p. 36). A modern bishop, therefore, was unknown in the days of the Apostles. Mosheim, in his Church History, says: "A Bishop during the 1st and 2d Century was a person who had the charge of one christian Assembly. In this Assembly he acted not so much with the authority of a *master* as with the zeal and diligence of a faithful *servant*."

The ordinances of the Church are two, Baptism and the Lord's Supper. "These appointments of Christ are church ordinances in the sense that they pertain to his churches, whom he holds responsible for their preservation in their original purity and integrity." (Pendleton's Ch. Manual.) The ordinances—Baptism and the Lord's Supper—are of divine origin. They both come to us sanctioned by the same authority. Our Lord was baptised in the River Jordan by John the Baptist, and "on the same night in which he was betrayed" he instituted and partook of the supper with his "disciples." The Apostle Paul praised the Corinthian Christians for their faithful adherence to the ordinances which he had delivered to them. The Roman Catholic Hierarchy, in the exercise of its assumed authority, has changed and perverted these ordinances—and Protestants have in a measure sanctioned this change and perversion. They have sanctioned it by practising sprinkling and pouring for baptism. They have sanctioned it by teaching that infants are proper subjects for baptism and church membership. They have sanctioned it by ascribing to the ordinances of the Gospel an efficacy due only to the blood of Christ and the influence of the Holy Spirit. How numerous and fearful are the evils of infant baptism! It tends to make christianity a religion of rites and forms—to unite the church and the world—and to encourage false hopes of salvation. The sprinkling of a few drops of water on the forehead of a child may appear to many a very innocent and harmless ceremony. Surely there can be no *evil* in it. But consider a moment. Is it not an evil to do under the holy sanction of religion what God has not commanded? Is it not an evil to teach that baptised children are "re-

generated, made members of the mystical body of Christ, and inheritors of the kingdom of heaven? Is it not an evil to teach that the spiritual condition of baptised children is better than that of other children?

7 To these and all kindred evils Baptist principles are directly and immutably hostile. Their principles they derive from the word of God. The Bible, the Bible only, is the religion of Baptists. "And in the maintenance of these principles they are called in the name of their Lord Redeemer, to bear testimony against Pedobaptism and all its affiliated evils, by their example and their ministry, with their tongues and their pens." It is our duty to "contend earnestly for the faith once delivered to the saints"—to "keep the ordinances" in their original purity and integrity—to preach and practice "One Lord, one faith, one baptism."

Our churches in baptising by immersion—in receiving only believers to this ordinance, and in making baptism essential to communion at the Lord's table, follow the plain teachings of God's word, and, therefore, keep the ordinances as they were delivered to the first churches by the Apostles.

BAPTISM.

Our churches maintain that immersion in water is the only scriptural baptism. Are they right in this? or are sprinkling and pouring valid baptism as Protestants teach? Let facts decide. To the law and the testimony. That immersion only is scriptural baptism we argue:

1. *From the meaning of the term used to designate the rite.* The Greek word used in the original scriptures expressive of baptism means immersion. This no scholar will deny. "Bapto and Baptizo," says Moses Stuart, "mean to dip, plunge or immerse into any thing liquid. All lexicographers and critics of any note are agreed in this." Of thirty-two Greek Lexicons not one gives sprinkle or pour as a definition of Baptizo. They all give immersion as its primary meaning.

2. *The places where the rite was originally administered proves that it was by immersion.* John baptised "in the River Jordan." "Jesus when he was baptised went up straightway out of the water." John "baptised in Enon near to Salim because there was *much water* there." *Much water* is not needed for sprinkling and pouring.

Luke in describing the baptism of the Ethiopian eunuch by Philip, says: "And they went down both into the water, both Philip and the eunuch, and he baptised him. And when they were come up out of the water, the spirit of the Lord caught away Philip that the eunuch saw him no more; and he went on his way rejoicing. Acts. viii. 36. 40. Tertullian, who lived in the third century, thus speaks of baptism: "The person (to be baptised) is let down into the water and with a few words said is dipped." Again he says: "There is no difference whether baptism takes place in the sea or in a pond, in a river or the fountain, the lake or the bath, nor between those who were baptised in the Jordan by John or those who were baptised in the Tiber by Peter.

3. *Learned Pedobaptists concede that immersion is the baptismal act.* John Calvin says: "The word baptize signifies to immerse, and it is certain that immersion was the practice of the ancient church."

John Wesley on Rom. vi. 4, says: "Buried with him," alluding to the ancient manner of baptising by immersion. Beza, one of the Reformers, says: "Christ commanded us to be baptised, by which it is certain immersion is signified." Dr. Chalmers says: "The original meaning of the word baptism is immersion."

Stourdzi, a native Greek, adds his weighty testimony: "Baptize has but one signification. It signifies literally and invariably to immerse." Church Historians likewise furnish evidence equally as conclusive in favor of immersion. Mosheim, speaking of the baptisms of the 1st Century, says: "The sacrament of baptism was administered in this Century (1st) by immersion of the whole body in the baptismal font." Neander says: "There can be no doubt whatever, that in the primitive times baptism was performed by immersion." Let this suffice. Much more testimony of a similar character might be given. Distinguished scholars and authors, "agree that for about two hundred and fifty years after Christ nothing but dipping was practised for baptism, and that for thirteen hundred years (1300) it was generally practised by all christian nations."

The English (Episcopal) Church originally baptised by immersion.

But why write more to prove what is so plain, so clearly taught, so generally acknowledged by all Greek scholars? The New Testament is before us inviting us to examine the baptismal question for ourselves—and the

New Testament is the best book that ever was written on baptism. It makes clear as noon-day the Baptist position. Loyalty to Christ forbids us to practice any baptism but that which God's word commands. And as we have as a denomination adhered to that word in the *past*, making it the standard of our faith and practice, so let us ever do in the future. Thus may we confidently expect the divine blessing.

THE SUBJECTS OF BAPTISM.

Who are proper subjects for this ordinance? As Baptists we maintain that true believers in the Lord Jesus Christ are the only scriptural subjects for baptism. Now with regard to the authority for this we think that the terms of the great Commission are sufficient: "Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptised shall be saved." This language is perfectly plain. The Lord Jesus, invested with all power and authority in heaven and on earth, here commands the baptizing of believers, and inasmuch as the command is specific, it excludes from the ordinance all who are not believers. "It may be laid down as a principle of common sense," says Dr. Pendleton in his Ch. Manual, "that a commission to do a thing authorizes only the doing of the thing specified. The doing of all other things is virtually forbidden. For example, God commanded Noah to make an ark of Gopher-wood. He assigns no reason why gopher-wood should be used. The command, however, is positive and it forbids the use of every other kind of wood." Now suppose Noah had made the ark of oak-wood, following the directions in every other particular, would not this have been virtually disobeying God? Christ our Lord has commanded the baptizing of believers, if we go beyond this and baptize persons of another class, do we not disobey the master? But let us see how the Apostles understood and carried into effect the terms of the commission. On the day of Pentecost Peter with characteristic boldness preached the Gospel. The people were pierced to the heart and cried out: "Men and brethren what shall we do?" The reply came: "Repent and be baptized every one." Was this addressed to infants? Can infants repent? Were any infants baptised? Not one, for we are expressly told that only "they that gladly received his word were baptised."

At Samaria "when they believed Philip preaching the things concerning the Kingdom of God and the name of Jesus Christ, they were baptised both men and women." No infants here.

To the question of the Ethiopian eunuch, "what doth hinder me to be baptized?" Philip replied: "If thou believest with all thy heart thou mayest."

When the Philisian jailor asked, "What must I do to be saved?" the answer was, "Believe on the Lord Jesus and thou shalt be saved and thy house."

The subsequent verses state that he and all his household were taught the truths of the Gospel, that they all believed and were all baptized. Nor do the remaining household baptisms, mentioned in the New Testament, furnish any argument against the baptism of believers only. In every case of baptism there recorded some facts are stated which assert or imply that the persons baptized were believers. As our space does not allow, we leave the reader to examine the other places in the New Testament where the baptism of households is spoken of. (Read Acts, x-2. xvi-40. xviii-8. and 1 Cor. 1-16. & xvi-15.)

How clear, then, must it appear to every unprejudiced mind that the Apostles baptized only believers as commanded in the commission?

Infant baptism was unknown in the days of Christ and his Apostles. This many learned Pedobaptists candidly admit. Cavalier Bunsen says: "Pedobaptism in the more modern sense, meaning thereby the baptism of new born infants was utterly unknown to the early church." Dollinger, a Roman Catholic and Professor in a German University, says: "There is no proof in the New Testament that the Apostles baptized infants or ordered them to be baptized." Henry Ward Beecher says: "I concede and assert that infant baptism is nowhere commanded in the New Testament. If any one ask me, Where is your text for baptizing children? I reply there is none." How then can Protestants, who profess to be governed by the Word of God, continue a practice which, by their own confession, is without scriptural precept or example? Infant baptism commenced about the middle of the third Century. It owes its origin to the absurd doctrine of baptismal regeneration. "The grand error," says Neander, "under the sanction of which it obtained prevalence was that baptism and regeneration were one and the

same thing." Hence it was believed and taught that infants dying unbaptized were lost. Roman Catholics teach the same now. Infant sprinkling we regard as one of the corruptions of Rome. Two hundred years before Luther or Calvin lived our baptist fathers thus wrote of Antichrist: "He teaches to baptize children in the faith and attributes to this the work of regeneration." Now who is antichrist? The apostate Church of Rome. Are we not right then in believing that infant sprinkling is of Romish origin? The Pope has tried to force this error upon the christian world. He has honored all who deny and oppose it with an anathema. Romanists understand this thing. More than once they have said to Protestants: "You profess to get all your dogmas of the christian faith from the New Testament. In what part of it do you find your infant baptism? We know it is not there; but we receive it from our Church which we hold to be supreme authority." But as Protestants reject the authority of the Pope, they turn to the New Testament and vainly endeavor to find some proof for infant sprinkling. But for the Baptists this human custom, this Romish ceremony, would entirely supplant and abolish the baptism of the New Testament, which is the immersion of a believer in water in the name of the Trinity.

Believing thus, we are bound to oppose Pedobaptism and all its monstrous evils. Loyalty to Christ demands it; fidelity to truth requires it. We are called upon to preach and write against infant baptism until this 'pillar and part' of Popery is numbered with the things of the past. Its days we confidently believe are drawing to a close. Truth is mighty and must prevail. The eternal years of God are hers. Light is breaking in upon the darkness of the world. But a little while ago we were a small and persecuted band. Our doctrine was denounced by those who sat in high places as "the doctrine of the Devil." Solitary and alone our baptist fathers stood, contending for the right of conscience—opposing the wretched union of Church and State by which christianity has been made the minister of every wrong. Behold the result of Baptist testimony, labors and sufferings. Our principles are now generally accepted and must soon universally prevail. Encouraged thus, let us go on in the path of duty, firmly adhearing to the ancient landmarks of our faith.

THE LORD'S SUPPER.

Our Savior instituted the ordinance of the supper to commemorate the atonement he made for sin. "This do in remembrance of me." "As often as ye eat this bread and drink this cup ye do show the Lord's death till he come."

The Lord's supper then is a commemorative institution. "It commemorates chiefly and supremely the death of Christ. 'Ye do show the Lord's death.' We do not show the birth, or baptism, or burial, or resurrection, or ascension of our Redeemer, but his death." None then but his people can rightly celebrate it.

The Lord's supper is a church ordinance to be observed only in a church capacity. The meeting of a church is indispensable to the observance of the solemn feast. "Upon the first day of the week when the disciples came together to break bread," &c. "And they continued steadfastly in the Apostles' doctrine and fellowship and in breaking of bread and in prayers," &c. The Apostolic custom was that the whole church should come together to eat the Lord's supper. In following this custom Baptists never practice private communion.

The moral qualifications for the communion are repentance, faith and a holy life. The supper is not a feast spread for the world or for mere inquirers after truth, but only for those who "have put off the old man with his deeds and have put on the new man which is renewed in knowledge after the image of Him who created him." It is not a means of grace for unbelievers but for believers only, for those who can by faith discern the Lord's body. The ceremonial qualifications for the communion is baptism. No unbaptized person can be a member of a church of Christ, and none but the members of a church are entitled to come to the Lord's table. Baptism, therefore, is essential to church membership, and church membership must precede communion at the Lord's table. The priority of baptism to the communion is clearly established by the teachings and practice of Christ and his Apostles.

Mathew thus describes the institution of this ordinance. "Jesus took bread and blessed it and brake it and gave it to his disciples, and said, Take, eat; this is my body. And he took the cup and gave thanks, and gave it to them saying, Drink ye all of it." Here the communion was

administered to the disciples. That these disciples had been previously baptized none can reasonably doubt. If Christ required baptism before communion then, shall we require less now? Shall we sit at the Lord's table with the unbaptized? The master did not so.

The Great Commission given by Christ prescribes the Law for the observance of the ordinance. A divine order is there laid down, and that order is teaching, believing, baptizing, communing. Examine the commission: "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." This law required the Apostles, 1st. To teach or disciple all nations. 2d. They were to baptize those who believed on Jesus. 3d. They were to teach them to observe all things that Christ had commanded, among which the supper had a place. No man has a right to change this divine order by baptizing persons before teaching them; nor have we any more right to teach them to observe the supper before they are baptized. The Apostles administered the ordinances in this order, baptism first, the supper afterwards. On the day of Pentecost Peter preached the Gospel. Many were converted as we learn from the following verses: "Then 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 Apostles' doctrine and fellowship, and in breaking of bread and in prayer." The order laid down in the commission is here strictly followed: "The Apostle preached the good news to as many as he could reach; he baptized as many as were discipled; these, and no others, he took to the table."

Philip instructed the eunuch as they rode together in the chariot. The eunuch made an avowal of his faith in Christ and was immediately baptized. There was no celebration of the Lord's supper before they left the chariot and went down into the water.

7 When Corneleus and his house received the Holy Spirit Peter did not ask "who can forbid these persons from coming to the Lord's table," but "can any man forbid water that these should be baptized," &c. How clear then does it appear that in the days of the Apostles baptism always preceded the Lord's supper.

But it is insisted by christians of other denominations

that the Baptists evince a very bigoted and uncharitable spirit in what is termed "close communion." Now, the truth is, Baptists are governed by the same principles which govern Pedobaptists in this matter. They deny the communion to the unbaptized, we do the same. The true ground of difference is not about communion but about baptism. If asked why we do not commune with the members of Pedobaptist churches, we reply, because they have not been baptized. The Scriptures plainly teach 'one baptism,' which is the immersion of a true believer in water. Those, therefore, who have received the application of water in any other form are still unbaptized.

Many eminent Pedobaptists have had the candor and fairness to confess that the charge of "bigotry and exclusiveness," brought against the Baptists in regard to their close communion, is entirely without foundation. Dr. Hibbard, a Methodist author of considerable distinction, says: "It is but just to remark, that in one particular the Baptist and Pedobaptist churches agree. They both agree in rejecting from communion at the table of the Lord all who have not been baptized. Valid baptism they consider as essential to constitute visible church membership. This, also, we hold. The only question then that here divides us is, what is essential to valid baptism? The Baptists in passing a sweeping sentence of disfranchisement upon all other christian churches, have only acted upon a principle held in common with all other churches, viz: that baptism is essential to church membership * * * * Of course they must be their own judges as to what baptism is. It is evident that, according to our views we can admit them to our communion; but with their views of baptism it is equally evident, they can never reciprocate the courtesy; and the charge of *close communion* is no more applicable to the Baptists than to us; inasmuch as the question of church membership is determined by as liberal principles, as it is with any other Protestant churches—so far I mean as the present subject is concerned, that is, it is determined by valid baptism."

Rev. Stuart Robinson, of Kentucky, recently remarked to the Editor of the *Western Recorder*, in regard to our close communion, "that we were consistent in it, that it was the logical deduction from our premisses, and that he respected and honored us for the consistency." A late

correspondent of the *Religious Herald* writes to that paper: "Some years ago I knew a brother who told me he was made a Baptist by a Presbyterian minister. He had trusted in Jesus—believed firmly that immersion was the only mode of baptism—but could not be a Baptist because he thought close communion wrong. One Sabbath he chanced at a Presbyterian church in the city of L—. It was communion day. The pastor extended an invitation to all denominations to unite with them, 'except the Baptists,'" and added: "Holding their peculiar views with regard to baptism, they can never commune with us, and I have resolved never again to ask them to do violence to their consciences. The young convert saw the path of duty and was buried at once with Jesus." If the frankness and charity which these Pedobaptist Ministers manifest prevailed throughout the Pedobaptist world we should no more hear close communion denounced as narrow, selfish, and bigoted. Believing, as we do, that baptism is essential to communion at the Lord's table, if we invite Pedobaptists to commune with us, we thereby admit that sprinkling is valid baptism, and that infants are proper subjects for this ordinance, which we can never do. We do not decline communing with christians of other denominations, because we love them *less*, but because we love the master and the truth *more*. Methodists and Presbyterians will not commune with a pious Quaker because they consider him unbaptized; we decline communing with them for the very same reason.

As a denomination we decline communing with the immersed members of Pedobaptist churches because they are in disorder, and the Apostle commands us to *withdraw* from all such. 2 Thess. III--16.

They are not only in disorder but grossly inconsistent. They contend that immersion is right, and that all other modes of baptism are wrong, yet they connect themselves with churches the greater part of whose members have not, according to their own belief, been baptized. They know the right, yet pursue the wrong. In their baptism they bore testimony against infant sprinkling, and yet they give 'aid and comfort' to this error by joining a church which practices it. With such persons we cannot consistently commune. Baptists have been charged with dividing the children of the same Heavenly Father. Than this nothing can be more unjust and untrue. Pedobaptists and Pedobaptist churches were not known in the

days of the Apostles. Then there was but "one Lord, one faith, one baptism." *'One baptism,'* not two or three or many, and all equally correct. "Baptism is *one* in the action involved and *one* in the subject of the action." Now those who have introduced another baptism are responsible for causing division among the people of God, not those who preach and practice the 'one baptism' of the New Testament. The New Testament is the Constitution of the church of Christ. Not those who have adhered to the very letter and spirit of this Constitution, but those who have departed from it have brought about separation and division. Baptists earnestly desire union among all true christians. For this they hope and labor and pray. But we want no union at the expense of *truth*.

Open communion is a theory but little carried into practice, and productive of no real benefit. It tends to the destruction of Baptist principles and Baptist churches. While the close communion churches of the Continent of Europe have made rapid progress, many of the open communion churches of England have become extinct, more are in a declining state, and others have been transformed into Pedobaptist churches. "Within a few years over forty Baptist ministers in England have joined Pedobaptist denominations. Most, if not all, of them were open communionists, and two of them had been students in Spurgeon's College." Are not our doctrines and principles derived from the Bible? and would we not with joy hail the day when they should be universally embraced? By practicing open communion we retard the progress of these principles and doctrines,—we lend our aid to their extinction. Nor are our principles of recent origin. They were first published to the world by John the Baptist, Jesus Christ and his Apostles. Christians holding our peculiar tenets have existed in every age from the days of Christ to the present time. Two distinguished Pedobaptists of Europe have borne high testimony in favor of our ancient and apostolic origin. Here is what they say: "The Baptists may be considered as of old, the only christian community which has continued from the times of the Apostles, and as a christian society which has kept pure through all ages, the evangelical doctrines of religion." Mosheim also says: "The origin of the Baptists is hid in the remote depths of antiquity." Let us not then be ashamed of our origin. Let us in love

contend for the truth, the whole truth, and nothing but the truth. Distant be the day when for the sake of worldly popularity we shall surrender a single tenet of our faith. Let men call us illiberal, uncharitable, selfish, bigoted! If we are to gain a name for liberality by sacrificing gospel truth we hope never to gain it. Finally, my Brethren farewell. Adhere steadfastly to the doctrines and ordinances of Christ as he hath delivered them to us, and as there is "one body and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, so we beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love, endeavoring to keep the unity of the spirit in the bond of peace. The Lord be with you all. Amen.

CHURCHES.	POST OFFICES.	PASTORS.	CLERKS	NAMES OF DELEGATES.	BAPTIZED	REC'D BY LETTER	DISMISSED	EXCLUDED	RESTORED	DEAD	WHITE	COLORED	TOTAL	FOR MINUTES.	CONTRIBUTIONS
Antioch,	Live Oak,	W. W. Keep,	C. Brinson,	By Letter,	2	4	..	..	..	..	19	1	20	20	2 50
Macedonia,	Live Oak,	Z. Dees,	A. Mills,	H. V. Mills, A. Mills,	18	2	..	6	1	..	78	..	78	78	5 85
Mount Pleasant,	Welbourn,	K. Chambers,	H. W. Morgan,	K. Chambers,	8	3	1	1	..	..	56	..	56	56	28 45
Lake City,	Lake City,	C. B. Jones,	A. A. Stewart,	By Letter, .....	..	..	..	..	..	..	23	..	23	23	2 00
Falling Creek,	Lake City,	K. Chambers,	A. J. Hutchingson,	A. J. Hutchingson, .....	..	..	..	..	..	..	27	..	27	..	..
Bethlehem,	Lake City,	K. Chambers,	A. J. Hutchingson,	S. Oquin, .....	..	..	..	..	..	..	16	..	16	16	31 00
Eliim,	Ichetuckney, .....	..	J. Truback,	Not represented,	8	..	..	..	..	..	31	..	31	..	..
Providence,	Providence,	C. B. Jones,	J. B. Horn,	J. W. Beiling, F. M. Weeks, B. Vinzant,	1	5	7	4	1	..	132	17	132	132	..
Mount Horeb,	Newnansville, .....	..	J. Osteen,	Not represented, .....	..	..	..	..	..	..	14	..	14	..	..
Santa Fec Pond,	Waldo,	S. Weeks,	A. Thomas,	Jos. Truluck, A. Thomas,	9	8	10	7	1	..	64	..	64	..	..
N. Pleasant Grove,	Newnansville, .....	..	N. J. Barry,	Not represented, .....	..	..	..	..	..	..	52	..	52	..	..
New River,	Lake Butler,	S. Weeks,	R. F. Lewis,	J. Godwin, J. Fowler,	7	3	2	2	1	..	46	..	46	46	5 50
Mount Enon,	Lake Butler, .....	..	R. P. Hamilton,	L. Dees,	1	1	12	1	2	..	37	..	37	37	1 00
Shilo No. 1,	Waldo, .....	..	Henry Sapp,	B. George, S. Brown, .....	..	4	..	..	..	..	22	..	22	..	..
Jonesville,	Archer,	S. Sheffield,	J. M. Brown,	W. J. Hamilton, J. M. Brown,	3	1	..	..	1	..	22	..	22	22	4 00
Pleasant Grove,	Morrison's Mills,	J. H. Tomkies,	H. Saunders,	W. Johnson, H. V. Massey, W. S. Perry,	7	7	2	..	..	..	109	19	128	..	..
Eliam,	Waldo,	J. H. Tomkies,	M. C. Suggs,	E. B. Timmons, J. H. Tomkies,	12	6	3	..	..	..	79	10	89	..	11 70
Paran,	Waldo,	W. Johnson,	M. Seigler,	M. N. Strickland, I. T. Cauthen, .....	..	5	2	27	..	..	38	2	40	..	..
Pental,	Waldo,	C. B. Jones,	G. Weathersbee,	B. W. Becks, J. W. Thomas, .....	..	1	..	..	..	..	58	..	58	2 50	..
Gadara,	Starke,	E. B. Timmons,	A. Geiger,	H. S. Minton, A. Geiger,	2	3	2	..	..	..	16	..	16	3 75	..
Bulah,	Starke,	E. B. Timmons,	Wm. R. Harris,	R. W. Chalcker, M. Fouts, .....	..	3	5	..	2	..	36	1	37	1 25	..
Shilo No. 2,	Green Cove,	B. W. Becks,	J. Sapp,	S. J. Riggs, Jas. Sapp, .....	..	1	..	..	1	..	8	..	8	5 80	..
Sharon,	Callahan,	G. A. Mallette,	J. Mills,	J. J. Higginbotham, J. Mills,	1	3	..	..	2	..	37	..	37	10 50	..
Deep Creek,	Baldwin,	G. A. Mallette,	N. Fouracre,	I. A. Lewis, N. Forakres, .....	..	..	..	..	..	..	32	1	33	1 20	..
Ephesus,	King's Ferry,	P. P. Bishop,	J. Haddock,	G. A. Mallette,	3	..	..	..	..	..	20	..	20	17 75	..
Bethel,	Jacksonville, .....	..	J. Bell,	J. Roberts, J. D. McKinley,	1	11	..	..	..	..	29	..	29	2 00	..
Fernandina,	Fernandina, .....	..	L. Dozier,	By Letter, .....	..	..	..	..	..	..	..	..	..	2 00	..
Midway,	Houston,	Z. Dees,	E. B. Tealman,	By Letter,	7	..	..	..	2	..	18	..	18	2 80	..
Bethesda,	Palatka,	B. W. Becks,	J. L. L. Myers,	E. Wilkinson, M. J. Myers,	3	2	..	..	..	..	8	..	8	1 50	..
Ebenezer, one,	Levyville,	S. Sheffield,	J. F. Prevatt,	H. D. Cook,	40	13	7	9	10	..	79	..	79	3 15	..
Ebenezer, two,	Starke,	S. Weeks,	U. Roberts,	Uriah Roberts, .....	..	..	..	..	..	..	7	..	7	..	..
Wayfair,	New Troy,	Z. Dees,	M. McKinnis,	E. D. Jordan,	32	6	2	..	..	..	60	..	60	9 20	..
Palatka,	Palatka, .....	..	R. G. Mays,	C. B. Jones, R. G. Mays, .....	..	9	..	..	..	..	10	..	10	..	..
Total,					147	96	54	72	9	26	1283	51	1334	1334	56 40

The membership of Churches not represented is given from the minutes of last year. The column of contributions is imperfect, as many of the Churches failed to specify in their letters the amounts sent to the Association.