

*Association Minutes*

# MINUTES

OF THE

**Second Annual Session,**

OF THE

## SOUTFLA., BAPTIST ASSOCIATION.

BEGUN AND LD WITH PEAS CREEK CHURCH. AT BARTOW, COMMENCING ON FRIDAY, OCTOBER, 2d, 1868.

The Introductory being preached by Eld. A. Wilson, from Acts, 9. c. 11 v. "behold he pray." took a recess for one hour; after which the delegates came together and the Association was organized by singing and prayer.

1. Letters from the churches were then called for and read; after which petitionary letters being called for, the following were received, viz:—Providence, Manatee County; Balah, Hillsborough; Mt. Pleasant, Manatee; Pine Pleasant, Hillsborough, and Mt. Olive, Polk County; which being found orthodox in their faith and practice, the right hand of fellowship was extended to their delegates.

2. On ballot for regular officers, Eld. Todd, the former Moderator, having declined a reelection for the present term, Eld. J. M. Hayman was elected Moderator and Eld. Saml Craft re-elected Clerk.

3. Invited Ministers of our faith and order to seats with us.

4. Brethren Pyant, Varn, Tanner, Casey and Boyt were appointed a committee to arrange preaching during the session; Bros. Todd, Hendry, Jordan, Wild and Dr. Stanford, a committee to report on the subject of Missions; Bros. Craft, Todd and A. Wilson to report on the subject of Sabbath School; Bros. Craft, Todd and Stanford to answer the query: "How shall the standard of Christian morals be elevated in our churches?" Bros. Waldron, C. and Wilson to answer the query: "How shall our churches become vitified?" Bros. Casey, Lastinger and Wilber a committee on finances.

Adjourned by prayer, to meet at 9 o'clock tomorrow night.

SATURDAY MORNING, 30th Sept.

The Association convened and was opened by singing.

5. *Ordered*, That we propose correspondence with the Association by a petitionary letter, to be prepared by Bro. J. M. Hayman and that Elders Todd and Wilson, and Bro. W. H. Hancock be appointed messengers to bear said letter, and any other member of our Association, who can be present, is hereby authorized and requested to act as our messenger.

6. *Ordered*, That the Association be divided into four districts, and that a Union Meeting be held in each during the next Associational year, as follows: The first district to be composed of Midway, Spring Branch, Bethel, Mt. Olive and Salem churches, the first meeting to be held with Bethel church, commencing on Friday before the fifth Sabbath in November—Eld. Todd appointed to preach at this meeting. The second district to be composed of Antioch, Tenotassosa, Tampa and Peas Creek churches; meeting to be held with Tenotassosa church, commencing on Friday before the fifth Sabbath in January, 1869. The third district to be composed of Beulah, Pine Pleasant and Benevolence churches; meeting to be held with Pine Pleasant church, commencing on Friday before the fifth Sabbath in May.—The fourth district to be composed of Maple Branch, Ft. Hartsaff and Mt. Pleasant churches; meeting to be held with Maple Branch church, commencing on Friday before the fifth Sabbath in August. Bro. Craft was appointed to write an Essay on "The necessity and importance of a correct and Scriptural faith;" to be read at the first or some subsequent meeting.

7. The Reports, on Missions, on Sabbath Schools, on the query: "How shall the standard of Christian morals in our churches be elevated?" on the query: "How shall our churches become vitalized?" and the Financial Report were respectively read and adopted, and will be found marked respectively A, B, C, D, and E.

8. *Resolved*, That this Association cannot recognize or tolerate the practice of some churches in restoring excommunicated members over the head of the church which excommunicated the member. The church which excommunicated, as a general rule, is the only proper tribunal to restore to fellowship.

6. *Whereas*, Our country is now rapidly filling up by immigration, and no doubt, among that teeming immigration will be found some calling themselves "Baptist Preachers." Now, whilst we would rejoice at the reception of true and faithful ministering brethren among us we are admonished by the history of the past to be cautious of "wolves in sheep's clothing," therefore:

*Resolved*, That our Ministers and churches be admonished not to receive any as Baptist ministers, unless they produce their Credentials and letters of regular dismission from their respective churches, or give satisfactory reason for not doing so.

10. *Resolved*, That the following be recommended to proceed as they may deem proper, at our next Association, viz: The calling of the qualified persons for the Christian Ministry.

11. Bro. J. M. Hayman, Bro. Stafford, Bro. Todd, Bro. Wilson and Bro. J. Hull were appointed Executive Committee for the ensuing Associational year, and Bro. M. Hayman was appointed Treasurer.

12. Bro. Cross was appointed to preach the next introductory sermon, Bro. Henry alternate; Bro. Waldron to preach the Missionary sermon, Bro. Hayman alternate.

13. *Ordered*, That the Clerk have 300 copies of Minutes printed, and that he have twenty-five dollars for his services.

Adjourned to meet with Shiloh church, near Cork, about twenty-five miles East of Tampa, on Saturday before the first Sabbath in October 1869  
J. M. HAYMAN, Moderator.

SAM. C. CRAFT, Clerk.

#### REPORT A.

Your committee to whom was referred the question as to the best plan of accomplishing Missionary labor within the bounds of our Association, beg leave to report as follows:

1. Let every member of our churches be instant and earnest in prayer on the subject.
2. Let every Pastor preach an earnest and searching sermon on the subject, on or before the first Sabbath in December next, or as soon thereafter as practicable.
3. Let there be appointed in each church, a faithful brother, whose duty it shall be to solicit donations privately from every individual for the purpose of raising up a Missionary fund to support a laborer in the field.
4. Let the Executive Committee, at as early a day as possible, employ a sound, though and zealous minister, and put him into the work, if they deem it practicable with the means at their command.
5. Let there be a settled determination on the part of all, that the work must and shall be done.

All of which is respectfully submitted.

S. B. TODD, Chairman.

#### B.

Your committee, to whom was referred the subject of Sabbath Schools among our churches, beg leave to submit the following brief thoughts, as the result of their consultations:

The first question of investigation is: Are Sabbath Schools consistent and in harmony with the spirit of Christianity? We answer—That the great object of Sabbath Schools is the inculcation into the youthful mind, the great doctrines and principles upon which our christianity is based—the Word of God. God instructed the Jews to impress the great truths of His Word upon the minds of their children, and their children's children, &c.—This obligation rest with intensified power upon every christian. Did every christian parent discharge his or her duty in this respect, then the necessity of Sabbath schools might possibly be obviated. *But is this the case?* Nay verily. The reverse is too true. What better plan then can we adopt to accomplish the great command of our Heavenly Father, than that adopted and carried into effect by those men of God—Robert Raikes and William Fox—the former an Episcopalian and the latter a Baptist Deacon in London, near a century ago, and which has been so honored and blessed by God in the salvation of untold numbers of precious, immortal souls? Many of the bright and shining luminaries of our churches; most of our useful and laborious missionaries of the Cross, have been brought into the "precious fold," by the instrumentality of the Sabbath School. An institution, then, so highly blessed of Heaven, deserves, yea, demands our respect and attention.

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On examination and enquiry, your committee can learn the existence of but two Sabbath Schools, within the bounds of this Association, fostered and aided by our denomination; one at Tampa, under the superintendence of that faithful and venerable man, Hon. Judge Darling. This school is exclusively a Baptist Sabbath School, and has eight teachers, and thirty scholars. It is in a flourishing condition. It takes and distributes among its scholars, two Sabbath School papers. It has adopted the system of "Prize Books" as awards of merit, among the different classes. The other school is at this place, Bartow, whose superintendent is our present Moderator, J. M. Hayman. This is a "Union Sabbath School" and has seven teachers and thirty scholars.

In conclusion, we now ask the question: Cannot all, or at least most of our churches get up and keep up Sabbath Schools in their communities!—Who, among our brothers and sisters, will come forward as Apostles in this great work of love to our rising generation and leave their names handed down through the records of our history, to future ages embalmed in the grateful benedictions of our children? We hope to have such a report from our churches upon this subject at our next Association, and will encourage and rejoice all our hearts.

Respectfully submitted,  
SAM. C. CRAFT, Chairman.

C.

Your committee to whom was referred the query: "How shall the standard of christian morals, in our churches, be elevated?" beg leave to report, that upon mature deliberation and melancholy reflection, we find the facts connected with this subject, of such a dark and startling character, that we are at a loss how, properly, to approach it. That the standard of morals in our churches is extremely low, none dare to controvert. That there are shameful practices winked at by our churches, is a glaring fact, known and recognized by those of the world, who would hiss and scorn at their perpetration, even by one of themselves. Here is a brother who will visit town, or some other place, away from home, where he thinks the eye of a church member is not upon him, and he goes into the "loggery" and there drinks to intoxication and is guilty of profane and obscene language, that would disgrace the lowest strata of our race. Hint this to him afterwards, and he wipes his mouth and assumes an air of defiance, and replies: "You can't prove it, because there was no church member there that saw it." (As to this idea, we think, the church should receive any testimony that would be received in a court of Justice and give to it that weight its importance might demand.) There is another brother who will dissimulate, pervert and lie to overreach his neighbor in a trade, and then go off and boast: "Wasn't I cute?" until it has become a proverb with the world: "If you want to be fleeced deal with a church member." Again, there is another who owes his brother a just debt, and his brother is in need and asks him to pay

He replies in the usual way: 'I have not got it,' when at the same time he may have thrice the amount in his pocket. Again, there are those 'well to do' in this world's goods, who are 'clothed in fine linen, and fare sumptuously every day'—at least a few—who will expend more on one little social party, than they give, in a whole year to support the almost starving family of their mourning, depressed and downcast Pastor; whilst another will refuse his dollars to the Missionary cause and give that same dollar for a bottle of whisky.— In a word, any thing, everything, all things are cheerfully responded to, but the claim of Christ and His blessed cause. But once more: there is a good sister, who has, perhaps imagined an evil in a Brother, or a Sister. Instead of going to that brother or sister as our Savior has directed, she shakes her trumpet and goes forth to blaze it to all the world, and aids by perverting the very virtues of her victim into vices. And thus we might go on *ad infinitum*, without reaching the bottom of this cesspool of filth and corruption now prevailing and rankling, as an eating canker, the vitals of our churches.— These things ought not to be. But how shall we reach them?— Let our churches take down the pruning hooks of our Fathers. Let them apply faithfully the knife of excision, and cut off every dead and unfaithful branch. A christian church with a half dozen vitalized members has more power and influence in a community, than one with fifty dead, lifeless, disorderly members. Therefore we recommend the adoption of the following resolution:

*Resolved*, That we recommend our churches to withdraw from every brother or sister that walks disorderly and contrary to the spirit of our Holy Religion.

All of which is respectfully submitted,  
SAM. C. CRAFT, Chairman.

D.

Your committee, to whom was referred the query: "How shall our churches become vitalized?" beg leave to report:

1. We recommend a more thorough, conscientious and prayerful reading of the Bible—the Word of God—which points out, very distinctly and plainly, the whole duty of man as a reasonable and responsibly being to God's moral government.
2. We recommend a more strict and conscientious conformity to all its teachings; both in small, as well as in great duties.
3. We recommend that our ministers preach more upon vital Gospel-ness—basing their appeals thus, to churches upon the great and fundamental doctrines of the Gospel, which are the only basis, upon which vitality can rest its foot in safety: viz. Eph. 2 c. 4 v. 1: 'For we are his workmanship, created in Christ Jesus unto good works

which God hath before ordained that we should walk in them.

4. We recommend our brethren and sisters to a more economical husbandry and improvement of all the more common and ordinary means of grace—such as the stated conference meeting, prayer meetings, &c. Let no brother or sister say, its only Saturday's conference meeting and I can't go out to day, but let every brother and every sister attend every conference meeting and every prayer meeting, unless providentially prevented—for, a Paul might plant and an Apollos might water, but there will be no increase of grace in your soul, if you are at home engaged in your secular affairs.

And lastly, but by no means least, but rather *fit* and *before*, yea above and far beyond everything else, would we use the importance *aye* the actual necessity of secret, private prayer, upon the consideration of our brothers and sisters. Whilst all the other means referred to above, may, for a time, be omitted from providential interferences, but this cannot for a single day, without the sadder and most withering spiritual declension. This is one of those duties and privileges, wherein God accepts not the will for the deed. Whatever be the hindering cause, whatever the Providential interference, its omission brings a blight to the soul. This sad neglect on the part of christians, this want of daily, conscientious retiring to the 'Bower of Prayer,' and there holding communion with God, the Father of our spirits, has already paralyzed the power of our Zion and the Car of Salvation will no more move onward and upward, until there is a great reformation among christians in this respect. Then we do earnestly urge upon all christians, the importance of setting apart a certain period during every twenty-four hours, which can be done by every one, at which to retire from the world, and hold communion and intercourse with God's Holy Spirit. Then, and not till then, will that blessed Spirit deign to witness with ours that we are born of God.

All of which is respectfully submitted  
S. WILDRON Chairman.

E.

Your Finacial Committe beg leave to report: That they have received from the churches, For Minutes,	\$36.70.
Public collection on Sabbath (in cash.)	39.15.
<b>Total</b>	<b>75.85.</b>
Deduct ragged, uncurrent bills,	3.25.
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	\$72.60

JOSEPH CASEY, Chairman.

Minister of The South Florida Baptist Association, with their Post Office address. Those in *Italics* are Licentiates.

Haynes, J. M. Moderator	Bartow,	Polk county,	Fla.
Grady, J. N. Clerk	Tampa		"
<i>Frank, J. M.</i>	Alafia,		"
	Cork,		"
Hendry, J. W.	Alafia,		"
Harrell, G. B.	Manatee,		"
Miller, W. B.	Alafia,		"
Pylant, R. N.	Bartow,		"
	"		"
Stanford, Daniel,	Cork,		"
Todd, S. B.	"		"
Waldron, S.	"		"
Wilson, A.	"		"
Humphries, J. T.	Tampa,		"

