

MINUTES

OF THE

SIXTH ANNUAL SESSION

OF THE

South Florida Baptist Association

HELD WITH

MT. PLEASANT CHURCH,

MANATEE COUNTY,

Friday and Saturday, November 8th and 9th, 1872.

first union meeting
1. Benediction
2. prayer
3. Luke
4. about

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MEMPHIS, TENN.:

GOODWYN & ROGERS, PRINTERS AND PUBLISHERS.

1872.

PARTIAL CATALOGUE

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MINUTES

OF THE

SIXTH ANNUAL SESSION

OF THE

SOUTH FLORIDA BAPTIST ASSOCIATION,

HELD WITH

MT. PLEASANT CHURCH, MANATEE CO.,

November 8th and 9th, 1872.

FRIDAY, November 8, 1872.

The Introductory Sermon was preached by Eld. L. J. Simmons. After a recess of an hour for refreshments, the Association was called to order by Eld. L. J. Simmons, the former Moderator, by engaging in Divine worship.

Letters from the churches were then called for and read, when the letter from Shiloh Church was ordered to be marked.

The Association then proceeded to the election of its officers, for the present session, which resulted in the choice of Eld. L. J. Simmons as Moderator, and Eld. J. M. Hayman as Clerk.

Petitionary Letters were called for, but none were presented. Visiting brethren were invited to seats with us. None were present.

The Moderator then appointed Committees as follows:

On Preaching—J. W. Riggs, J. J. Robertson and C. Lastinger, in connection with the delegates from this church.

On Finance—W. Purvis, Eld. S. Walden and W. W. Trapnall.

On Letters—D. J. W. Boney, F. Lynk and M. Alderman.

On Queries—John Wood, Seth Howard and F. M. Bryant.

On Publications—Eld. S. Walden, J. W. Riggs and D. J. W. Boney.

According to the arrangement of the Committee on Preaching, Elds. L. W. Simmons preached at the hour of 3 o'clock, p. m., and J. M. Hayman to preach at candle-light.

After Divine worship, adjourned till 9 o'clock to-morrow morning.

SATURDAY, November 9.

The Association met pursuant to adjournment, and after engaging in worship, the roll of delegates' names was called, and proceeded to business.

After the reading of the Decorum of this Association, the Cir-

ular Letter was called for and read, and, on motion, was adopted. (See Appendix A.)

Corresponding Letters from sister Associations were called for, but none were presented.

Eld. J. M. Hayman stated to the Association that the church of which he is a member did not send him as a delegate to the Association, and that it was for the Association to say whether or not he should be recognized as a delegate from the church at Peace Creek, when, on motion, the Association agreed that he should be considered as the representative of said church at this session of the Association. Eld. J. M. Hayman then, in behalf of the church at Peace Creek, requested the Association to send a committee of ministers and layman to assist the church in matters of difficulty.

On motion, the Moderator then appointed the following named brethren as a committee to assist the church at Peace Creek in its troubles: Eld. S. Walden, J. W. Riggs, W. W. Trapnall, Henry Mercer and D. J. W. Boney.

On motion, the following question was discussed: "Should a committee, sent to labor with a church and advise in matters of difficulty, be allowed to vote in deciding matters of trouble?" which was answered by the Association, No.

On motion the Association agreed to indulge those churches that have not been represented in this body for two years past, and that they be allowed one more year, hoping they will be represented at our next meeting.

After some discussion, on motion, the Association agreed that instead of our Articles of Faith heretofore adopted, we now adopt the New Hampshire Confession of Faith, except that portion of the eighth article, which shall be made to read "moral agency," instead of "free agency," and that the Articles of Faith, as adopted, be published in these Minutes. (See Appendix B.)

The Committee on Queries presented the following, for the purpose of being discussed and answered: "Should a church receive into its fellowship an expelled member from a sister church, without the expelled member first giving satisfaction to his former church?" After some deliberation, the Association answered No, except in extreme cases. Also, "Is it in accordance with gospel order for a church to take under its watch-care a member who has been expelled from a sister church, before being restored by the church from which such member was expelled?" to which the Association answered, No.

The Committee on Finance made their report, which was read and adopted, and the committee discharged. (See Appendix C.)

On motion, Eld. J. M. Hayman was appointed Treasurer of this Association till our next session.

The Committee on Letters made their report, which was received and the committee discharged, and instead of the report of said committee, on motion, the Association adopted and ordered to be published the following preamble and resolution:

WHEREAS, It appears to this Association that there is some cause of trouble existing in the Midway Church, of Hillsboro county, in regard to Bro. Lacy W. Simmons; and whereas, it appears to this Association that Shiloh Church has received into her membership Bro. Lacy W. Simmons, without having been regularly dismissed from Midway Church, and has called Bro. Simmons to ordination; therefore,

Resolved, That this Association advise Midway Church to properly dispose of the case of Bro. Lacy W. Simmons, and that this Association advise Shiloh Church to take proper measures to put Bro. Lacy W. Simmons in a position before the churches and the world so that there can be no exceptions to their proceedings.

The Moderator, Eld. L. J. Simmons, then resigned his position as such, and Eld. S. Walden acted instead.

The Committee on Publications made their report, which was received. (See Appendix D.)

The Treasurer's report was read and adopted. (See Appendix E.)

On motion, it was resolved that we endeavor to open correspondence with the Alachua, Santafee and Wekiva Associations. The following volunteer arrangements were made: Messengers to the Alachua Association, Eld. S. Walden and Bros. Henry Mercer and W. W. Trapnall; for the Santafee Association, Eld. S. Walden, Henry Mercer and W. W. Trapnall; for the Wekiva Association, Eld. S. Walden, W. W. Trapnall, J. J. Robertson and Wm. Purvis.

The report of the Executive Committee was read and received, and the committee discharged. (See Appendix F.)

On motion, the Moderator then appointed the following named brethren as an Executive Committee: J. M. Hayman, J. W. Riggs, W. W. Trapnall and Clayton Lastinger, and, on motion, the Moderator, Eld. S. Walden, was added.

On motion, the following Ministers' and Deacons' meetings were appointed, to commence on Friday before each fifth Sabbath: The first 5th Sabbath with the Alafia Church; the second 5th Sabbath with New Hope Church; the third 5th Sabbath with Midway Church, Hernando county; the fourth 5th Sabbath with Beulah Church.

On motion, it was ordered that three hundred copies of these Minutes be printed, and distributed by the Clerk, and that the Clerk shall be paid fifteen dollars for his services.

On motion, the Moderator expressed the thanks of this Association to the brethren, sisters and friends of this vicinity, for their kindness to us during our stay in their midst.

The report of the Committee on Preaching was read and adopted. (See Appendix G.)

The Association then adjourned, to meet with the Bethel Church, in the Northern portion of Polk county, Fla., on Friday before the second Sabbath in October, A. D. 1873.

SYLVESTER WALDEN, Moderator.

J. M. HAYMAN, Clerk.

NOTE.—The Sabbath was spent pleasantly by a large concourse of people, by prayer-meeting in the morning, after which the pulpit was occupied by Eld.

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L. J. Simmons, who preached on missions, and was followed by other ministering brethren, at different hours of the day, with apparent good effect.

J. M. HAYMAN, Clerk.

APPENDIX.

A

CIRCULAR LETTER.

DEAR BRETHREN IN CHRIST JESUS, BELOVED OF THE LORD:—As I have been requested to write a Circular Letter, I will say that I consider there is no subject of more importance than Christian Union. In the third chapter and third verse of the prophecy of Amos, he asks the question: "Can two walk together except they be agreed?" So we take the position that Christian happiness depends entirely upon their union. Christians are so constituted that, in their several relations, they cannot be happy where there are dissensions and discords; these always tend to destroy their love. Where there is no love, there is no happiness, no peace, no strength. Peace is essential to our happiness, hence the prophet's prayer for the peace of Zion. Where there is no peace, there is no prosperity; but where there is peace, there will be prosperity. Wherever we find a church that enjoys a true and well governed peace, we see a prosperous church.

Dear brethren, we fear that there is a great want of Christian union among us. Our Lord said: "A kingdom divided against itself will come to naught." "A house divided against itself cannot stand." "Where there is union, there is strength." "A three-fold cord is not easily broken." Then I consider the secret of our strength is union with the Lord and one another. "United, we stand; divided, we fall." Then let me exhort you, in the name of our Lord, to strive for more unanimity, and labor and pray for the peace of Zion. I would not have you to suppose that I would plead for peace and union at the expense of righteousness, or that we should so desire it as to sacrifice truth or principle; but let us seek it only on such grounds, or principles, as will stand the test of the Bible.

And now, brethren, unite with me in praying for that peace and comfort that flows like a river and gives comfort within. Let Zion's watchmen all awake, and keep the peace of the city; then Zion's borders shall be enlarged, and the churches of Christ will be able to present a bold front against the kingdom of darkness. Oh, for the happy time when we shall all see eye to eye, walk by the same rule, mind the same thing, contend earnestly for the faith which was delivered to the saints! then, indeed, Zion would rejoice, sinners would be saved, and our God more glorified.

B

ARTICLES OF CHRISTIAN BELIEF.

"1. OF THE SCRIPTURES.—We believe the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction; that it has God for its author, salvation for its end, and truth, without any mixture of error, for its matter; that it reveals the principles by which God will judge us, and therefore is, and shall remain to the end of the world, the true center of Christian union and the supreme standard by which all human conduct, creeds and opinions should be tried." (2 Peter i. 21; Acts i. 16; Romans iii. 2.)

"2. OF THE TRUE GOD.—That there is one, and only one, true and living God, whose name is JEHOVAH, the Maker and Supreme Ruler of Heaven and

Earth; inexpressibly glorious in holiness; worthy of all possible honor, confidence and love; revealed under the personal and relative distinctions of the Father, the Son, and the Holy Spirit; equal in every divine perfection and executing distinct but harmonious offices in the great work of redemption." (1 Cor. viii. 4; Isaiah xlv. 6; John xvii. 3.)

"3. OF THE FALL OF MAN.—That man was created in a state of holiness, under the law of his Maker, but, by voluntary transgression, fell from that holy and happy state, in consequence of which all mankind are now sinners, not by constraint, but choice, being by nature utterly void of that holiness required by the law of God, wholly given to the gratification of the world, of Satan, and of their own sinful passions, and therefore under the just condemnation to eternal ruin, without defense or excuse." (Ecl. vii. 29; Gen. i. 27-31; Rom. v. 12.)

"4. THE WAY OF SALVATION.—That the salvation of sinners is wholly of grace, through the mediatorial offices of the Son of God, who took upon him our nature, yet without sin; honored the law by his personal obedience, and made atonement for our sins by his death; being risen from the dead, he is now enthroned in heaven, and uniting in his wonderful person the tenderest sympathies with divine perfections, is every way qualified to be a suitable, a compassionate and an all-sufficient Savior." (John iii. 16; Eph. ii. 4-10; Acts xv. 11.)

"5. OF JUSTIFICATION.—That the great gospel blessing, which Christ of his fullness bestows on such as believe in him, is justification; that justification consists in the pardon of sin and the promise of eternal life, on principles of righteousness; that it is bestowed, not in consideration of any works of righteousness which we have done, but solely through His own redemption and righteousness; that it brings us into a state of most blessed peace and favor with God, and secures every other blessing needful for time and eternity." (Eph. i. 7; Is. liiii. 11; Rom. iii. 24-28.)

"6. OF THE FREENESS OF SALVATION.—That the blessings of salvation are made free to all by the gospel; that it is the immediate duty of all to accept them by a cordial and obedient faith, and that nothing prevents the salvation of the greatest sinner on earth, except his own voluntary refusal to submit to the Lord Jesus Christ, which refusal will subject him to an aggravated condemnation." (Rev. xxii. 17; Is. i. 18; Matt. xi. 28.)

"7. OF GRACE IN REGENERATION.—That in order to be saved, we must be regenerated, or born again; that regeneration consists in giving a holy disposition to the mind, and is effected in a manner above our comprehension or calculation, by the power of the Holy Spirit, so as to secure our voluntary obedience to the gospel, and that its proper evidence is found in the holy fruit which we bring forth to the glory of God." (John iii. 3-7; 1 Pet. i. 22, 23; Gal. iv. 23-29.)

"8. OF GOD'S PURPOSE OF GRACE.—That election is the gracious purpose of God, according to which he regenerates, sanctifies and saves sinners; that being perfectly consistent with the "moral agency" of man, it comprehends all the means in connection with the end; that it is a most glorious display of God's sovereign goodness, being infinitely wise, holy and unchangeable; that it utterly excludes boasting, and promotes humility, prayer, praise, trust in God and active imitation of his free mercy; that it encourages the use of means in the highest degree; that it is ascertained by its effects in all who believe the gospel; is the foundation of Christian assurance, and that to ascertain it with regard to ourselves demands and deserves our utmost diligence." (2 Thes. ii. 13; Rom. xi. 5, 6; John xv. 16.)

"9. OF THE PERSISTENCE OF SAINTS.—That such only are real believers as endure unto the end; that their persevering attachment to Christ is the grand mark which distinguishes them from mere professors; that a special Providence watches over their welfare, and they are kept by the power of God through faith unto salvation." (Matt. x. 22; John x. 28, 29; John iv. 14.)

"10. HARMONY OF THE LAW AND GOSPEL.—That the law of God is the eternal and unchangeable rule of his moral government; that it is holy, just and good, and that the inability which the Scriptures ascribe to fallen men to fulfill its precepts raises entirely from their love of sin, to deliver them from which, and to restore them through a Mediator to unfeigned obedience to the holy law, is one great end of the gospel and of the means of grace connected with the establishment of the visible church." (Matt. v. 17; Luke xvi. 17; Rom. iii. 30.)

"11. OF A GOSPEL CHURCH.—That a visible church of Christ is a congregation of baptized believers, associated by covenant in the faith and fellowship of the gospel, observing the ordinances of Christ, governed by his laws, and exercising the gifts, rights and privileges invested in them by his Word; that its only proper officers are bishops, or pastors, and deacons, whose qualifications, claims and duties are defined in the epistles to Timothy and Titus. (Acts viii. 1-13; 1 Cor. i. 2; 1 Cor. iv. 17.)

"12. OF BAPTISM AND THE LORD'S SUPPER.—That Christian baptism is the immersion of a believer in water, in the name of the Father, Son, and Spirit, to show forth, in a solemn and beautiful emblem, our faith in a crucified, buried and risen Savior, with its purifying power; that it is prerequisite to the privileges of a church relation, and to the Lord's supper, in which the members of the church, by the use of bread and wine, are to commemorate together the dying love of Christ, preceded always by a solemn self-examination." (Mark i. 4; Matt. iii. 6; John iii. 23.)

"13. OF THE CHRISTIAN SABBATH.—That the first day of the week is the Lord's day, or Christian Sabbath, and is to be kept sacred to religious purposes, by abstaining from all secular labor and recreations, by the devout observance of all the means of grace, both private and public, and by preparation of that rest which remaineth for the people of God." (Acts xx. 7; Rev. i. 10; Mark ii. 27.)

"14. OF CIVIL GOVERNMENT.—That civil government is of divine appointment, for the interests and good order of human society, and that magistrates are to be prayed for, conscientiously honored and obeyed, except in things opposed to the will of our Lord Jesus Christ, who is the only Lord of the conscience and the Prince of the kings of the earth." (1 Pet. ii. 13; Rom. xiii. 1-7; Matt. xxii. 21.)

"15. OF THE RIGHTEOUS AND THE WICKED.—That there is a radical and essential difference between the righteous and the wicked; that such only as through faith are justified in the name of the Lord Jesus, and sanctified by the Spirit of our God, are truly righteous in his esteem; while all such as continue in impenitence and unbelief are in his sight wicked, and under the curse; and this distinction holds among men both in and after death." (1 John iii. 7-10; Gen. xviii. 23; Ps. xxxvii. 1-40.)

"16. OF THE WORLD TO COME.—That the end of this world is approaching; that at the last day Christ will descend from Heaven and raise the dead from the grave to final retribution; that a solemn separation will take place; that the wicked will be adjudged to endless punishment, and the righteous to endless joy, and that this judgment will fix forever the final state of men in heaven or hell, on principles of righteousness." (2 Pet. iii. 19; Matt. xxvii. 20; Heb. i. 10-12.)

C

REPORT OF THE COMMITTEE ON FINANCE.

The Committee on Finance ask leave to report that they have received from the churches for Associational purposes the sum of \$36.95

WM. PURVIS, Chairman.

D

REPORT OF THE COMMITTEE ON PUBLICATIONS.

Your Committee on Publications would respectfully suggest to the membership of this Association, especially, earnest and prayerful reading of the Bible, and that they subscribe for and read *The Baptist*, edited by Eld. J. R. Graves, Memphis, Tenn.; *Ford's Christian Repository*, published at St. Louis, Mo.; *The Christian Index*, published at Atlanta, Ga.; *Kind Words*, edited by Eld. Samuel Boykin, Memphis, Tenn.; "Baptist Church History," by Orchard; "Origin of the Baptists," by Ford; "Church Discipline," by Worril; "Philosophy of Religion," by Buck; "The Atonement," by Jenkins and by Pendleton.

Respectfully submitted,

S. WALDEN, Chairman.

E

TREASURER'S REPORT.

N. T. JONES, Treasurer, in account with the South Florida Association, ending November 8, 1872:

| | |
|---|--------------|
| To cash received from Committee on Finance..... | \$33 20 |
| Paid for printing Minutes..... | \$24 00 |
| Balance reserved for services as Clerk..... | 9 20—\$33 20 |

Balance due me as Clerk, \$5.80. Respectfully submitted,

N. T. JONES, Treasurer.

F

REPORT OF THE EXECUTIVE COMMITTEE.

Your Committee respectfully submit the following report:

| | |
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| Received cash as book fund..... | \$185 25 |
| Cash in Treasurer's hands..... | 15 00 |
| Cash in Treasurer's hands for books sold..... | 76 80 |

\$277 05

| | |
|------------------------------------|---------------|
| Amount invested in books..... | \$185 25 |
| Express charges on books..... | 24 10 |
| Transporting books from Tampa..... | 4 00—\$213 35 |

Balance in hand of Treasurer.....\$ 63 70

SYLVESTER WALDEN, Treasurer

G

REPORT OF THE COMMITTEE ON PREACHING.

The Committee on Preaching, in addition to arranging the preaching for this session not previously provided for, appointed Eld. J. M. Hayman to preach the next Introductory Sermon, and Eld. S. Walden alternate; Eld. L. J. Simmons to preach on Missions, and Eld. J. N. Tatum alternate. Respectfully submitted.

F. B. HAGAN, Chairman.

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STATISTICS OF THE CHURCHES.

| CHURCHES. | COUNTIES. | DELEGATES. | PASTORS. | POSTOFFICES. | Baptized. | Rec'd by Letter. | Restored. | Expelled. | Died. | Dismissed. | Total. | Contributions. | Sub. of Meet'g. |
|---------------|--------------|-----------------------------|---------------|--------------|-----------|------------------|-----------|-----------|-------|------------|--------|----------------|-----------------|
| Alafia | Hillsborough | J. W. Riggs, M. Alderman | J. N. Tatum | Alafia | 1 | 1 | 1 | 1 | 1 | 1 | 2 | \$1.50 | 2 |
| Beulah | Polk | W. W. Trappall, Wm. Purvis | J. N. Tatum | Alafia | 1 | 1 | 1 | 1 | 1 | 1 | 2 | \$1.50 | 2 |
| Benevolence | Manatee | J. J. Robertson, E. Chauncy | L. J. Simmons | Cork | 1 | 1 | 1 | 1 | 1 | 1 | 2 | \$1.50 | 2 |
| Bethel | Polk | R. V. Bryant | L. J. Simmons | Cork | 1 | 1 | 1 | 1 | 1 | 1 | 2 | \$1.50 | 2 |
| Fellowship | Hernando | Not represented* | L. J. Simmons | Cork | 1 | 1 | 1 | 1 | 1 | 1 | 2 | \$1.50 | 2 |
| Midway | Hernando | F. Lyak | L. J. Simmons | Cork | 1 | 1 | 1 | 1 | 1 | 1 | 2 | \$1.50 | 2 |
| Maple Branch | Hill-borough | Not represented* | L. J. Simmons | Cork | 1 | 1 | 1 | 1 | 1 | 1 | 2 | \$1.50 | 2 |
| New Hope | Manatee | S. Howard | J. W. Hendry | Pine Level | 1 | 1 | 1 | 1 | 1 | 1 | 2 | \$1.50 | 2 |
| Pine Pleasant | Hillsborough | D. J. W. Boney, John Wood | J. N. Tatum | Alafia | 1 | 1 | 1 | 1 | 1 | 1 | 2 | \$1.50 | 2 |
| Peace Creek | Polk | E. M. Bryant, C. Lastinger | J. N. Tatum | Alafia | 1 | 1 | 1 | 1 | 1 | 1 | 2 | \$1.50 | 2 |
| Salem | Polk | J. M. Hayman | L. J. Simmons | Cork | 1 | 1 | 1 | 1 | 1 | 1 | 2 | \$1.50 | 2 |
| Shiloh | Hillsborough | By Letter | L. J. Simmons | Cork | 1 | 1 | 1 | 1 | 1 | 1 | 2 | \$1.50 | 2 |
| Tenotasssee | Hillsborough | By Letter | S. Walden | Cork | 1 | 1 | 1 | 1 | 1 | 1 | 2 | \$1.50 | 2 |
| Tampa | Hillsborough | By Letter* | J. W. Hendry | Pine Level | 1 | 1 | 1 | 1 | 1 | 1 | 2 | \$1.50 | 2 |
| Mt. Pleasant | Manatee | F. B. Hagan, H. Mercer | J. W. Hendry | Pine Level | 1 | 1 | 1 | 1 | 1 | 1 | 2 | \$1.50 | 2 |

*As per Minutes of last year.

Received of J. M. Hayman the sum of twenty-five dollars for printing these Minutes.—PUBLISHERS.

PARTIAL CATALOGUE

Of Goodwin & Rogers' Publications, 361 Main Street, Memphis, Tenn.

The Infidel's Confession; or, the Power of Christian Union. By E. T. TAYLOR. The author sets forth, in a very forcible manner, the great importance of universal Christian union, in the conversion of the world, and how it might be brought about without sacrifice of conscience on the part of any, and that the want of it is not the fault of Baptists. 341 pages; 12mo. cloth, price, \$1.50.

The Infidel's Daughter. This book, by the prince of writers, Dr. A. C. DAYTON, author of "Theodosia," etc., is one that every family should have. Its style is charming, and when carefully read, will do much to remove any species of infidelity that may be entertained. 12mo. cloth, 301 pages; price, \$1.50.

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SUNDAY SCHOOL BOOKS.

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