

2316 - fourth lot west
Baptist
Org. 1891

5th Baptist
Church

MINUTES

(1846)
BETHEL CHURCH, MI., October 17, 1846.

Delegates composing the Association met in the church. The introductory sermon was preached by Bishop B. B. BUCHANAN, from Hebrews 12: 28: "Wherefore, we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear." Adjourned for thirty minutes.

Met pursuant to adjournment: prayer by Bishop S. HALLIBURTON. Letters were read from the churches composing the association, giving their statistics; after which the delegates' names were enrolled. The association was then organized by the election of Bishop GEORGE TUCKER, Moderator, and brother R. T. SANDERS, Clerk.

On motion, petitionary letters were called for. One was presented from Antioch church, praying admission into this association. The petition was granted; the right hand of fellowship given to the delegates; and they invited to seats.

One also was presented from Sun Flower church, praying also for admission, and for aid in supporting a missionary in Coshoma county. The petition for admission was granted; the right hand of fellowship extended to the delegate; and he invited to a seat. The petition for pecuniary aid, was referred to the Executive Board of the association.

On motion, visiting ministers were invited to seats, and the following accepted the invitation: Bishops P. S. Gayle, W. Dupuy, and W. Minter.

On motion, corresponding letters were called for. One was presented from the Yalobusha association. Bishop W. Minter and bro. T. N. Waul were received as messengers, and invited to seats with us; and added much interest to the deliberations of the association. They were also recognised as messengers from the Baptist State Convention of Mississippi, by handing in copies of their minutes.

A letter was also received from the Big Hachie association, Tennessee, which was read. Bishop P. S. Gayle and bro. T. Rutherford were cordially received as messengers, and invited to seats.

One was also received from the Panola association, which was read, and Bishop N. A. Purifoy was cordially received as messenger.

Appointed a committee of finance, consisting of brethren McCorkle, Collins, and D. B. Killebrew.

Appointed a committee of arrangements, consisting of brethren Dockery, Wright, Wooten, Norfleet, and Thomson.

Appointed brethren McCorkle, Wooten, Graham and Hunter a committee to arrange preaching.

On motion, bro. M. Halliburton was requested to act as a delegate from Liberty church.

Appointed brethren Fant, S. Halliburton, and Sanders, a committee to

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prepare or recommend something to be attached to the minutes, to give them more interest.

On motion, the collection to be made on the sabbath, was ordered to be equally divided between home and Indian missions.

On motion, it was agreed to correspond with the State Convention of Mississippi: bro. Dockery appointed to write the circular letter. Also, with the Big Hachie association: bro. Andrews to write. Also, the Chickasaw: bro. Wright to write. Also, the Panola: bro. S. Halliburton to write. Also, the Yalobusha: bro. Fant to write.

On motion, adjourned to meet at 9 o'clock on Monday morning: prayer by bro. Waul.

SUNDAY MORNING.

Met a large and respectable congregation. The missionary sermon was preached by Bishop P. S. Gayle, from Romans 1: 16. After the sermon, and while the hymn commencing,

"From Greenland's icy mountains,"

was being sung, a public collection was taken up for missionary objects, amounting to fifty dollars and eighty-four cents.

After a short intermission, Bishop N. A. Purifoy, preached from Matt. 7: 7. The profoundest attention was paid, and much interest manifested.

We pray a blessing upon the efforts of the day.

MONDAY MORNING, 9 o'clock.

Met according to adjournment: prayer by Bishop Minter.

Committee of arrangements reported: received, and committee discharged.

Appointed the following persons as delegates to religious bodies:

To the State Convention of Mississippi—Bishops B. B. Buchanan, S. Halliburton, B. S. Fant, G. Tucker; and brethren H. Dockery; Daniel Boon, R. T. Sanders, F. G. Bobo, and William Boon.

To the Big Hachie Association—Bishops E. G. Hudson, S. Halliburton.

To the Chickasaw—Bishops M. H. Renfroe, and E. G. Hudson.

To the Yalobusha—Bishops S. Halliburton, G. Tucker, B. B. Buchanan, and brother E. B. Hibler.

To the Panola—Bishops S. Halliburton, and M. H. Renfroe; brethren E. B. Hibler, and W. A. Jones.

After many interesting remarks by brethren Minter, Waul, and others, a private collection was taken up for Indian missions, amounting to \$58 70.

On motion, a ministers' meeting was appointed to be held on the day before the next annual meeting of this association, at the same place, (Chulahoma.)

On motion, a union meeting was appointed, to be held with the church at Cold Water, commencing on Friday before the fifth sabbath in May next.

One also with the County Line church commencing on Friday before the fifth sabbath in August next.

One also with the Mount Zion church, commencing on Friday before the sabbath in January next.

On motion, bro. S. D. Johnson was appointed treasurer the ensuing year.

Resolved, that this association recommend to the churches within her bounds, to have separate preaching for the benefit of the colored population.

Appointed a committee, consisting of brethren B. S. Fant, J. Wright, and J. A. Wooten, to take into consideration the religious instruction of the colored people, and report to the next association.

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On motion, the following committees were appointed, to report to the next association.

- On Temperance*—Brethren S. Halliburton, and J. Wright.
- On Domestic Missions*—Brethren J. J. Power, and J. Mabry.
- On Foreign Missions*—Brethren B. S. Fant, and M. Blocker.
- On the Bible Cause*—Brethren B. B. Buchanan, and J. W. Stamps.
- On Indian Missions*—Brethren G. Tucker, and D. B. Killibrew.
- On Sabbath Schools*—Brethren H. Dockery, and R. T. Sanders.
- On Periodicals*—Brethren J. A. Wooten, and E. G. Hudson.

Resolved, that we recommend to the members of our churches, to patronise the *Mississippi Baptist*, published at Jackson.

Resolved, that when this association adjourns, it adjourns to meet with the Sardis church, in Chulahoma county, on Thursday before the third Lord's day in October, 1847.

The Executive committee reported: report received and committee discharged.—[See appendix A.

On motion, the following persons were appointed an Executive Board for the year 1846: brethren M. Blocker, J. W. Stamps, J. Wright, W. Ellison, W. A. Jones, J. J. Power, J. A. Wooten, S. D. Johnson, S. Williams, D. B. Killibrew, M. Halliburton, W. Jolly, S. P. McCorkle, T. Crucher, W. S. Hartfield, A. Dodson, F. G. Boho.

In view of the great destitution of preaching, in the bounds of our association,

Resolved, that we renew our exertions in the cause of Domestic missions, and that we now pledge the sums in behalf of our churches, we are willing to pay and raise in our respective churches and neighborhoods.

In accordance with the preceding resolution, the delegates, or a portion of them, pledged the following amounts, to be paid by the next association:

For the Hernando church,	\$50 00	“ Sun Flower,	“ 50 00
“ Mount Zion, “	35 00	“ Bethel, “	20 00
“ Sardis, “	25 00	“ Lebanon, “	20 00
“ Union, “	10 00	“ Bethany, “	10 00
“ State Line, “	30 00	“ Liberty, “	15 00
“ Salem, “	10 00	“ Tallaloosa, “	10 00
“ County Line, “	25 00	“ Antioch, “	10 00
“ Cold Water church, (by her pastor,)			10 00
By Bishop B. B. Buchanan, (individually,)			5 00
		Amounting to	\$335 00

Resolved, that we recommend to the several churches in the association, to establish a quarterly concert of prayer for foreign missions; and that a collection be taken up at each meeting.

Resolved, that each church in this association be requested to state in their annual letters, the amount they pay their pastors; the amount paid for home missions; for foreign missions; for Indian missions; for bible society; for ministerial education; and for Sunday schools: and not only by the churches, but also by individual members.

Financial committee reported: report received and adopted, and committee discharged. They reported the account with the treasurer as settled.

Committee to prepare something to be attached to the minutes, reported: report received and committee discharged.—[See appendix C.

Resolved, that the executive committee be requested to send one minister

STATISTICAL TABLE.

NAMES OF CHURCHES.	POSTOFFICE.	DELEGATES' NAMES.	MINISTERS.	Days of meeting	Baptised	Received by letter	Restored	Dismiss'd	Excluded	Dead	Total No. Members	Funds sent up
Sardin, Marshall county	Chulahoma,	G. Tucker, Jas. J. Power, L. W. Wilson,* E. W. Norfleet, J. Mabry,*	G. Tucker,	3d sab.	3	1	—	7	1	3	145	5 00
Union, Panola.	Belmont,	E. B. Hibler, T. Jones,* W. Andrews,	N. A. Purifoy,	3d sab.	3	1	—	9	—	1	52	2 00
State Line, De Soto,	Olive Branch,	B. B. Buchanan, E. S. Fant, T. Crucher, M. Blocker,* S. Wilson,	T. B. Ripley,	2d sab.	16	10	—	—	—	1	120	3 75
Hernando, De Soto,	Hernando,	J. A. Wooten, R. T. Sanders, H. Dockery,	G. Tucker,	2d & 4th.	3	1	—	10	1	3	75	5 00
Salém, De Soto,	Senatoba,	J. E. Jackson, S. M. Marsh,* M. H. Renfro, F. G. Perryman,* J. Hunter,	S. Halliburton,	3d sab.	4	—	—	1	2	1	115	3 00
County Line, De Soto,	Gim Wolf,	S. Halliburton, J. Wright, J. R. Strickland, J. C. Power,* J. Q. Sandage,	S. Halliburton,	4th sab.	5	1	—	3	3	1	91	3 00
Mount Zion, De Soto,	Eln. Grove,	F. W. Thomson, T. B. Morgan, S. P. McCorkle,* J. Maxwell,	G. Tucker,	1st sab.	7	11	1	3	2	1	95	4 00
Cold Water, Marshall,	Olive Branch,	J. W. Stamps,* J. Crook,* A. T. Petty,*	B. S. Fant,*	4th sab.	13	2	—	3	—	—	23	2 00
Bethel, De Soto,	Elm Grove,	W. Graham, W. S. Hartfield, T. Williams,	M. H. Renfro	2d sab.	1	1	—	24	8	3	41	2 50
Lebanon, Panola,	Belmont,	W. Killebrew, J. Ham,* D. B. Killebrew,	S. Halliburton,	2d sab.	5	5	—	—	—	—	31	1 50
Bethany, De Soto,	Gim Wolf,	A. Graham, J. C. Wortham, J. G. McGee,*	M. H. Renfro	1st sab.	3	5	—	—	—	—	31	2 00
Liberty, De Soto,	Hernando,	L. Spivey,* M. Ehrbridge,* H. W. Johnson,* D. G. Stokes, M. Halliburton,	S. Halliburton.	1st sab.	5	4	—	4	2	—	42	2 00
Tallalosa, Marshall,	Tallalosa;	A. Turnage, R. H. Collins, W. Jolly,	C. B. Young.	4th sab.	11	10	—	—	—	—	30	2 00
Antioch, De Soto,	Cockrum's X	A. Dodson, O. Nicholson, E. G. Hudson,	E. G. Hudson,	3d sab.	10	3	—	—	—	—	24	1 50
Sun Flower, Coahoma,	Roads,	S. A. Bobo,* F. G. Bobo, A. Moore,*	C. B. Young.	3d sab.	—	—	—	—	—	—	21	1 50
	Delta,			3d sab.	—	—	—	—	—	—	—	—
					93	55	1 66	19	13	9 46	40 75	

* Absent.

Appendix A.

The Executive Board appointed to carry out the views of the last Association, in relation to Domestic Missions, beg leave to report, that they engaged the Ministerial services of Eld. W. Dupuy, for the sum of \$150 per annum, and more if it could be obtained. We have this day paid him the sum of \$178 41. Your board have received a written report from bro. Dupuy, of his labors, and beg leave to submit it in full to your body, and would respectfully recommend its publication in connection with your minutes—[see Appendix B.] For a full and specific account of our proceedings, we would refer your body to the books kept by our Secretary. In view of the great good, we hope has been effected by the labors of bro. Dupuy, we have reason to rejoice, and magnify the name of God, that he has sanctified our small contributions to the good of a number of immortal souls, who doubtless will join us, in praising his holy name, for having put into the minds of his people, to send to them one, to whom the Lord has given souls for his hire. But notwithstanding there are a number now rejoicing in Christ as their Savior, who were twelve months ago in the gall of bitterness and the bonds of iniquity, yet in consideration of that great number, who are out of the ark of safety and perishing for want of the bread of life, we are ready to exclaim with the Savior, that the harvest truly is great, but the laborers are few. And consequently your board would respectfully recommend the employment of as many missionaries as we can procure means to sustain.

JOHN WRIGHT, Chairman.

Appendix B.

OCTOBER 18th, 1846.

Dear Brethren: Having been permitted through the kind providence of God, to labor another season within the bounds of your Association, I now proceed to make a report of my labors:

My health in the *main*, has been good, but owing (in part at least) to exposure by day, and more especially by night, I have had a short attack of fever, in consequence of which, I was compelled to leave my field of labor for a season. And not having the same ministerial aid, and frequently having to labor alone, I have not been at as many extensive revivals this year as last, yet I have reason to hope, that the Lord, has abundantly blessed my feeble efforts, for the promotion of his blessed cause. I have attended some meetings, at which the Lord has abundantly glorified his great name, having worked mightily through very feeble instruments; this He did doubtless to show that the power is of God, and not of man, which I rejoice to know is the case.

My congregations have been much larger this year than last, and deep interest on the subject of religion has been manifested in many parts of the Association, and the Macedonian cry, "Come over and help us," resounds from almost every quarter; which constrains me to exclaim, in the language of the Redeemer, the harvest truly is great, but the laborers are few.

I have traveled about 2,340 miles, given 45 lectures; preached 117 sermons; delivered 36 exhortations; visited 104 families; assisted in ordaining two deacons; constituting two churches; administered the Lord's supper once, and ordained one minister; baptised 19. At the meetings I have attended, there have been about 65 professions; I have attended nine protracted meetings.

Brethren, I claim an interest in your prayers, and may the God of all grace bless you and the churches you represent, in my prayer for Christ sake—Amen.

WHITFIELD DUPUY.

Appendix C.

The committee to whom was referred the duty of writing or selecting an appendage to our minutes, have had the subject under consideration, and believing as they do, that there is no principle or sentiment of our church, so subject to misrepresentation, and so little understood, as the principles upon which we commune; and fearing that some of our own members are indecisive; and being aware the public in a good degree, need to be disabused on this subject, and as we have not time to write a suitable essay, at the present: we would recommend S. W. Lynd's sermon on communion, as an appropriate appendage to our minutes. (See appendix D.) Respectfully submitted,

B. S. FANT, Chairman.

Appendix D.

SERMON ON STRICT COMMUNION,

BY REV. L. W. LYND, D. D.

"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptising 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; and lo, I am with you alway, even unto the end of the world. Amen.—[*Matthew* 28: 18—20.]

Upon this commission, we base the following propositions.

I. Jesus Christ is the supreme head and law-giver of the church.

II. The laws of Jesus Christ, as recorded in the New Testament, and as illustrated in the practice of the apostolic churches, furnish the only divine and authorized rule for the constitution and government of churches to the end of the world.

III. In the New Testament, the ordinance of baptism stands prior to admission into the church, to the Lord's table, and to other privileges of the church; *as such*.

IV. It is the duty of churches, invariably, to maintain this precedence, by admitting none but baptised persons, upon profession of faith, to the church, to the Lord's table, and to other church privileges.

1. Jesus Christ is the supreme head and law-giver of the church.

The angel who announced to Mary that she should be the mother of Jesus, said, "He shall be great and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." The apostle Paul writing to the Ephesians, declares that the Father hath put all things under his feet, and given him to be the head over all things to the church. Jesus himself says, that if any man love him he will keep his commandments; and he is represented as coming in judgment to take vengeance on them that obey not his gospel. To him alone is ascribed the authority to enact laws and ordinances. The evangelist Luke says, "The former treaties have I made, O Theophilus, of all that Jesus began both to do and to teach; until the day in which he was taken up, after that he, through the Holy Ghost had given commandments unto the apostles whom he had chosen." This commission proves most fully the truth of this position. "All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, * * * teaching them to observe all things whatsoever I have commanded you."

The Lord Jesus Christ is supreme head and law-giver of the church. We wish to fix your particular attention upon this principle. We would it were stamped on every heart, not to be obliterated while life endures. It is true that, *in words*, it has been always admitted by the great body of the churches; but, alas! *in practice*, it has been too often disregarded.

Let it ever be remembered that if Jesus Christ is supreme head and law-giver of the church, *the right to make laws for believers, is vested in him alone*. To assume the power of making laws is to assume equality with Jesus Christ. It is exalting ourselves above all that is called God, or is worshiped. It is anti-christ. Churches can acknowledge no other Head without robbing him of his glory. This is a fundamental principle, and is to be made the starting point of all our reasoning upon the order and government of Christian churches.

2. Our second proposition is, that the laws of Jesus Christ, as recorded in the New Testament, and as illustrated in the practice of the apostolic churches, furnish the only Divine and authorized rule for the constitution and government of churches to the end of the world.

If Jesus Christ is supreme law-giver of the church, then it follows, of necessity, that his laws are the only Divine and authorized rule for the constitution and government of churches. If these laws are recorded in the New Testament, and illustrated in the practice of the apostolic churches, then our second proposition is fully sustained. The only question then is: *Are these laws recorded in the New Testament, and illustrated in the practice of the apostolic churches?*

We are not now in conflict with the infidel who rejects revealed religion. Our argument is directed to Christians who profess to take the Bible for their guide. There are some professing Christians who deny the plenary inspiration of the scriptures. They contend that the writings of the apostles are not the primary source of knowledge on doctrinal subjects; but the *gospels alone are to be taken as the standard of faith*. The only ground upon which this can be defended, is, that the apostles being fallible men, their authority is inferior to that of the Redeemer.

Now while we grant that, *as men*, the apostles, were fallible, we contend that, *as writers of the sacred volume*, they were *infallible*. Jesus Christ is the author of all the Scriptures. It was his spirit which spake in holy men and prophets, under the Old Testament economy. "Of which salvation the prophets have enquired, and searched diligently, who prophesied of the grace which should come unto you, searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand, the sufferings of Christ, and the glory that should follow." The same spirit directed the apostles. Paul most clearly laid claim to this inspiration. To the Gallatians he writes thus: "I certify you brethren that the gospel which was preached of me is not after man; For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." To the Corinthians he says, "I have received of the Lord that which also I delivered unto you."

Before our Lord was crucified he intimated to his disciples that he had many things to say to them which they were not able at that time to hear. He therefore promised to send to them his Holy Spirit, who should *teach them all things, lead them into all truth, and bring all things to their remembrance*. Luke states that he was seen of the disciples for forty days after his resurrection, and during this time he spake to them of *things pertaining to the kingdom of God*. Here is proof of their infallibility, which cannot be controverted. He taught them for three years before his death. He instructed them for forty days after his resurrection, in things pertaining to his kingdom. To secure them against error, he sent his Holy Spirit to bring all things to their remembrance; to teach them all things, and to lead them into all truth. And what more? He commanded them to go out in his name, and teach all nations. Did they execute their commission? They *professed* to do so. They were guarded by the Spirit against forgetfulness and error. They were honest, godly, devoted men. Of course they did what they professed to have done. Their teaching is recorded in the New Testament, and illustrated in the practice of the apostolic churches. Our second proposition is therefore established, that the laws of Jesus Christ, as recorded in the New Testament, and as illustrated in the practice of the apostolic churches, furnish the only divine and authorized rule for the constitution and government of churches to the end of the world.

It follows, as a necessary result of the foregoing proposition; that *all* the laws necessary for the government of the churches, must be found there; for if the New Testament does not contain *all* that are necessary, we can have no addition, except by a *new revelation*, or, by *human legislation*. No new revelation is to be expected; and by human legislation, the code of laws can never be perfected, while the right to make laws is vested in Christ alone.

The laws of Jesus Christ are binding upon all for whom they were made. They cannot be rejected, altered, or amended, without incurring guilt. Authority and obedience are of equal extent. Our Lord gave his Apostles a commission to declare *authoritatively* and *infallibly* all things pertaining to his kingdom. They represented *him*, in the doctrines which they taught; and the practices they recommended; and all are bound to obey their teaching. To contend against Apostles is to contend against Christ himself. The authority of the doctrines and laws promulged by them is absolute. The obedience of the governed must also be absolute.

Admit the truth of these propositions, and the idea of *apostolic succession* is forever obliterated. A successor to any office is a successor in *every thing official*. Then the power of legislation and the power to enforce obedience upon pain of God's eternal displeasure, in the name of Christ, are conferred upon these successors. To contend against them would be to contend against Christ himself. Whatever church embraces these successors is safe; but all others are lost, for rebelling against the authority of the King of Kings, and the Lord of Lords. We cannot pursue this train of thought at present. We merely remark that when the propositions we have been considering, shall be clearly comprehended, and acted upon, *the light of Zion will have come, and the glory of the Lord will have risen upon her*.

Our third proposition, is, that, in the New Testament, the ordinance of baptism stands prior to admission to the church, the Lord's table, and other privileges of the church *as such*.

The law of Jesus Christ, and the illustration of this law in apostolic practice, fully establishes this position: "*Go teach all nations*." The word translated "*teach*," in this part of the commission, means "*disciple*." They were to preach the gospel to every creature, and to every nation. This was the first thing required, and this has always been the design of preaching the gospel, that men might become disciples of Jesus Christ. In the next place they were to baptize them in the name of the Father, and of the Son, and of the Holy Ghost, and teach them to observe all the commandments of Christ.

The next, Christ instructed by the The com and be ye sh were. And. of bre they b which nelius be bap grate Spirit. The their p not, th Theref Now supper, this pur therefor exampl Even which v the adv tutions sious a charist gation o first, an troys all he had a to be inv obligation the law o We have We co ordinance church n to commu baptists. Baxter warrant i into the v Wall, i persons b ever main Dr. Duc reaches, n Dr. Dw didate for this I wter fession of With the even in th truth of ou tionalists, tism, in the

The first thing required of men to whom the gospel comes is to repent and believe; the next, is to be baptized; and the third, is to be added to the church, and keep the laws of Christ. This order was illustrated in the practice which the apostles founded upon their instructions, and this is their interpretation of the law. The idea that a person could be united to a church, and enjoy its privileges *without baptism*, was certainly never conceived by the apostles, or by the churches which they originated.

They executed their commission according to the order prescribed. Look at the very commencement of their work upon the day of Pentecost. "Peter said unto them, Repent and be baptized every one of you, in the name of Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." "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 apostle's doctrine and fellowship, and in breaking of bread, and in prayers." Of those who were converted at Samaria, it is said, "When they believed, they were baptized, both men and women." The same hour of the night in which the Jailer believed, he was baptized. When the Holy Spirit descended upon Cornelius and his friends, the apostle Peter said, "Who can forbid water that these should not be baptized, who have received the Holy Ghost as well as we?" No sooner was repentance granted to the gentiles, and to remove all scruples, confirmed by the descent of the Holy Spirit, than they were to be baptized.

The members of the primitive churches are all represented as persons baptised upon their profession of faith in Christ. They are addressed as baptized believers. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death."

Now if baptism preceded church membership, it must also have preceded the Lord's supper, for this is an institution to be observed by the church when assembled together for this purpose. Baptism was also a pre-requisite to other church privileges, as such. All therefore who take the New Testament for their guide, are pledged to follow the apostolic example, and keep the ordinances as they were delivered.

Even the late Robert Hall, who advocated mixed communion, admits that the order which we have named is the natural order of the christian sacraments. He says: "When the advocates for strict communion remind us of the order in which the two positive institutions of Christianity are enjoined, they appear to assume it for granted, that we are desirous of inverting that order, and that we are contending for the celebration of the eucharist previous to baptism; in the case of a clear comprehension of the nature and obligation of each. We plead for nothing of the kind." This simple admission that baptism first, and then communion at the Lord's table, is the order which Christ has enjoined, destroys all his arguments in favor of baptised and unbaptised uniting in the eucharist. If he had a thousand arguments, they would all be irrelevant. He holds that the order is not to be inverted, except in the case of not having a clear comprehension of the nature and obligation of both ordinances. If a man has not this clear comprehension, *he may violate the law of Jesus Christ*, and we may with impunity encourage him in such violation. We have not so learned Christ.

We consider our third proposition fully established, that, in the New Testament, the ordinance of baptism stands prior to admission to the church, the Lord's table, and other church privileges. The early Christian fathers invariably taught the priority of baptism to communion. This has been the sentiment of many of the most distinguished Pado-

baptists. Baxter says, "What man dare go in a way which hath neither precept nor example to warrant it, from a way that hath a full current of both? Yet they that will admit members into the visible church without baptism, do so."

Wall, in History of infant baptism, says, "No church ever gave the communion to any persons before they were baptized. Among all the absurdities that ever were held, none ever maintained, that any person should partake of the communion, before he was baptized."

Dr. Doddridge says, "It is certain, that, as far as our knowledge of primitive antiquity reaches, no unbaptized person received the Lord's supper."

Dr. Dwight says, "It is an indispensable qualification for this ordinance, that the candidate for communion be a member of the visible church of Christ in full standing. By this I intend, that he should be a person of piety; that he should have made a public profession of religion; and that he shall have been baptized."

With the exception of the Methodists, who, in many cases, admit persons unbaptized, even in their own view, to the communion, the evangelical denominations acknowledge the truth of our third proposition. Episcopalians, Lutherans, Presbyterians, and Congregationalists, do not admit persons to church membership and church privileges *without baptism*, in their view of what constitutes baptism.

The question whether John's baptism was Christian baptism, or whether the Lord's supper was instituted before christian baptism, does not effect, in any degree, the truth of our proposition. Assuming that John's baptism and that of Christ are identical; and believing that a more hopeless effort was never made by sensible men than to exhibit them as two distinct ordinances; still, we do not deem it necessary to a fair and satisfactory issue, to form an argument upon mere priority of institution. We base our view upon the law of Christ, and the interpretation of that law in the practice of the apostolic churches.

Whether the original communicants were baptized or not; whether the laws which Jesus Christ gave for the constitution and government of churches were before or after the origin of the Lord's supper, may do very well for a subject of discussion but can never set aside the will of Christ, as contained in the commission, and illustrated in the practice of the apostles. The proof is overwhelming that in primitive times, baptism was a prerequisite to church membership, and church privileges.

4. Our fourth proposition will be admitted by all who admit the preceding propositions. It is the duty of churches, invariably to maintain this precedence, by admitting none but baptized persons; upon profession of faith, to the church, to the Lord's table, and to other church privileges.

That which Jesus Christ, through his apostles, enjoined upon the first Christian churches, is binding upon all churches to the end of time. It follows, therefore, that no circumstances can justify Christians in fellowship of error, when that error is subversive of the laws of Christ, or believed to be subversive of his laws. It is one thing to tolerate an error, that may be tolerated consistently with divine injunction; and another thing to tolerate that which is a direct violation of divine injunction. The one is innocent; the other involves guilt. Baptism is essential to church membership, and to church privileges. To admit an UNBAPTIZED person to the privileges of the church would involve guilt upon the part of those WHO BELIEVE HIM TO BE UNBAPTIZED. It would be the toleration of an error, which is believed to be a DIRECT VIOLATION OF DIVINE INJUNCTION.

How far God, in his mercy, may forgive errors in judgment, and receive his imperfect servants to ultimate glory, it is not for us to determine. All we know is, that he forgives iniquity, transgression, and sin; and that the blood of Jesus Christ, his son, cleanses from all sin. But his mercy in the forgiveness of sins is not our rule. He has given us laws, and has required implicit obedience. We dare not therefore fellowship any error believing it to be subversive of divine authority. If the error of a brother may be tolerated in conformity to the divine will, then such toleration is not only innocent but praiseworthy. For an illustration, we refer you to the diversity of views which existed among Jewish and Gentile converts in some of the churches planted by the apostles. To the church at Rome, the apostle Paul gives this advice, "Him that is weak in the faith receive ye, but not to doubtful disputations. For one believeth that he may eat all things; and another, who is weak, eateth herbs. Let not him that eateth, despise him that eateth not; and let not him which eateth not, judge him that eateth: for God hath received him."—(Rom. 14: 1-4.) Mutual toleration in this case was right, because it accorded with the divine will.

This passage establishes the principle, that we should, in all cases, yield to those errors sincerely entertained as truth, which do not subvert clearly revealed truth and law. But if we extend the principle, so as to tolerate error which violates divine injunction, we incur guilt. And it must be further evident, that every one must bear the responsibility of his own action, in any given case, according to his deliberate judgment. He cannot transfer his personal responsibility to the judgment of another. If he firmly believes that a brother is guilty of error which subverts a law of Jesus Christ, he cannot tolerate it without incurring guilt. To adopt the language of a celebrated author; "However important the preservation of harmony and peace, the interests of truth and holiness are still more so; nor must we forget the order in which the graces of the Spirit are arranged. The wisdom which is from above is first pure, then peaceable. Peace should be anxiously sought, but always in subordination to purity, and therefore every attempt to reconcile the differences among Christians, which involves thy sacrifice of truth, or THE LEAST DELIBERATE DEVIATION FROM THE REVEALED WILL OF CHRIST, is spurious in its origin, and dangerous in its tendency."—(Robert Hall.)

The principles which we have laid down fully justify us, as a denomination, in the practice of strict, or close communion. It is a conscientious observance of the law of Christ, which obliges us to decline participation at the Lord's table, with unbaptized persons. With us the argument assumes this shape.

No person is entitled, according the order prescribed by Christ, to partake of the Lord's supper, who is not a baptized person; and no person is baptized unless he is immersed.

Therefore no person, unless he is immersed, is entitled, according to the order prescribed by Christ, to partake of the Lord's supper.

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If the premises are admitted, the conclusion is inevitable. We do conscientiously believe that nothing but IMMERSION is baptism; and that all who are sprinkled, or, have water poured upon them are *unbaptized*. When we thus express our firm conviction, we mean no offence to our brethren of other denominations. They may say that the mode of baptism is in dispute, and we will grant it, without the least effort to settle the question, but what difference does that make to the result of our argument? They believe that they have been baptized, and they do right to act upon *their own* belief, and to unite with others of a similar faith. Their duty is plain. But they must grant us the same privilege. We are as much bound to act upon *our* belief, as they are upon *THEIRS*. So far as our action commends itself to God, there is no difference whether it be founded upon our BELIEF of what is true, or upon that which is *really true*; for no man can act against his BELIEF of divine requirement without guilt.

Pedobaptists do not, if they carry out their own principles, commune with persons regarded by them as UNBAPTIZED. When they are willing to commune with us, they are CONSISTENT, because they believe we are baptized; but, for the very same reason, we should act INCONSISTENTLY to commune with them, for we believe that they are unbaptized. Neither of us can yield the great principle involved in our action, without sin. Why then do they wish us to invite all Christians to the Lord's table whether we regard them as baptized or unbaptized? Certainly they do not wish us to set aside the order prescribed by Jesus Christ, WHEN THEY ARE UNWILLING THEMSELVES TO ABANDON IT.

It is our duty as churches to maintain invariably the priority of baptism to church membership and privileges. We have no choice in this matter, if we reverence the authority of our Lord. Here we may consider the question settled, and the course of our denomination in the practice of strict communion fully justified.

But it may be well to review some of the reasons which have been alleged for a contrary practice.

1. It is said that pious Pedobaptists are a part of the true spiritual church; that God has received them; and that therefore we ought to receive them at the Lord's table.

If this is intended for an argument, it is deficient; because the terms of the conclusion are not found in the premises. So much of logic a child may comprehend. Mr. A. always carries an umbrella when it rains, but never on any other occasion. Mr. A. is carrying an umbrella now. Therefore it rains now. A child can perceive the truth of this conclusion. Again, Mr. A. is a member of the society of Free Masons. But the Free Masons' society is not a church of Jesus Christ. Therefore Mr. A. is a member of the church of Christ. A child may perceive that this is an erroneous conclusion from the premises. Apply this logic to the case in hand. A Pedobaptist is a member of the true spiritual church. But the true spiritual church is not any *visible* church, to which is attached the privilege of the Lord's supper. Therefore a Pedobaptist ought to be received by us at the Lord's table. Not only is the conclusion erroneous, but the very first member of the premises cannot be admitted. Who knows whether a baptist or presbyterian is a member of the true spiritual church? We may hope he is, but the day of judgment can alone determine it. If his right to the Lord's supper is founded upon being a member of the true spiritual church, he must wait until after the judgment day to partake. All pious Quakers are members of this church, and so are infants dying in infancy.

2. It is argued that a sincere and conscientious Pedobaptist, whose mistake is involuntary is entitled to a participation of the privileges of church fellowship.

It has been said that, "to justify the exclusion of such from the Lord's table, it is not sufficient to allege the prescribed order of the institutions; it is necessary also to evince such a *dependence* of one upon the other, that a neglect of the first from involuntary mistake, annuls the obligation of the second."—Robert Hall.

This argument would be unanswerable, if responsibility were transferable; and it is predicated entirely on this basis. A neglect, or a mistake of *one* duty, upon the part of any individual, does not annul his obligation to perform *another* duty. Nor does any part of our argument allow such a result. They, who honestly believe that they have been baptized in the way of divine appointment are bound to obey all the laws of Jesus Christ, and the Lord's Supper as one of these laws. They are entitled to partake because Christ has made it their duty. A neglect of baptism, from involuntary mistake does not annul their obligation to observe the Lord's supper. This is their *own* duty and responsibility on *their own principles*. Believing as they do, that Jesus Christ requires them to have their children baptised they are solemnly bound to obey; but we are not bound to obey this rite. Their judgment can never become our law nor our judgment their law. But because on *their own principles* they are bound to baptize their infants, is it our duty, therefore, to unite with them in that ceremony? By no means. Then, because, on *their own*

principles, they are in duty bound to observe the Lord's supper, is it our duty to unite with them in its celebration? By no means. To justify us in refusing to commune with them, it is sufficient to allege the prescribed order of the institutions, because our duty is to unite in this ordinance only with those whom we regard as baptized persons.

Both the reasons for open communion which have been considered are rendered futile by another position; and that is, that whatever entitles a person to the Lord's supper in a church formed upon the model of the Apostolic churches, entitles to membership in that church. If because Pedobaptists are a part of the true spiritual church; and God has received them, we ought to receive them to the privilege of the Lord's supper, for the same reason we ought to receive them to full membership in our churches. If because sincere and conscientious Pedobaptists are entitled to the privileges of church fellowship, it is our duty to unite with them in the Lord's supper; for the same reason it is our duty to unite with them in church membership. This is an evident and certain result of the reasons assigned for open communion. Let us construct an argument upon the basis of one we have quoted.

To justify the exclusion of Pedobaptists from membership in the church, it is not sufficient to allege the prescribed order of baptism, and uniting with the church; it is necessary also to evince such a dependence of one upon the other, that a neglect of the first, from involuntary mistake, annuls the obligation of the second. We should answer this precisely in the way in which we answered the other. The mistake which a Pedobaptist may make in reference to baptism does not annul his obligations to join a church and keep the commands of Christ. Our duty is different. We have no more liberty to unite in church membership, with persons we regard as unbaptized, than we have to unite with such at the Lord's table. We merely formed the argument to show the inevitable results of the reasoning in favor of open communion. We shall show presently the actual influence of this scheme upon some of our churches in England.

In this view of the subject, of what use is the Baptist denomination? Why should it be perpetuated? If mixed communion is not a violation of the law of Christ, mixed membership is no violation; and consequently our perpetuity, is perfect folly. If mixed communion is a violation of his law, and we act with profound regard for the honor of Christ, then strict communion will always prevail in our churches.

3. It is argued that some of those whom we reject are better Christians than some of those who participate with us.

We answer this in the words of Mr. Fuller. He says: "It may be so; and at my own table I should prefer their company; but in receiving Christians to the Lord's table, we must recognize his authority. As the subject relates to the militant, you will allow me to use a military illustration.

"An officer beats up his recruits to resist a foreign invasion. A fine young man offers his services: He is taller by head and shoulders than some who have been enlisted. The officer surveys him and thinks he has obtained a prize. He welcomes him to his Majesty's service, and proceeds, on the first convenient opportunity, to administer the oath of allegiance. The young man says, 'No, I cannot take the oath: It is now unnecessary for it was administered to me many years ago, in my very infancy.' This does not satisfy the officer. As he is instructed to have the oath administered and the young man declines to take it, the officer promptly replies, 'then, I cannot receive you. Your scruples may be conscientious ones: I presume they are; and you may be a loyal man, and might make a very good soldier; and if the King, my master, were here, and were to intimate that, in this instance, I might deviate from my instructions, then I would receive you with all my heart. But here is the royal commission, read it, if you will; and you will find it runs thus: Enlist all the young men in the district, administering to them the oath of allegiance, and send them to the regiment to be further instructed.'

"Now can any thing be plainer than this! more explicit or peremptory? What can I do? I am a man under authority, it is at my peril to deviate from my instructions:—I cannot receive you. And if you were to go to the regiment and propose to join their ranks, only for a single day, if they believed you had not taken the oath of allegiance, they would not admit you. In vain would you plead your loyalty, or that in other services they did not require the oath. They would reply to a man: We do not dispute either of these points; but the King's regiment must be formed, and regulated by the King's instructions. Our laws are explicit and peremptory: We cannot receive you into the regiment. But engage in any other service for which the oath is not required and will according to the best of our ability, unite with you in it and cordially wish you success in the King's name. And when the war is over and the army is disbanded we will unite with each other as loyal subjects who have served his Majesty, each agreeably to the dictates of his own conscience, whom may therefore cordially unite in the celebration of his triumphs."

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This illustration perfectly exhibits the attitude of close communion churches. We admit our Pedobaptist friends are Christians; and, as such, we unite with them in every exercise for which we believe baptism is *not* prerequisite. We hold that it is a prerequisite to membership in a Christian church, formed upon the Apostolic model, and of course a prerequisite to the privileges which grow out of membership in such a community.

We are often charged with bigotry, and want of love to other Christians, in adhering to this course; but we consider the charge an unkind one, and one that cannot be sustained. We have yet to learn that the union of different denominations at the Lord's table is *essential* to the cultivation of Christian charity. Notwithstanding Pedobaptists advocate open communion, and Baptists oppose it, yet we can appeal to every person of observation for the fact, that there is between the Baptist churches, and Pedobaptist churches, if not more, quite as much unanimity of feeling, and concert of action, as between the Methodists and Presbyterians; so that partaking together at the Lord's table, or granting the privilege to do so, is *not* essential to the cultivation of brotherly love.

4. It is sometimes said that this practice deprives some of a participation in this ordinance; when they remove to a place where there is no Baptist church but one of a different persuasion.

This is a difficulty, not with us but the person himself who is placed in this situation; if he wishes to commune with persons whom he regards as unbaptized and his conscience will allow him to do it, then let him become a member of that church, and act in keeping with his conscience. If he says he cannot conscientiously become a member, then we can only pity him for the possession of a conscience which can be stretched in one direction, but not another; and through the instrumentality of which he foolishly becomes his own tormentor.

5. It is said we make that a term of admission to the Lord's table which is not a term of admission into heaven.

Certainly we do; because baptism is a *TERM* of admission in the visible church and to its privileges; but it is *not* a term of admission into heaven. Jesus Christ made this distinction, and why should we be found in opposition to his revealed will? All evangelic churches make baptism a term of admission into the society of Christians, or violate the law of Jesus Christ, and their own recorded faith in this law.

We have noticed these reasons for mixed communion, not because they present any argument, but because to some minds they may appear plausible and tend to embarrass. If baptism is prior to church membership and its privileges, and nothing is baptism but immersion, then our practice of strict communion is in accordance with the mind of Christ.

It is not because we feel pleasure in being separated from other Christians; that we refuse to commune with them at the Lord's table. No; we love them as the friends of our common Lord, and are ready to unite with them in any enterprise or duty, for which BAPTISM is *not* a prerequisite.

There are certain great principles on which the constitution and government of churches are based, from which, we believe, the denominations generally have departed; and which must be recognized and carried out, before the cause of Christ can be triumphant in the earth. These principles must be restored to their legitimate place in the Christian scheme. This can be accomplished only by great firmness and untiring devotedness, on the part of their advocates. To sustain these great principles in their purity, we have been constrained to separate ourselves from all others. Whether we are right or wrong, we believe that the glory of Christ is involved in the issue; and we dare not pursue any course that would peril these principles, or paralyze our efforts in their defence. But we know that mixed communion has a direct tendency to peril these principles.

The Central Committee of Particular Baptists in England issued a circular in 1841, in which they asked the prayers and co-operations of their American brethren to arrest the progress of open communion. Some of the churches in that country admit the UNBAPTIZED to the Lord's supper only, but others admit them to nearly all the privileges of the church. In this circular they exhibit some of the evils of the system and particularly of that part of it which admits to nearly all the privileges of the church.

In one instance the pastor of the church says that he has sunk to the lowest shades of inefficiency; that he has not baptized one of the Pedobaptists to whom he has preached; and the manner in which they treated the subject of baptism has greatly tended to destroy its influence upon others.

In another case the very mention of believers' baptism from the pulpit is objected to. Several churches once Baptist, have now a majority of Pedobaptist members and a Pedobaptist pastor.

Who does not perceive that in this state of things the Baptist church is a NULLITY, and her distinguished principles are in peril? If these principles are not worth contending

for, LET IT BE SO: but if they are principles of the gospel, and the glory of Christ is involved in the issue, then this mixed communion is fatal to truth, and to the advancement of the Redeemer's kingdom.

It may be said that these things result, not from *occasional mixed communion*, but from *mixed membership*. But upon what principle can any body of Christians assign occasional communion as the LIMIT of church privilege? Every argument in favor of unrestricted communion, is an argument in favor of mixed membership. If close communion must be covered with odium; and a church, to escape this odium agrees to practice MIXED communion what does she gain? Is not CLOSE MEMBERSHIP just as odious? By what right does such a church refuse to grant the privilege of MEMBERSHIP, and yet grant the privilege of participation at the Lord's table; when on her showing, "A NEGLIGENCE OF THE FIRST, (BAPTISM) FROM INVOLUNTARY MISTAKE," DOES NOT ANNUL "THE OBLIGATION OF THE SECOND" (CHURCH MEMBERSHIP?)

It may be said however that this principle of mixed communion will not influence the churches to the practice of mixed membership. But what security have we for this? None in the argument itself. None in the history of our churches in England. Changes in communities are not generally RAPID, but when the principles are avowed and partially operative, the ultimate changes growing out of these principles are just as certain as the existence of those communities.

Some Christians are swayed principally by their FEELINGS. As these are excited they move. Under this influence they overlook foundation principles, and almost imagine it cruel to exclude from the Lord's table unbaptized persons. Hence they strongly advocate mixed communion. Other Christians have a failing partly constitutional and partly the result of education. It is the want of decision. They never become fixed in their principles. They are strongly affected by the opinion of others respecting them; and the charge of bigotry drives them into open communion. Some have joined the Baptist church because they have believed that IMMERSION is the surest way of being baptized. To such, close communion is a great perplexity.

But the distinguishing features of the Baptist denomination, and which demand its perpetuity, have respect to the materials of churches, to their constitution and government; and not merely the ordinance of baptism. These features profess to be antagonistic to every vestige of the man of sin.

In respect to the action of our principles as exhibited in strict communion, we have been judged harshly, and often by those from whom we had a right, according to their own views, to expect better things. The feelings of young converts have been appealed to, in order to hinder them from joining a Baptist church. Our strict communion has been pointed out, and a high degree of odium fixed upon it, to induce them to stand apart from us, when their judgment was with us.

The Episcopal church holds that the ministers of Protestant denominations are not regularly ordained, and they allow them not to occupy their pulpit. This is certainly as odious as close communion. But we do not blame them. They act consistently with their principles. They are to be respected for this action. If we can satisfy the people that we are regularly ordained according to the laws of Jesus Christ; and if we can convince Episcopalians of their error, we shall certainly do it. But we shall never urge this feature in their order to prevent converts, who may feel so inclined, from joining an Episcopal church.

All the Pedobaptist churches practise close communion, and of a far worse kind than ours. They exclude from the Lord's table a large number of their own members; and members rightly baptized, according to their view of baptism. They exclude all their baptized children, until they are either *confirmed*, or a *second time united to the church*. We make this declaration on the basis of their own standards of faith and practice. For this course we cannot but blame them. This is acting INCONSISTENTLY WITH THEIR OWN PRINCIPLES. If we can convince them, or others, of their error, we shall certainly do it; but we will not hold this up as something odious, and say to young converts, "Don't join any of those churches."

We ought all to be much more careful than we are, how we influence Christians to alienate their hearts from those who love the Lord, even if they do differ from us in practice. Why may not every church pursue its own course of action, with the highest respect and affection for every other church? It does not need occasional mingling at the communion table, or the relinquishment of any peculiar views, in order to the exercise of Christian love. As long as differences do exist among Christians, let them be turned to the best account; and, in the mean time, let truth win its way, by its own force, in the minds of men, until there shall be in the churches but one Lord, one Faith, and one Baptism.

The question may be asked by some—What denomination shall we join, for all claim to

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be right? We reply—Search the scriptures. Ascertain from them what doctrines and practices Jesus Christ will approve. Compare these with the doctrines and practices maintained by the different denominations; and join that one which, in your judgment, deliberately formed, and with prayer, comes nearest to the scriptures. But beware of joining the minister instead of the church. Beware of joining your relatives and associates, instead of the church. Personal religion is of the first importance. Give yourselves, first to the Lord, and then to the brethren, by the will of God. Make the New Testament the rule of your faith and practice; and give to the winds the traditions of fallible men. Act up to your belief, and turn neither to the right hand nor to the left.

Our views, as a denomination, are often greatly misapprehended. Men have generally fixed their attention upon IMMERSION, as distinguishing us from others. This is but a very small part of the difference. We will present a short sketch of our views, and then you can judge how far we are justifiable in separating from others.

1. We hold that Lord Jesus Christ is the Supreme Head and Lawgiver of the church, and that no other laws than his are binding upon Christians.

2. We hold, that each congregation of Christians, usually meeting in one place for worship, or for business, having one Lord, one Faith, one Baptism, is a complete visible church, in the New Testament use of the term, having no superior but the Lord Jesus Christ, and from him deriving the right to appoint its own officers and to discipline its own members.

3. We hold, that the only officers of a church, according to primitive usage, are Elders and Deacons; and that these Elders, as to authority, or rank, are upon a perfect equality. Popes, Cardinals, Archbishops, and Diocesan Bishops, we regard as altogether unknown to the New Testament.

4. We hold, that the JUDICIAL power, or the right of judging, as to the application of the Laws of Jesus Christ, is vested in each separate church, as the last resort, and the highest ecclesiastical tribunal. We regard the government of Conferences, Assemblies, Synods, Presbyteries, Bishops, and government in the hands of the ministers alone, as an invasion of the sole prerogative of every separate and independent church. We view all concentrated church power, as hostile to the purity of religion.

5. We hold, that a church of Christ should be composed of those, and those only, who profess faith in Christ, and submit to the ordinance of baptism. We therefore reject what is called infant baptism, as being entirely unauthorized by the New Testament, as being a vestige of anti-Christ, and as producing incalculable injury to the cause of the Redeemer.

Whether we are right or wrong, these are fundamental principles in the constitution and government of churches, which Baptists have always maintained; and for which, in almost all lands, and all ages, they have cheerfully submitted to reproach, to fines, to imprisonment, and to the stake.

From this sketch it will be perceived that if a person unites with us simply because he believes IMMERSION to be the true baptism of the gospel, he deceives both himself and us. Such members in our churches, would at no distant day peril these great principles which we hold essential to the purity of the body of Christ, and to the ultimate triumph of religion in the world.

Let us now suppose the case of a young man, truly converted, a believer in the Lord Jesus Christ. His great desire is to advance the cause of the Saviour among men. He is firmly convinced that the great principles we have just stated are the principles of the gospel economy. He believes that their prevalence will tend to the purity of religion, to the glory of Christ, and to the final success of the Christian system. He believes that a reformation is worth contending for, and that he is solemnly bound, not only to give it his influence but to avoid every thing which might directly or indirectly peril the perpetuity of its principles. But he says, "I cannot unite with you because you practice strict communion, and I believe that all Christians ought to mingle at the Lord's supper." We say to him—Act according to your faith: we are not anxious to make proselytes. If your own avowed principles will allow you to mingle with those you regard as unbaptized, in the privileges peculiar to baptized persons, then, in the name of the Lord, unite with them in church membership. If you cannot exert your influence as you confess yourself bound to do, in the support of these principles with a prospect of the greatest success; or, if you can answer to God, in the event of your influence being neutralized, by all means join in membership at once with a Pedobaptist church. We shall still be happy to recognise you as a Christian, and to hope for a joyful meeting in heaven.

But believing as he does, let him solemnly consider how and where he can most effectually sustain his principles, and promote the return of believers to primitive practice. Let him beware of doing anything which may directly or indirectly tend to the subversion of that practice. "He that knoweth his Master's will and doeth it not, shall be beaten with many stripes." Let him ponder this question: "How can the toleration of an error,

which subverts a positive institution of Jesus Christ, have a tendency to reform that error?

Let us look for a moment at the position in which a Baptist would place himself by the practice of mixed communion. The Pedobaptist believes that he has been baptized, and acts according to his belief. He will commune with a baptist because he is satisfied of his baptism. He is guilty of nothing but an error in judgment. He does not array himself against the law of Christ, knowingly. But the baptist believes the other is unbaptized. Yet in the kindness of his heart he tolerates this error of judgment in his brother, and participates with him at the Lord's table. Now what has he done? Might not Jesus Christ say to him: "Is this thy kindness to me, thy friend? Is thy brother preferred before thyself a sinner. THOU HAST TOLERATED THE ERROR OF A BROTHER, AND MADE THYSELF A SINNER. THOU HAST KNOWINGLY VIOLATED MY LAW IN CONDESCENSION TO HIS ERROR. THOU HAST VIOLATED THY OWN FAITH, AND SET AN EXAMPLE OF DISOBEDIENCE TO THE WORLD."

If one of you, a firm Baptist, in principle, holding for truth the propositions which we have laid down in this discourse, were thus addressed, what would you plead to this charge? Would you say that the brother believed himself baptized, and that he was sincere and honest in his belief? But that is HIS justification, not yours. How would you clear yourself from the charge of violating a positive law of Jesus Christ? Did you believe he was baptized when you partook with him? No you did not. Did you believe that you might unite at the communion table with persons unbaptized? No you did not. But you did commune with him and thus knowingly violate a law of Jesus Christ. It strikes us as being rather a hazardous experiment, to tolerate errors, which subvert a divine injunction. Our Lord said to his disciples, "If ye love me keep my commandments."

Therefore as a denomination, believing that the Lord Jesus Christ is Supreme head and Lawgiver of the church; that his laws furnish our only divine and authorized rule; that by these laws, and their illustration in the practice of the Apostles, baptism is a prerequisite to membership and privileges in the church; that those who are not immersed are not baptized; and that we are bound not only to defend these principles, but do nothing by which their influence may be directly or indirectly paralyzed; we conceive that our practice of close communion is fully justified, is consistent with our faith, and well pleasing in the sight of God.

In the preceding views, we have clearly defined our position as a denomination. We have defended our course, without impugning the motives of others, or, in the least degree, attempting to embarrass them in the performance of their own duties. We have not exalted the institution of baptism over the doctrines and moral precepts of the Bible, as if it were the principal point of interest in the Christian system, but have given it, as we believe, its appropriate place. And lest we might, by any possibility, be misapprehended, we state now distinctly, that we do not regard baptism as the sole requirement to communion at the Lord's table. It is not so regarded by any evangelical denomination of Christians. The Assembly's larger Catechism has the following question and answer:

Ques. 173. "May any who profess the faith, and desire to come to the Lord's supper be kept from it?"

Answer. "Such as are found to be ignorant, or scandalous, notwithstanding their profession of the faith, and desire to come to the Lord's supper, may, and ought to be kept from that sacrament by the power which Christ hath left in his church, until they receive instruction, and manifest their reformation."

Error may possibly exist to some extent, upon this point, and we therefore suppose it may not be without a good effect, to present the views suggested to our mind in the present connexion. We have already stated, that whatever entitles a person to the privileges of the Lord's supper, in a church formed upon the model of the Apostolic churches, entitled to the privilege of membership in that church. The reverse of the proposition must also be true, that whatever excludes a person, from the privilege of membership in a church, formed upon the model of the Apostolic churches, must likewise exclude him from participation at the Lord's table.

Let this be illustrated in the action of a single church, a Baptist church for example. This is an independent body, competent to appoint its officers, and to discipline members, according to the laws of the New Testament. This church is composed of those who profess faith in Jesus Christ, and all its members have been immersed upon that profession. May any of these be excluded from participation in the Lord's supper? They may not arbitrarily, but they may be excluded, both from the LORD'S TABLE and from MEMBERSHIP, according to the laws of Jesus Christ. But what are these laws?

"If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee thou hast gained thy brother. But if he will not hear thee,

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then take with thee one or two more, that in the mouth of two or three witnesses, every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee, as a heathen man, and a publican."—(Matt. 18: 15-17.)

"I would they were even cut off which trouble you."—(Gal. 5: 12.)

"If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railing, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself."—(1 Timothy, 6: 3-5.)

"A man that is a heretic, after the first and second admonition, reject."—Titus 3: 10.)
 "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed. For he that hideth him God speed, is partaker of his evil deeds."—(2 Eps. John 10-11.)

According to these laws, all who hold false doctrine, all who trouble the church, all who walk disorderly, all who regard not the authority of the church, in the execution of the laws of Christ, are to be severed from the church, to be deprived of membership therein, and of all the privileges of the church, as such. Of course the members of this church cannot consistently commune with such persons, at the Lord's table. Any who should do this would be considered as walking disorderly.

Now what is the obvious conclusion from these premises? If we may not retain such persons in the church and commune with them, we may not commune with persons of the same character who belong to other churches, but at the expense of walking disorderly. The fact that they profess faith in Christ, and have been immersed upon that profession, gives them no right to membership, or to the Lord's supper, in any church. Hence all evangelical denominations, exclude from their communion IMMORAL persons, and those who hold FALSE DOCTRINES. If the sentiments of any body of men are so far inconsistent with the fundamental doctrines of the gospel, that we could not conscientiously admit them to MEMBERSHIP, upon their profession of faith and immersion; for the same reason, we could not conscientiously admit them to the Lord's table, or participate with them in this ordinance. With those who hold one Lord, one faith, and one baptism, there may be minor differences which render it desirable for them to live in different houses; but they are never on this ground excluded from MEMBERSHIP, if that be thought expedient, and never from reciprocal fellowship and communion.

If any therefore assume the ground, that IMMERSION is the ONLY term of COMMUNION, they assume that no church can execute the laws of Christ. All discipline is at an end. Even the notorious drunkard may not be excluded from the Lord's table. If immersion is the ONLY term of communion, it is as much the only term, IN EACH SEPARATE CHURCH, as it is, IN ANY OTHER CHURCH, and consequently, IN NO CHURCH can an immersed member be denied the privilege of the Lord's supper. The position, therefore, is one utterly untenable.

Another aspect of the case may be a cause of embarrassment to some of our brethren; and this relates to the rule of judgment as to what properly constitutes a departure from gospel doctrines and practices. Each one being judge, some may regard it as their privilege to commune with a denomination, in opposition to the views and feelings of their brethren. In this they may suppose that they are merely illustrating the right of private judgment, and may be very far from MEANING wrong; but at the same time they cannot escape the censure of DOING wrong, for the following reasons:

1. They unnecessarily wound the feelings of their brethren in the church. We say UNNECESSARILY, because on the same principle, that they can commune with another body of people, they can unite with them in membership. Rather, therefore, than cause grief to the hearts of their brethren, they should retire in peace, and worship with those with whom they can so cheerfully and conscientiously commune. Paul acted upon the principle, that if meat made his brother to offend, he would never eat meat. We assume the ground that no man has a right to enter any society, and then upon his own individual responsibility, operate contrary to its constitution, its regulations, and its general policy. It is generally found, however, that men assume more individual liberty in a society of Christians, than they do in any other social relation.

2. They assert an independence in their action, to which they are not entitled, in their connection with others. The church forms a social state, under the government of the laws of Christ, of which laws, the church alone is entrusted with the judicial and executive power. This power is given by Christ himself to each independent church, and when a person unites with a church he recognizes this power. If, in the judgment of a church,

another body of men is heretical, and walks disorderly, she has a right to withdraw her fellowship; and when this is done, no individual possesses the right to act in opposition to the church, while he continues a member, and merges his private right on this point, in the right of the body. He is of course at liberty to retire, with the consent of the church; and the church reserves her right to exclude him in the event of his retiring contrary to the spirit of the gospel. We might illustrate this principle, in the history and constitution of the United States, which is a voluntary social state; but it is unnecessary among a people who understand the subject so well as the population of this country. The members of churches who act in the way we have described do wrong, because they assert a species of individual right which, in the very nature of the case, they yielded up, the moment they voluntarily united in the social church state.

3. They do wrong, because, in the exercise of what they deem their privilege no good is secured which is not counterbalanced by evil.

While on the one hand, they may gratify themselves, conciliate those with whom they commune, they keep up an unsettled, unhappy state of the church of which they are members. They wound and distract, and diminish the power of the church, both by discussion, and example. Besides this they identify interests in the public mind which ought to be kept separate; and in this way, silent, but irretrievable reproach may be brought upon the cause of Christ. They identify their own church, in public opinion, with others not in regular standing, and over which they have no control even by the courtesies of fellowship. The results can be only evil to the cause of Christ. The world has a right to take it for granted, that all who are fellowshiped by Christians, ARE Christians. If then we act so as to produce the impression in the public mind, that Mormons are *evangelical*, and those who deny the influence of the Holy Spirit in regeneration, and even the atonement of Christ, are *evangelical*, do we not injure the cause of Christ?

The decision of one church may be wrong; but it is altogether impossible that several thousand independent churches should be wrong in deciding who are in regular standing with them, and who are not. The best rule of judgment then, for all private members who may differ from their brethren, is the general voice of the churches composing the denomination to which they belong; that is so far as the regular standing of any professed Christian body is concerned. Nor should any member of this denomination, so far forget his social relation to his brethren, as to commune with others who are not held to be in regular standing and fellowship. If he cannot agree with his brethren in the church; if he cannot walk with them and preserve the unity of the spirit in the bonds of peace, it would be better for him to withdraw, and identify himself with those not in regular standing. Then his true position would be known to the world. But he has no right to identify himself with those whose action he is virtually opposing at every step. If nothing but expediency or Christian courtesy could be urged against him, these should be sufficient to decide his mind against such a course of conduct. These remarks are as applicable to other evangelical denominations as they are to the Baptists. They are founded upon great principles, which are recognized by them all as the principles of the gospel.

If it be said by any, that baptism is THE ONLY TERM OF COMMUNION WITH THOSE WHO HOLD THE TRUTH IN RIGHTEOUSNESS, and this is the only modification that gives it the appearance of rationality, then the position is virtually abandoned. The very announcement of such a proposition is its defeat. It is a violation of the laws of language. To hold the truth in righteousness is essential to communion at the Lord's table, and of course, IT IS A TERM OF SUCH COMMUNION. It would be obviously wrong for any Christian, sound in the faith, to commune with churches that hold the truth in unrighteousness and wrong for evangelical churches to encourage such a state of things. We hold this to be so evident, that it must commend itself to every man's conscience in the sight of God.

Let it then be kept in mind, that while Christians in the right of private judgment, must decide the regular or irregular standing of others calling themselves Christians, they are members of a social Church state, and that each individual can decide this point only by the harmony of his views with the views of the majority. Beyond this his private opinion goes for nothing. While for his own views and actions he is at all times responsible to God, and must ultimately render an account to him, as a member of the social church state, he is responsible to that state, and to the revealed laws by which it is to be regulated.

There is no way in which he can throw off his responsibility, but by living in an isolated condition. Let this responsibility be properly appreciated, let deep interest be felt for the prosperity of Zion. Let fervent love for his brethren characterize his heart, and no believer will be willing to commune with those whom his brethren has decided to be out of gospel order. Whatever his private opinion may be, he will not urge it against the obvious right of the majority, while he sustains to them the relation of a member of the church. The Lord grant to us all light, love, and humility.

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Statistical Table
Of Ministers belonging to the Cold Water Baptist Association, Miss.

ORDAINED MINISTERS.	POST OFFICES.	LICENTIATES.	POST OFFICES.
G. Tucker, B. B. Buchanan, S. Halliburton, M. H. Renfro, B. S. Fant, C. B. Young, E. G. Hudson,	Chulahoma, Olive Branch, Gim Wolf, Senatoba, Memphis, Tenn. Tallaloosa, Gim Wolf,	J. C. Power, J. I. Power, W. Andrews,	Gim Wolf, Chulahoma, Belmont.

Amount of monies sent up by Churches, for support of Domestic Missionary in the bounds of the Cold Water Association, for the last Associational year.

Mount Zion Church sent	\$15 00	State Line Church sent	\$19 17
Sardis " "	15 00	Lebanon " "	9 25
Union " "	6 00	Bethany " "	6 00
Salem " "	10 00	Liberty " "	10 50
Hernando " "	25 00	Tallaloosa " "	17 06
Bethel " "	5 00	County Line " "	15 00
* Collection on Sabbath, (Oct. 18th., 1846.)			25 42
		Amounting to	\$178 40

A short History of the Cold Water Association.

Delegates from six Churches, (viz: Sardis, having 96 members; Union 50, State Line 50, Hernando 36, Mount Prosperity, since changed to Cold Water 10, and Bethel 26—making in all 268 members,) met with the Sardis Church in Chulahoma, in Convention the 14th May, 1841, for the purpose of forming an Association. This Convention organised the North Mississippi Baptist Association. The name was subsequently changed to the Cold Water Association, at a meeting convened in Hernando, on 30th September, 1842. Since that time the number of Churches has increased to fifteen, and the number of members to 946. Most of these Churches have been built up through the instrumentality of Domestic Missionaries, who have been directed to preach to neighborhoods and towns, destitute of the word of life. While we ascribe to the Domestic Missionary his due share of praise and honor, we should also rejoice that our local ministers have manifested, (during our associational history) so much zeal and perseverance in the cause of our Great Redeemer. In most of the revivals and organizations of Churches in our bounds; they have been, (some of them) present to aid and encourage, in pushing forward the victories of the cross. May we not indulge the hope that the time will soon come, when, in the bounds of the Cold Water Association, the gospel in its truth and purity, will be preached in every neighborhood, and in place of hundreds, we may number thousands. The liberality and zeal lately manifested with the blessing of God, may warrant us in entertaining the pleasing anticipation.

6

MINUTES

OF THE

SIXTH ANNIVERSARY

OF THE

COLD-WATER BAPTIST ASSOCIATION,

HELD AT CHULAHOMA CHURCH,

MARSHALL COUNTY, MISS.

On the 14th, 15th, and 16th of October, 1847.

1847

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PRINTED AT THE OFFICE OF THE DAILY EAGLE.

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MINUTES.

CHULAHOMA CHURCH, Miss., Oct. 14, 1847.

Delegates composing the Association met in the Church. The introductory sermon was preached, (in the absence of Rev. B. S. Fant,) by Bro. J. Burns, from St. Matthew vi., x: "Thy kingdom come, Thy will be done in earth as it is in heaven."

Adjourned for thirty minutes.

Met pursuant to adjournment; prayer by the Moderator.

After reading the letters, which gave the statistics as follows, (see Appendix A.) the Association was then organized by the election of Rev. G. Tucker, Moderator, and brother William J. A. Boon, Clerk.

On motion, all ministering brethren were invited to sit with us.

Appointed a committee of arrangements, consisting of brethren R. T. Sanders, C. B. Young, S. Halliburton, W. S. Hartsfield, J. Burns; and by motion, the Moderator and Clerk appointed a committee to arrange preaching; consisting of brethren L. Wilson, House, R. Doggett, C. Andrews, and M. Halliburton.

On motion, adjourned until Friday morning, 9 o'clock: prayer by Rev. S. B. Waldrup.

Met pursuant to adjournment; prayer by Bro. C. B. Young; Committee of arrangements reported; report received, and discharged the Committee.

A call being made for corresponding letters, one was presented from the Chickasaw Association; and the Messengers, brethren J. Boatner, A. Atkins, R. K. Warren*, J. Pender, and, T. Ripley, were invited to take seats, and participate in all of our deliberations.

Also, one from the Big Hatchie Association; and Brethren Askew and Alexander, were recognized as Messengers, and invited to take seats, and participate in our deliberations.

Appointed a committee of finance, consisting of brethren Norfleet, Wooten and Hartsfield.

Appointed an obituary Committee, consisting of brethren R. T. Sanders, McCargo and McCorkle.

A petition from brethren and sisters from Phillips county, Arks., was presented, and on motion, was referred to a select committee, consisting of brethren Warner, S. Halliburton and C. Andrews.

Appointed the following brethren to write to religious bodies:

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| To the State Convention, | S. Halliburton. |
| “ “ Big Hatchie Association, | J. Burns. |
| “ “ Chickasaw, | “ G. B. Waldrup, |
| “ “ Panola | “ C. Andrews. |
| “ “ Yalobusha, | “ C. B. Young. |

On motion, adjourned until 2 o'clock, P. M.; prayer by brother J. Burns.

Met pursuant to adjournment; prayer by Brother M. H. Renfroe.

Appointed union meetings to be held at the following places:
At Lebanon, on the fifth Sabbath in July next.

“ State Line on the “ “ in April next.

Reports of the Committees appointed at the last Association being called for,

The committee on Domestic Mission reported: report received, adopted, and the committee discharged. (See Appendix B.)

Committee on Sunday Schools reported: report received, adopted, and committee discharged. (See Appendix C.)

Committee on Indian Mission reported: report received, adopted, and the committee discharged. (See Appendix D.)

Committee on Temperance reported: report received, adopted, and the committee discharged. (See Appendix E.)

Committee on the instruction of the colored population reported the following resolution:

Resolved, That we recommend our Churches to adopt such means as they may deem best calculated, to have the Gospel preached to the colored portion of their several congregations.

Committee on Foreign Mission reported: report received and adopted, and committee discharged. (See Appendix F.)

Appointed the following committees to report at the next association.

- On Temperance, Brethren G. B. Waldrup and S. P. McCorkle.
- On Domestic Mission, “ R. T. Sanders and W. A. Boon.
- On Foreign “ S. Halliburton and J. Mabry.
- On Bible Cause, “ J. Burns and McCargo.
- On Indian Mission, “ T. W. Wilson and C. B. Young.
- On Sabbath Schools, “ M. H. Renfroe and J. J. Power.
- On Periodicals, “ C. Andrews and S. Bobo.
- On Colored Population, “ Warner and J. W. Stamp.

On motion, adjourned until Saturday morning 9 o'clock.—
Prayer by the Moderator.

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SATURDAY Morning 9 o'clock.

Met pursuant to adjournment. Prayer by Rev. Alexander.

On motion the rules were suspended; and a private collection taken up in behalf of Indian mission, amounting to \$40 00; which was directed to be sent up to the Baptist State Convention.

A petitionary letter was presented from the Holly Springs Church, praying admission into this Association. The petition being granted, the right hand of fellowship was extended to her delegates.

Adjourned until 2 o'clock P. M.

Met pursuant to adjournment; prayer by Rev. G. B. Waldrup.

Committee on the petition from Phillips co., Arkansas, reported; report received, adopted, and committee discharged. (See Appendix G.)

The Obituary committee reported: report received, adopted, and committee discharged. (See Appendix H.)

The following delegates were appointed to the State Convention:

Brethren G. B. Waldrup, G. Tucker, J. Burns and M. H. Renfroe.

Appointed the following messengers to religious bodies:

To the Big Hatchie Association, brethren G. B. Waldrup, S. Halliburton, L. Wilson and A. O. Askew.

To the Chickasaw Association, brethren M. H. Renfroe and G. Tucker.

To the Yalobusha Association, brethren C. B. Young and J. J. Power.

To the Panola Association, brethren C. B. Young, S. Halliburton, William Killebrew and G. B. Waldrup.

Appointed the next Association to meet with the Cold Water Church, in Marshall co., on Friday, before the third Lord's day in October, 1848.

Appointed Rev. T. B. Ripley to preach the introductory sermon, and Rev. G. B. Waldrup alternate.

Appointed Rev. J. Burns to preach the missionary sermon on Sabbath of the next association, and Rev. S. Halliburton alternate.

Appointed Rev. B. B. Buchanan to preach a sermon in behalf of Indian Mission, on Saturday, at 11 o'clock, and Rev. G. Tucker his alternate.

The Treasurer reported: report received and adopted; reported \$47 50 in hand.

On motion the following persons were appointed an executive board for the year 1848:

Brethren L. W. Wilson, W. A. Jones, T. Crutcher, S. Wilson, J. Q. Sandidge, S. P. McCorkle, N. P. Ferrel, W. Graham, D

B. Killebrew, J. G. McGehee, M. F. Etheridge, W. Jolly, A. Dodson, J. G. Brewton, Wm. Ragan, H. Dockery and J. A. Wooten.

On motion, the treasurer was authorised to pay to R. T. Sanders and H. Dockery, the sum of \$13.

The executive committee reported: report received, adopted and committee discharged. (See Appendix I.)

The report of brother C. B. Young, was read and received.— (See Appendix J.)

Resolved, That the report of brother W. Dupuy, be handed in to the clerk, and spread upon the minutes. (See Appendix K.)

Resolved, That we request our churches to send up the amount they are willing to pay for home mission to the next association, and recommend that they appoint the persons whom they wish to act on the executive board.

Resolved, That we, as a body, approve of the establishment of the Mississippi Baptist State Convention, and that we recommend to our members to use their influence to promote its objects; not only in disseminating the truths of the Gospel among ourselves, but throughout the whole world.

In view of the great destitution of preaching, in the bounds of our associations,

Resolved, That we renew our exertions in the cause of Domestic Mission, and that we now pledge the sums we are willing to pay and raise in our respective neighborhoods.

In accordance with the preceding resolution, the delegates, or a portion of them, pledged the following amounts, to be paid by the next Association:

For the Hernando ch'ch,	\$50 00	For the Liberty Church,	\$15 00
“ Chulahoma “	30 00	“ Salem “	10 00
“ State Line “	25 00	“ Bethany “	10 00
“ County Line “	20 00	“ Tallaloosa “	10 00
“ Mount Zion “	20 00	“ Antioch “	10 00
“ Holly Springs “	10 00	“ Cold Water “	13 00
“ Sunflower “	20 00	“ Lebanon “	12 00
“ Bethel “	15 00		

Amounting to \$272 00

Moved that brother S. Halliburton be authorized to take up a private collection for the Education of Brother Andrews; when the sum of \$40-65 was raised by private contribution.

Resolved, That the thanks of this Association be tendered to the Chulahoma Church and neighborhood, for their kindness and hospitality to her members and visitors during the session.

Resolved, That the thanks of this body be tendered to the Moderator, for the impartial and dignified manner in which he has discharged the duties of the chair.

Resolved, That a committee, consisting of the Clerk, and Brother R. T. Sanders be appointed to superintend the Printing and Distribution of copies of these minutes, at whatever office they may think advisable.

At no previous association was there ever more christian feeling, and brotherly love existing than at this session. And it may be said, that probably no body, composed of so many members, ever assembled together, where there was more unanimity of sentiment, and more concert of action than was on this occasion.

The great care-of all seemed to be, how they should best carry out the great command of our Lord, the spread of the Gospel.— May God enable this association to continue her labors of love, and extend her borders until she shall know no bounds, and the earth shall be filled with the glory of God.

After some feeling remarks by the Moderator, a parting hymn was sung, and prayer by the Moderator; when the Association adjourned, to meet with the Cold Water Church, at the time appointed.

GEORGE TUCKER, Moderator.

WILLIAM A. J. BOON, Clerk.

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APPENDIX A.—STATISTICAL TABLE.

NAMES OF CHURCHES.	POST OFFICES.	DELEGATES' NAMES.	MINISTERS.	Days of meeting	Baptised	Rec. by letter.	Restor'd	Diam'd	Excl'd.	Dead.	total no. m'bers.	Funds sent up.
					0	2	0	0	1	1		
Hernando, Desoto county.	Hernando.	{ R. T. Sanders, S. D. Johnston, K. E. Doffet and W. Boon.	{ G. Tucker & J. Burns.	2d & 4th sab	0	2	0	0	1	1	75	\$601
Chulahoma, Marshall county.	Chulahoma.	{ E. W. Nordee, L. Mabry, G. B. Waldrup, W. S. Harrisfield, W. Graham.	G. Tucker.	3d Sabbath	3	14	0	5	0	1	156	5,000
Belhel, Desoto county.	Elm Grove.	{ W. Killebrew, J. Neal, J. Ham, W. Ellison, A. Graham, W. M. Puffer, J. G. McGehee.	G. B. Waldrup.	2d ditto	7	15	0	5	7	3	48	3,000
Lebanon, Panola county.	Belmont.	{ F. W. Thompson, J. H. Jackson, S. P. McCorkle.	S. Halliburton.	2d ditto	3	5	0	0	0	1	38	3,000
Bethany, Desoto county.	Grin Wolf.	{ T. B. Ripley, J. W. Pender, B. W. Walhalk, W. Ragan, C. Andrews, J. Matthews, G. Bruton.	J. J. Power.	1st ditto	0	4	0	1	1	0	33	2,000
Mount Zion, Desoto county.	Elm Grove.	{ T. B. Ripley, J. W. Pender, B. W. Walhalk, W. Ragan, C. Andrews, J. Matthews, G. Bruton.	G. B. Waldrup.	1st ditto	3	2	0	25	6	0	69	4,000
Holly Springs, Marshall co.	Holly Springs.	{ B. B. Buchanan, J. Burns, McCargo, S. Wilson, T. Cruicher, M. Etheridge, M. Halliburton, J. G. S. Halliburton, J. R. Strickland, W. O. Mabry, J. Stevenson.	T. B. Ripley.	1st ditto	0	0	0	0	0	0	75	2,000
Sun Flower, Coahoma.	Dalia.	{ M. H. Renfro, S. Williams, A. O. Akew, J. G. Jackson, A. Dodson, O. Nicholson, A. Thompson, T. Holway.	J. Burns.	3d ditto	6	13	0	0	0	0	40	2,000
State Line, Desoto county.	Olive Branch.	{ C. B. Young, A. Turnage, A. J. Davidson, W. W. Warner.	S. Halliburton.	1st ditto	3	13	0	3	1	3	127	3,000
Liberty, Desoto county.	Hernando.	{ W. A. Jones, T. Jones, F. B. Hibler, J. Andrews.	S. Halliburton.	1st ditto	0	3	0	6	1	2	34	3,000
County Line, Desoto county.	Grin Wolf.		S. Halliburton.	4th ditto	1	3	0	3	2	5	88	4,000
Salem, Desoto county.	Sanatobia.		S. Halliburton.	4th ditto	1	3	0	3	2	5	88	4,000
Aniweh, Desoto "	Cockrum's crossroads.		S. Halliburton.	3d ditto	2	5	1	7	3	0	108	3,000
Tallapoosa, Marshall county.	Tallapoosa.		E. G. Hudson.	3d ditto	1	1	0	0	1	0	24	1,500
Cold Water, Marshall "	Olive Branch.		C. B. Young.	4th ditto	0	1	0	3	1	1	26	2,000
Union, Panola county.	Belmont.		B. S. Fant.	4th ditto	9	4	1	0	0	0	47	2,000
			G. B. Waldrup.	3d ditto	1	2	0	1	0	0	30	2,000

* Absent.

APPENDIX B.

The committee on "Domestic Mission," beg leave to report, that they have had this important subject under consideration. They have availed themselves of the best information they could obtain in relation to "domestic mission" generally, and especially the results of missionary operations in the "Cold Water Baptist Association." This last information has been derived chiefly from our beloved brethren, who have labored for this Association the past Associational year. We learn from them, that notwithstanding there has been extensive revivals resulting from their labors, still there seems to be an increased interest manifested on the subject of religion in every portion of their fields of labor. Your committee therefore recommend this subject to the consideration of this Association, as being one that claims the attention of all the Churches.

Respectfully submitted.

JAMES J. POWER, Chairman.

APPENDIX C.

Your Committee appointed at your last Association, to write on the subject of "Sabbath Schools," would respectfully submit the following report: From careful observation, your committee is of opinion, that so far as the institutions of man is concerned, there are very few, if any, that surpass in its moral importance, or religious tendency, the institution of Sabbath Schools; and especially the Sabbath School Union. The rightful understanding and appreciation of this splendid system of moral and mental culture of the word of God, naturally leads to its twin sister, the missionary enterprise. The engrafting of these two institutions upon the youthful mind is the stepping stone, or passport to the reception and enjoyment of the religion of the blessed Saviour. An observant author remarks: "Sabbath Schools and missionary efforts will, to all future lives, characterise the age in which we live, and eclipse, by their reflected glory, all the achievements of science, art, politics or arms. In them lie imbedded the future developments and moral regeneration of mankind. The man therefore who is a friend to the cause of missions, must be a friend to Sabbath Schools; while he who is a friend of Sabbath Schools must certainly be the patron of the missionary enterprise.

When therefore we are led to look tremblingly to the future, and in view of the clouds and thick darkness by which it is enveloped, to ask "Watchman, what, of the night!" we take encouragement to believe that "the morning cometh," from the rapid increase of Sabbath Schools and missionary efforts. In these we see the spring time of a coming summer, when these buds of promise will again ripen into a rich and glorious harvest. In these we see the seminaries where young soldiers of the Cross are trained for future and glorious service under the captain of their Salvation."

Another principle of the Sunday School Union is, that it gains pre-eminence and importance to the instruction of the young. It would give to this subject, not only theoretically but practically also, greater weight than it has before received. It would enforce the claims

of the young, not only to the direct influence of the gospel, but to the direct and hearty efforts of the church. It would plead for their religious training, it would hold up the conversion of children, as an object to be sought and prayed for, in dependence on the gracious promises of God.

It is another principle of this society, that in all its efforts to carry out these principles, it will not in any way interfere with the authority of ministers or churches, or with the peculiar views and tenets of different denominations. The co-operation it demands is only in common places and for the furtherance of those objects which lie beyond the precincts of pastoral or denominational control. It is therefore an auxiliary to all evangelical churches; an hindrance or rival to none. It attempts not to discharge any pastoral or ecclesiastical functions, but combines the energies of all, more efficiently to carry out those which are for the common benefit of all.

Your committee conceive that these principles commend themselves to every christian heart, and they hope to see every church within your bounds stretching forth their co-operative hand, to aid in this masterly and heaven-blessed institution, that has for its object and reward the uprooting of popery and infidelity, and the establishing of the religion of the Lord Jesus Christ in view.

We would remark that we have some little experience in the blessed influence of Sabbath Schools; having been connected with a union school in Hernando for the past three years, where Methodist, Presbyterian, Baptist, and those of no church, all heartily unite in instructing from 100 to 165 interesting youths every Sabbath morning, during 9 to 10 months in the year. May the Lord prosper the Sabbath School union, as one of the instruments to christianise the world. All of which is respectfully submitted.

In connection with the above report, the following resolution was offered:

Resolved, That we recommend to our churches the establishment of Sabbath Schools in their several congregations.

H. DOCKERY, Chairman.

APPENDIX D.

Your committee, to whom was referred the subject of "Indian Mission," beg leave to state, that owing to a want of the necessary information, they cannot present such a report as would prove interesting. We would say to you that we consider this subject of much importance, and one in which all christians should feel a deep interest. There are many reasons why we should feel ourselves bound to give or send the gospel to the poor Indians. First, because we are indebted to them. "We are debtors both to the Greeks and the barbarians."—But to the Red Man of our western wilds, we owe an immense sum. Their cry for the payment of the debt has long since reached the court of Heaven. We ask, who once owned these vast forests, and these finely cultivated fields, whence we derive our subsistence and wealth? Who possessed those mountains and prairies abounding with

buffalo and deer, and those rivers teeming with their inhabitants? Who once swayed the sceptre o'er this western world? The Indians. Yes, they once had undisputed right to all the lands from Maine to Texas. This right has been acknowledged by some of the best men that have lived. And we now ask, have they been compensated for these possessions? Let the encroaching policy of our government speak: let the frauds of speculators tell the doleful tale. We possess the land where the bones of their fathers lay; and they have not been fully compensated for it. The principle of justice demands that they should be, and the bible teaches that "four fold" should be restored. It is evident that if we have not individually wronged them, we have done it as a nation; and we all bear an equal share of guilt. But it may be asked by some, how are we to make restitution for these wrongs. Can we restore to them their lands? No. Their lands have long since been worn out. But how shall we discharge this debt? Let us send them the gospel, which will be, by the blessing of God, a restitution of a superior kind, which will not only be "four fold," but an "hundred fold" and life everlasting. Let us then as accountable beings, contemplate our obligations to that "down-trodden" race. Let us view them in the light of eternity. "As we have received, let us freely give; for the Lord loveth a cheerful giver." We feel thankful to say to you, that our people are waking up on this subject. The Indian Mission Association, located at Louisville, Ky., is doing much for this starving people. Let us then, my brethren of the Cold Water Association, increase our efforts with them, to send to the Red Men the word of life.

Respectfully submitted.

GEORGE TUCKER, Chairman,

APPENDIX E.

Your Committee on Temperance beg leave to report:

This subject is one of vast importance; of which all christians and Philanthropists are now, and have been for sometime, deeply impressed. Consequently so much has been said and written, that little can be said that is new. We rejoice that so much has been said, and would be glad for it to be reiterated again and again. The bible, our text book, recognizes the principles of Temperance. When God designed man for some great end, He introduced wine and strong drink.-- Witness Samson, &c. Reason and every thing else that is good, says, "be temperate, abstain from all that will intoxicate," which we recommend as the motto of all. It is the only safe plan to avoid the rock on which so many millions have split; DRUNKENNESS. In looking over the past history of temperance, the development of evil and misery made by the friends of the cause, we have enough to sicken the heart of any one, and to make all cry, "down with the monster." Will not all who stand on the brink of this river of liquid fire, and see its burning and destroying effects, cry, stop the fountains still-houses and doggeries? But when we see what has been done to correct this evil, and to stay the misery caused thereby, we rejoice that it no longer remains a problem, whether any thing can be done or not.--

We are encouraged to say to the friends of Temperance, up, forward, march! The prize is before you; a great moral reform.

We beg leave to introduce the following resolution:

Resolved, That we recommend to all our churches, that they form Temperance Societies, and that all renew their exertions in the temperance cause.

SAMUEL HALLIBURTON, Chairman.

APPENDIX F.

Your Committee on Foreign Missions beg leave to report:

The cause of Foreign Missions is one of vast importance, whether we know it or not. (The work of Foreign Missions is so God-like, that all ought to engage in it. Jesus Christ left heaven and came to this foreign land. Shall we not be Christ-like? If we have not the spirit of Christ we are none of his. Patriotism should make every man a home missionary; but not so in this cause. Those nations are so remote from us, that we are in no way connected with them, lest by the ties of humanity. Hence the nobleness of the cause—purely benevolent. It however may be remarked that all duty carries its reward with it. (So Foreign Missions have a reflex influence.) Witness the growth of the Baptist Church since they have been actively engaged in this work. And now, since the north and south are divided, it seems that we are called upon to renew our exertions in this cause. And in view of the future, in time and eternity, who will not come up newly moved to the work? Who does not wish to turn them from Dumb Idols, to the living God? Who does not wish to have his crown in heaven crested with stores? All that do, engage in this work, and it shall be so.

The following resolution was offered:

Resolved, That the Association still recommend the quarterly collection for Foreign Missions.

SAMUEL HALLIBURTON, Chairman.

APPENDIX G.

The Committee to whom was referred the petition of sundry brethren from Arkansas, have had the same under consideration, and beg leave to report, that they consider the petition of those brethren requires the earnest attention and action of the Association.

We have been unable to discover any means by which the request of those brethren can be immediately granted. Therefore your committee respectfully suggest that the field of operation of your executive board be enlarged, so as to include the county in which those brethren live; and that said board be instructed to employ at least two missionaries who shall devote such portion of their time to those brethren in Arks., as in their opinion may be expedient; unless such service should be superceded by a minister settling in said county; and the executive committee be farther instructed to afford any aid to a minister proposing to settle in said county, and take charge of the work, including the counties of Coahoma and Tunica, as they

in their judgment may think proper; and we further more suggest to the Association, that the delegates composing the present association be requested to lay the substance of the petition before their respective Churches as additional claim on their benevolence. All of which is respectfully submitted.

W. W. WARNER, Chairman.

APPENDIX H.

The Obituary committee appointed by the Association, beg leave to recommend for its adoption the following resolution:

Resolved, That in the death of our beloved brethren, John Wright, Milton Blocker, Benjamin F. Halliburton and T. W. J. Renfroe, who departed this life during the past Associational year, our Association and the cause of Christ generally, have sustained a great and irreparable loss; society some of her brightest examples, and heaven, we have no doubt, has received their sainted spirits to bask forever in the sunshine of God's unchanging love.

Resolved farther, that we deeply sympathise with the families of those, whom we rejoice to call brethren, in their deep affliction.

R. T. SANDERS, Chairman.

Facts in reference to Dupuy APPENDIX I.

The executive board, appointed to carry out the views of the last Association, in relation to "Domestic Mission," beg leave to report, that with no ordinary feelings do we present our report. We have to mourn the death of two of our number; brother Wright, our President, and brother M. Blocker: these two of our most active and zealous brethren have fallen. May we strive to imitate their activity, and be encouraged by the dying exhortation of our President, Brother Wright. "Tell the brethren to go on, they are engaged in a good cause."

Soon after the Association was formed, we engaged elder W. Dupuy for \$167 50. We have failed to receive a written report from him in consequence of bad health.

We, according to the instruction of your body, corresponded with brother Manning and other brethren, to procure a minister for Coahoma Co., but failed. At a called meeting in May, we employed brother Young to ride with brother Dupuy, and for them to give that Co. as much attention as they could conveniently; agreeing to give brother Young \$1 00 per day for every day that he should be engaged in the mission. He reports 141 days engaged, for which we have paid him \$141 00. We beg leave to submit his report in full to your body, and respectfully recommend its publication in connection with the minutes.

For a full and specific amount of our proceedings, we refer you to the books of our Secretary.

We have to lament that the same good has not been accomplished this year as has been in former years; yet much good has been accomplished, and doubtless much good seed has been sown, that will in future produce fruit to the glory of God.

Both of our missionaries have been sick, and we regret that brother Dupuy is kept from our meeting by affliction. And in view of the great destitution in our bounds, we respectfully recommend the continuance of our missionaries, and that we relax not in our exertions in the cause of "Domestic Mission," in our bounds. All of which is respectfully submitted.

J. Q. SANDIDGE, President.

APPENDIX J.

Oct. 13, 1847.

Dear Brethren: Having been permitted through the kind mercies of God, to labor about five months in the bounds of your Association, I now proceed to give you an account of my labors.

My health has been good, with the exception of a short time I had an attack of chills and fevers on my way from the bottom; in consequence of which, I had to leave my field of labor for a short while.

Having had to labor almost without ministerial aid, for the last six weeks, (brother Dupuy being sick) I have been under the necessity frequently to close my meetings for want of assistance; leaving many manifesting a deep concern for the salvation of their souls. I have not been at many extensive revivals this season, yet I have reason to hope that the Lord has abundantly blessed my feeble efforts for the promotion of his blessed cause. I have attended some meetings at which the Lord has abundantly glorified his adored name; having worked mightily through very feeble instruments, thus showing the power to be of God and not of feeble man, which I rejoice to know is the case.

I have labored for your association 141 days; during which time I have travelled 1446 miles, given 6 lectures, preached 62 sermons, delivered 20 exhortations, visited 152 families, assisted in ordaining one minister and one deacon, administered the Lord's supper 3 times, baptised 1.— At the meetings I have attended there have been about 17 professions. I have attended 10 protracted meetings.

Brethren, I ask an interest in your prayers; and may the God of all grace bless you and the Churches you represent, is my prayer for Christ-sake, Amen.

C. B. YOUNG, Chairman.

APPENDIX K.

November 17, 1847.

Beloved Brethren: The Associational year having expired, and my ministerial labors in your Association being ended, it becomes my duty to give you an account of my stewardship.

At the commencement of the year the prospects for doing good were truly unfavorable; for the minds of the people seemed almost entirely engrossed about secular concerns; and even the brethren, good brethren, appeared more interested about worldly matters than they did about spiritual ones: and I might here offer a kind reproof to

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the brethren for their remissness; but in view of my own inclination to err, I forbear. In consequence of this worldly minded spirit, very little good was accomplished for a length of time; but during the months of July and August, we held several protracted meetings, some of which were in very destitute neighborhoods; which I trust through the blessings of God, has, and will result in great good.

Last August, brother Young and I visited the Sun Flower Church, in Coahoma county; we found this church entirely destitute of a minister, and greatly desiring the ministry of the word.

The brethren opened both their hearts and houses to receive us; and not only the brethren, but even the unconverted gave us such a reception as did honor both to themselves and the community in which they live. And I trust they not only received us, but have and will receive our message also.

We held three meetings with the Sunflower Church, of four days each; our congregations were large, considering how thinly settled that county is. We had the most respectful attention, and a number seemed earnestly and anxiously enquiring the way of life and salvation.— Some I hope were happily converted to God, and some obeyed the Lord in baptism; while others were received into the church by letter: so that altogether about nineteen were added to the church during our stay with them. This, it is to be hoped will influence some minister of the gospel, who is a lover of the cause of our Lord and Saviour Jesus Christ, to locate in the vicinity of the Sun Flower Church, and supply their destitution.

A few days after we left Coahoma Co., I was attacked with the typhus congestive fever, and was confined to my room for about a month; and since that time I have occasionally had chills, which has wholly disqualified me for ministerial labor; so that from the last of August, until the close of the Associational year, I have been unable to labor.

I have travelled about 1958 miles, given 26 lectures, preached 18 sermons, delivered 29 exhortations, visited 102 families, assisted in ordaining 1 Deacon, administered the Lord's supper twice, baptised 7. At the meetings I have attended, there have been about 21 professions. I have attended 6 protracted meetings.

May the God of all grace smile propitiously upon every effort made by your Association for the promotion of the cause of our blessed Redeemer, is my prayer, for Christ's sake. Amen.

WHITFIELD DUPUY.

The amounts sent up by the Churches, for Domestic Mission, in the bounds of the Cold Water Association: Also the amount they have paid for the different benevolent objects of the day during the year 1847.

CHURCHES.	Amount sent to the Cold Water Association.	Am't paid out for Foreign and Domestic Missions.	For Indian Missions.....	For Ministerial Labor.....	For Ministerial Education.....	Sent to the Baptists Convention.	Sum Total.....
Hernando Church,	\$50 00	\$125 00	\$	\$225 00	\$	\$100 00	\$500 00
County Line "	25 00						25 00
Salem* "	10 00	40 00	12 00	75 00			137 00
Tallaloosa "	10 00						10 00
Liberty "	15 00	49 50	5 00	90 00		20 00	179 00
Cold Water "	10 00		18 30	75 00			103 30
Mount Zion "	25 00			60 00			75 00
State Line "	30 00			125 00			155 00
Antioch "	10 00			60 00			70 00
Bethel† "	20 00	48 20		80 00			148 20
Chulahoma "	25 00	Not ascertained.					25 00
Holly Springs "		Not ascertained.					
Bethany "	10 00						10 00
Sunflower "	20 00				30 00		50 00
Lebanon "	20 00	10 00	5 00	100 00		10 00	145 00
Union "	10 00						10 00
Total Amounts,	\$270 00	\$272 70	\$40 30	\$590 00	\$30 00	\$130 00	\$1838 90
* The Salem Church paid for building Church Houses.....							\$200 00
† The Bethel Church paid to the Sabbath School Society.....							8 00
Grand Total.....							\$1846 90

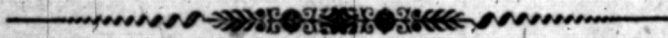
STATISTICAL TABLE,

Of Ministers belonging to the Cold Water Baptist Association of Mississippi.

ORDAINED MINISTERS.	POST OFFICES.	LICENTIATES.	POST OFFICES.
G. Tucker,	Chulahoma,	J. C. Power,	Grin Wolf.
B. B. Buchanan,	Olive Branch,	J. J. Power,	Chulahoma
T. Halliburton,	Hernando,	W. Andrews,	Belmont.
M. H. Renfroe,	Senatobia,	F. W. Thompson	Elm Grove.
B. S. Fant,	Memphis, T.,		
C. B. Young,	Tallaloosa,		
E. G. Hudson,	Grin Wolf,		
T. B. Ripley,	Holly Springs,		
T. B. Barnes,	Olive Branch,		
G. B. Waldrup.	Elm Grove,		

THE NEXT ANNUAL MEETING
OF THE
COLD WATER ASSOCIATION.

Will be held with the Cold Water Church, Marshall county, Mississippi, commencing on Friday, before the third Lord's day in October, 1848.



EXECUTIVE BOARD OF
COLD WATER ASSOCIATION.

Z. W. WILSON,
W. A. JONES,
T. CRUTCHER,
S. WILSON,
J. Q. SANDIDGE,
S. P. M'CORKLE,
N. P. FERREL,
W. GRAHAM,
W. RAGAN,

H. DOCKERY,
J. A. WOOTEN,
D. B. KILLEBREW,
J. G. M'GEHEE,
M. F. ETHERIDGE,
W. JOLLY,
A. DODSON,
J. G. BREWTON,

[PRICE OF PRINTING, THIRTY-EIGHT DOLLARS.]

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A. H. Bell *Marshall County Tenn.*
A. H. BELL MINUTES

A. H. B. OF THE *March 11th 1849*

A. H. B. SEVENTH ANNIVERSARY

A. H. Bell

OF THE

March 11th 1849

COLD-WATER BAPTIST ASSOCIATION,

Thos. W. Dorr

HELD AT COLD-WATER CHURCH,

MARSHALL COUNTY, MISS.

on the 13th
ON THE 13TH, 14TH, AND 15TH OF OCTOBER, 1848.

W. Dorr
MEMPHIS:

PRINTED AT THE OFFICE OF THE DAILY EAGLE.

1849.

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MINUTES.

COLD WATER CHURCH, MARSHALL COUNTY, MISS. OCT-13th 1848.

Delegates composing the Association met in the Church. The introductory sermon was preached, (in the absence of Rev. T. B. Ripley,) by Rev. G. B. Waldrup, from St. John 17: 11: "Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are."

Adjourned for 30 minutes.

Met pursuant to adjournment; prayer by the Moderator.

After reading the letters, which gave the statistics as follows, (see Appendix A.) the Association was then organized by the election of Rev. J. Burns, Moderator, and brother William J. A. Boon, Clerk.

On motion, all ministering brethren were invited to sit with us.

On motion, petitionary letters were called for; when the following letters were presented; one from Nonconnah Church, Philadelphia do, and one from Pleasant Grove, praying admission into this Association. The petitions being granted, the right hand of fellowship was extended to their delegates.

Appointed a committee of arrangements, consisting of brethren R. T. Sanders, G. Tucker, S. Halliburton, G. B. Waldrup, and J. A. Wooten; by motion the Moderator and Clerk were added.

On motion, brethren S. Bobo, B. H. Collins, S. P. McCorkle, L. W. Wilson, and W. H. McCargo, were appointed a committee to arrange preaching.

On motion, adjourned until Saturday, 9 o'clock A. M.

Saturday Morning, 9 o'clock.

Met pursuant to adjournment; prayer by Rev. B. S. Fant.

Committee of arrangements reported: report received, adopted, and committee discharged.

Rules of decorum being read, Corresponding letters of Sister Associations were called for; when the following were presented. One from the Chickasaw Association; and the messengers, brethren J. Boatner, N. L. Ward and J. McGee, were invited to take seats, and participate in our deliberations.

One, also from Big Hatchie Association; and brethren P. S. Gayle, B. Askaw, W. Dupuy, and O. Nicholson were recognized as messengers, and invited to take seats and participate in our deliberations.

Visiting Ministers were requested to report themselves to the Clerk, and participate in our deliberations; when Rev. P. S. Gayle, J. J. Sledge and G. B. Davis reported their names.

Appointed a committee of finance, consisting of Bros. L. W. Wilson, and J. W. Stamps.

Called for the report of the Executive Board, and not being prepared indulgence was granted until Monday morning.

Committee on Sunday Schools reported: report received, and committee discharged. (See Appendix B.)

Committee on periodicals reported: report received, adopted and committee discharged. (See Appendix F.)

Committee on the Bible cause reported: report received, adopted, and committee discharged. (See Appendix G.)

Committee on Colored Population reported: report received, adopted, and committee discharged. (See Appendix H.)

The report of the Rev. W. Dupuy was read, and received and ordered to be spread upon the minutes. (See Appendix I.)

Committee on Indian mission reported: report received, adopted, and committee discharged. (See Appendix J.)

Committee appointed to examine the letters from the different churches: reported: report received.

Moved that the Sun Flower and Liberty churches, be referred to the report of the Executive Board.

Moved that the Chulahoma church and Philadelphia church be referred to the report on colored population.

Obituary committee reported: report received, adopted, and committee discharged. (See Appendix K.)

On motion, adjourned until 2 o'clock, P. M.

MONDAY 2 o'clock, P. M.

Met pursuant to adjournment. Prayer by Rev. G. B. Davis.

Financial Committee reported: report received.

On motion the Treasurer was ordered to pay Brother R. T. Sanders, the sum of \$3 50, which he advanced for the publishing of the minutes of last year.

Committee on Temperance reported: report received, adopted, and committee discharged. (See Appendix L.)

Appointed messengers to different Religious bodies.

State Convention, B. S. Fant, and G. Tucker.

Big Hatchie Association, S. Halliburton, G. Tucker and J. W. Stamps.

Chickasaw, " J. J. Power, B. H. Collins, and P. H. Smith.

Panola, G. B. Waldrup, M. H. Renfroe, M. E. Jackson and S. Halliburton.

Yalobusha, " G. Tucker, J. G. McGee and J. Burns.

Appointed the next Association to meet with the Mount Zion Church, Deasoto county Miss, on Friday before the 3d Lord's day in Oct. 1849.

Appointed Rev. S. Halliburton to preach the introductory Sermon, and Rev. G. Tucker, alternate.

Appointed Rev. J. Burns to preach on the subject of Indian missions and Rev. G. Tucker alternate; on Saturday 11 o'clock, A. M.

Appointed the Rev. J. Dennis to preach the Missionary sermon on Sunday 11 o'clock, A. M. and Rev. S. Halliburton, alternate.

Appointed Rev. S. Halliburton to preach on Ministerial Education, on Monday 11 o'clock, A. M., Rev. B. B. Buchannan, alternate.

Appointed Rev. J. S. Parker, to Preach on Bible Cause; on Monday 3 o'clock, P. M.; J. J. Power, alternate.

Appointed an Executive Board for the year 1849, consisting of R. T. Sanders, W. Wooten, A. L. Crumby, C. H. Farley, J. G. McGee, S. P. McCorkle, J. W. Record, S. A. Bobo, E. D. Stamps, M. F. Etheridge, O. Mabry, A. O. Askew, D. Dodson, B. H. Collins, W. M. Warner, B. R. Perry, A. Jones and M. F. Locke.

The following are the amount pledged by the different Churches, for the support of Domestic Missions.

Hernando ch'ch, \$ 50	Bethany ch'ch, \$ 10	Pleasant Grove ch'ch \$ 00
Chulahoma " 30	Lebanon, " 15	Antioch, " 00
Bethel, " 20	State Line " 15	Philadelphia " 15
Mount Zion, " 20	Holly Springs " 10	Nonconnah, " 5
County Line, " 20	Sun Flower, " 10	Wyatt, " 5
Liberty, " 15	Salem, " 10	Union, " 0
Tallaloosa, " 5 ⁰	Cold Water, " 10	

By motion, the Clerk was ordered to procure brother Young's report and spread it on the minutes. (See Appendix M.)

Resolved, That this Association recommend to the different churches composing this Association (the propriety of sending all amounts contributed for missionary purposes, through the Baptist State Convention.

Resolved, That this Association tender her thanks to brethren Dupuy and Young, our Missionaries, for their indefatigable labors in our bounds.

Resolved, That we tender our thanks to our Moderator for the able and impartial manner in which he has presided over our deliberations.

Resolved, That the thanks of this Association be tendered to the Cold Water Church and community, for the kind hospitality extended to her, during her session.

Resolved, That the Clerk be authorized to superintend the printing of 600 copies of these minutes, at whatever office he may think advisable.

After some feeling remarks by the Moderator, a parting hymn was sung when the Association adjourned, to meet with the Mount Zion Church, at the time appointed.

WILLIAM J. A. BOOK, Clerk.

J. BURNS, Moderator.

Sum Total. 124 73 2 65 20 1111 79 653

181.00

STATISTICAL TABLE—APPENDIX A.

NAMES OF CHURCHES.	POST OFFICES.	DELEGATES' NAMES.	MINISTERS.	Days of meeting	Baptized	Rec. letter.	Restor'd.	Dismiss'd.	Exclud'd.	Dead.	Total no. m'bers.	sent up	Funds
Hernando, Desoto County,	Hernando.	{ J. A. Wooten, R. T. Sanders, W. A. Boon, S. Jones.*	{ G. Tucker, J. S. Parker.	{ 2d and 4th Sabbath	24	2	1	0	0	0	102	6,00	
Bethel, "	Elm Grove.	{ G. B. Waldrup, W. Graham, W. M. Dow- dy.	{ G. B. Waldrup.	{ 2d Sabbath	0	2	0	2	4	2	36	2,50	
Bethany, "	Jim Wolf.	{ J. J. Power, J. G. McGee, L. Deberry, B. Price, T. B. Morgan,* S. P. McCorkle.	{ J. J. Power.	{ 1st ditto	15	12	0	0	0	1	57	2,00	
Mount Zion, "	Elm Grove.	{ B. B. Buchanan, W. H. McCargo, E. D. Stamps, J. Burns.	{ G. B. Waldrup.	{ 1st ditto	11	5	1	8	3	1	74	4,00	
State Line, "	Olive Branch.	{ Tucker, J. R. Strickland, J. C. Power. S. Halliburton, R. Stone, D. Warren.	{ J. Burns.	{ 1st ditto	10	4	0	2	0	3	131	3,00	
County Line, "	Jim Wolf.	{ M. H. Renfro, M. E. Jackson, J. G. Jack- son, A. O. Askew.	{ G. B. Waldrup.	{ 4th ditto	3	3	0	6	1	0	85	4,00	
Liberty, "	Hernando.	{ W. R. Cockrum, J. Cup, D. Dodson. E. B. Hibler,* J. Andrews,* B. R. Perry.*	{ S. Halliburton.	{ 1st ditto	12	7	0	0	0	0	50	2,00	
Salem, "	Senatobia.	{ J. W. Stamps, A. T. Petty, W. M. Warner.* J. W. Record,* R. S. Green,* A. Woodruff.*	{ M. H. Renfro.	{ 2nd ditto	1	0	0	1	4	0	104	3,00	
Antioch, "	Cockrum's * Roads.	{ ten, N. J. Wilson, P. W. Norfleet. C. B. Young,* A. T. Dinnage,* B. H. Collins.	{ J. Burns.	{ 3d ditto	0	6	0	8	2	0	90		
Lebanon, "	Belmont.	{ F. Clayton, W. Clayton,* B. H. Collins. B. Suggs, W. House, L. W. Wilson.	{ G. B. Waldrup.	{ 3d ditto	3	2	0	0	0	0	35	2,00	
Cold Water, Marshall Co.,	Belmont.	{ S. P. Booko, J. G. Bruton. J. S. Collins.	{ S. Halliburton.	{ 2nd ditto	23	5	0	0	0	1	66	2,50	
Holly Springs, "	Holly Springs.	{ L. Farrow,* A. Jones, W. B. Gary.*	{ T. B. Ripley.	{ 4th ditto	0	1	0	2	1	1	42	2,00	
Chulahoma, "	Chulahoma.		{ W. Dupuy.	{ 4th ditto	3	4	0	2	0	0	67	2,00	
Tallalooza, "	Tallalooza.		{ E. Rodgers.	{ 3d ditto	13	10	0	32	2	1	145	5,00	
Pleasant Grove, "	Red Bank.		{ E. Rodgers.	{ 4th ditto	0	5	0	0	2	1	28	2,00	
Philadelphia, "	Red Bank.		{ J. J. Power.	{ 1st ditto	0	0	0	0	2	1	36	1,00	
Sunflower, Coahoma Co.,	Delta.		{ G. Tucker.	{ 2nd ditto	0	0	0	1	1	0	23	3,00	
Wyatt, Lafayette,	Wyatt.		{ S. Halliburton.	{ 2nd ditto	0	0	0	1	1	0	39	3,00	
Nonconnah, Shelby co. Tenn.,	Nonconnah.				6	5					101	1,00	
* Absent.											181	1,00	

Sum Total. 124 73 2 65 20 1111 79 853

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APPENDIX B.

Your committee appointed at the last session of your association to write on Sabbath Schools, beg leave to submit the following thoughts, on this important subject. We deem it unnecessary to write a eulogy upon an institution whose epistles of commendation are so abundant in our land that we conclude all who have not already read and approved of them, are lovers of darkness rather than light; for in view of the great good that has been, and is evidently being accomplished by Sabbath schools, which we believe could never be secured by any other means, we are led to the conclusion that the happy effects resulting from this institution to the Church, the world and society generally, have only to be known, in order to interest the feelings, and secure the warm approbation of all who love to see the bible read, believed, and obeyed: and we are honestly of the opinion, that if this subject was investigated without prejudice, instead of meeting opposition, all men would surely say "this is the way, walk ye in it."

We esteem a well organized Sunday school, to be of unspeakable importance, both to the Church, and the World. It benefits the church because, it leads to the investigation of the scriptures and consequently places us in possession of that knowledge which, perhaps, would not otherwise be sought after, and which alone fits us for usefulness in the Church. In short, those who are well taught in Sunday School's make better Christians generally, and more efficient members of the church, because they are not only prepared to receive the bible as a perfect rule of faith and practice but they also know what it teaches, and are acquainted with the doctrines and precepts of the Gospel. And as it relates to the world, it has a tendency to suppress vice, immorality and overturn Popery, Infidelity, and destroy error and superstition, the inevitable offspring of ignorance. Your committee therefore earnestly recommend this subject to the careful consideration of the Churches: ardently desiring soon to see all the churches of this Association enjoying the benefits of well organized Sunday Schools.

Respectfully submitted;

M. H. RENFROE.

APPENDIX C.

The committee appointed at the last Association on Domestic Missions, beg leave to offer the following report: The Great Head of the Church has something, for all his followers to do, in this world. If it were only to secure the salvation of our own souls, that probably might be accomplished out of the Church. Our own security is one of the smallest considerations, (and that is of great moment) attached to our connection with the Church.

The first commission of our Saviour, was to preach the Gospel to the land of Palestine, and just before his ascension into Heaven he gave the great and general commission: "Go ye into all the world and preach the Gospel to every creature, he that believeth and is baptised shall be saved, and he that believeth not, shall be damned." They began to preach first at Jerusalem. These commands were not only intended for the disciples and the church first established in Jerusalem; but are equally binding on the Ministers and Churches of the present day; and that Minister and that Church, which are not using their influence and their means to carry out this last great commission, will have to render an awful account, at the Judgment bar of God, for not complying with its requisitions.

The grand object of assembling ourselves together, in a Church Association and Conventional capacity is, (it seems to your committee,) to unite our efforts, our contributions, our consultations and our prayers, in order to promote the Glory of God in the propagation of his Gospel, beginning first,

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in destitute places around us, and as we may have the ability then to assist in spreading it throughout the whole world. Casting our eyes abroad in the world, the fields are already white for the harvest. Countries heretofore inaccessible to the Ministers of Christ and the introduction of his Gospel, are now ready for its reception, and are sending forth the Macedonian cry, "Come over and help us;" in order that we may the more effectually aid them, we should cultivate well (and that quickly) the fields near us, so as to raise up more labourers, and secure more help, to assist in cultivating foreign fields. Well sustained Domestic Missions must ever be the foundation for all Foreign Mission operations. Though much has been already accomplished, through the blessing of the Lord, there are yet, many destitute neighborhoods within the bounds of our Association, and we should never relax in our efforts, until every waste place shall have been cultivated, and the bread of eternal life shall have been faithfully offered (attended by our prayers) to all within the bounds of the Cold Water Association. The great good already accomplished, by our beloved missionaries Brethren Dupuy and Young, should encourage us to renewed exertions; and praying that the Lord may enable us all to do our whole duty while we continue members of his Church militant on earth, your committee respectfully submit the foregoing.

R. T. SANDERS, Chairman.

APPENDIX D.

Your Committee on Foreign Missions, beg leave to report:

This subject is of vast importance and does not receive that attention it deserves; like every thing remote, that we do not see or feel, we neglect. But when we, for a few moments contemplate the last great command of Christ, as he was about to depart to the Father, "Go ye therefore into all the world and preach the gospel to every creature," and looking at the degraded state of the heathen, and that the only hope of their being raised from their present wretched condition is the gospel, who, we ask in view of these things will not feel himself called upon, yea, commanded and compelled to give of his substance to send the right sort of men to them, bearing the Bible in their hands, and the love of God and of souls in their hearts.

The great success of this cause, should encourage every person to engage in it. Our Brethren who have gone to Foreign lands have, without an exception been more or less successful; and we rejoice to say at no period of the history of modern missions was success so abundant as at this time. But we lament to say that the funds to carry on this good work, are so low; and that unless increased, some of our Missionaries must be called from their important work. May God forbid! may our hearts forbid and our liberal contributions forbid.

SAM'L. HALLIBURTON, Chairman.

APPENDIX E.

The Executive Committee, appointed at the last session of the Association, beg leave to report: that with feelings of deep regret, but of humble submission to an all-wise Providence, we announce the death of another member of our body; (our efficient and much esteemed brother Thos. Crutcher.)

Your Committee held its first meeting at Hernando in Nov., and engaged the services of Rev. W. Dupuy to ride throughout the bounds of the Association (except the Mississippi bottom,) during the Associational year, for the sum of \$200, which amount we have this day payed him; your committee also enjoined on Bro. Dupuy to preach a sermon at each of his places of

preaching, on the subject of missions and take up a public collection to aid the Committee in the employment of a second Missionary. The committee held its second meeting at Mount Zion on the first Saturday in March, at which time a delegation from the Chulahoma Church made a proposition to give for one fourth of Bro. Dupuy's time \$75.00 which was agreed to by the Committee. We at the same time employed Bro. C. B. Young to ride the remainder of the year (he also objecting to ride in the bottom) and agreed to pay him the surplus funds in our Treasury, at the rate of one dollar per day, and to pay him at the same rate for all the time he rode, (provided the funds were raised by the committee.) We have received \$176.80 which will leave a balance due Bro. Young of \$51.20. For an account of the great good that has resulted from the labors of our beloved missionaries, we beg leave to refer you to the report of Bro. Dupuy which we herewith submit, (in consequence of Bro. Young's present illness, not having been able to get a report from him,) but hope he will be able to furnish it to the printing Committee.

We would merely state that in all the interesting meetings our missionaries were together; we would respectfully recommend that Bro. Young be requested to furnish a report to the printing committee; and that it with Bro. Dupuy's be appended to the Minutes of the Association.

Your committee feel much encouraged by the present year's labor of our missionaries; and would say in the language of one who is now shouting the praises of God in Heaven, "go on Brethren you are engaged in a good work." All of which is respectfully submitted.

J. A. WOOTEN, Chairman.

APPENDIX F.

Your committee on periodicals beg leave to report:

We believe that this subject has not received that attention it deserves, and we hope the time is coming when more will be written and said upon this subject, so that the members of the churches in particular and the world generally, may be excited to read religious periodicals. It is lamentable that so few of our members take religious papers; for by this neglect much valuable information is lost, and much is lost to the missionary fund; when we read of what others are doing, and the great good that is accomplished, thereby we would be excited to do more and strive to spread wider the kingdom of Jesus. We believe the man is to be pitied who denies himself the use of a religious periodical; he cannot be so intelligent; he is behind the times. We would humbly urge the Brethren to take and read some of the good religious papers, that are published in the South West, and the Missionary Journal in particular, as all its profits go to the Mission cause.

Respectfully submitted.

S. HALLIBURTON, Chairman.

APPENDIX G.

We your Committee who were appointed to write on the Bible cause, beg leave to communicate the following:

So far as your Committee is prepared to say on this important subject, (having to write from memory) the Bible cause is first in importance, among all the benevolent institutions of the day. It is the glorious reflection of the Son of righteousness upon his militant kingdom. The radiance of the Son of God, by means of the Bible is thrown upon our world; driving back the moral darkness, which like a settled cloud, had enveloped the children of Adam, for many ages. But from the day that God descended upon Mount Sinai, and announced his holy law, has this heavenly volume been throwing

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with increasing brightness the light of the glory of God over the moral waste. Time was when this heavenly volume was transcribed from the original copy on parchment at great expense, consequently there were but few in the hands of the people. After the art of printing was invented, Satan, with malignant envy, stirred up the Roman *Hierarchy* to oppose its circulation; and even before her time the Barbarians, who overran the Roman Empire, destroyed every library they could find. The faithful few who lived at that time preserved the blessed volume in the best way they could. After this, the Pope not only ordered, the burning of all Wickliff's Bibles, but burnt many, very many who dared to read them. But blessed be God; a better day has come, the Bible Societies, have with increasing ardor sown the word of God, like seed broad cast all most over the whole Earth. The American and Foreign Bible Society, exclusively a Baptist institution, is translating and will send the Bible to every people under heaven (if God shall prosper them. In the Bible is contained, the mind and will of God. Every family throughout the length and breadth of the land may by means of the Bible society and our Colporteurs, receive this blessed treasure at a very small expense., Mark (our dear Brethren) the blessed effect that the Bible has had on human society where ever it has gone; it has elevated the fair sex to her proper and happy place; side by side, by her beloved husband, &c. We could amplify; but we are admonished to close. Therefore the foregoing scroll is respectfully submitted.

JEREMIAH BURNS, Chairman.

APPENDIX H.

Brethren: Your Committee to whom was referred the subject of the religious instruction of our colored population, beg leave to submit the following brief report. We, like many of our brethren with whom we have recently conversed upon this highly important and deeply interesting subject, feel that a fearful responsibility is resting upon us, and our Churches in regard to the religious interest and instruction of our Colored Population. We have witnessed with pleasure and with thankfulness to Almighty God, the interest and religious zeal manifested by the Church and the Association upon the various benevolent objects of the day; and while your liberality is as commendably showered upon Foreign and Indian Missions and other Christian objects, your Committee have been amazed at the apathy and indifference exhibited in regard to the wants and necessities of the poor ignorant slaves. This simple report is not drawn up Brethren merely to comply with a request, nor to fill a place in the minutes. We desire to commend to your prayerful consideration this great subject; hoping that you, in your wisdom will devise some means whereby the prosperity and advancement of the religious interest of our slaves may be effected. Before concluding, your committee, as individuals merely, and by way of opening the subject before your body, would respectfully submit the following resolution.

Resolved, That we recommend to the Church composing this Body, that they make the necessary arrangement in constructing their houses of worship for the accommodation of the black population. And that they be advised, in procuring a Pastor, that they enjoin it upon him to bestow a portion of his labor for the special benefit of the black Population, and that the Churches make provision for him to do so.

W. H. McCARGO, Chairman.

APPENDIX I.

Oct. 13th 1848.

Dear Brethren: Through the clemency of the king of heaven I have been spared and permitted to labor within your bounds another Associational year; and I feel to rejoice greatly that the Lord has permitted me to labor another year in his Vineyard; and still more that he has been pouring out his spirit in rich effusions upon the people. For the Lord has been doing great things for us, whereof we should be glad.

I commenced my labors, about the middle of February, but owing to my having to spend about a fourth of my time in the Chulahoma Church, I have not performed perhaps quite as much Missionary labor as usual.

Until about the 2nd Lord's day in July there was nothing of special interest occurred; only that my appointments were well attended; for the congregations were larger, I think during the busy season this year, than at any former period. Saturday before the 2nd Lord's day in July, I, in connection with other Ministering Brethren commenced a meeting at Wyatt, which continued about seven days—at this meeting the Church was very much revived.—One or two persons who had previously obtained a hope, but would not claim it confirmed—and a number of Souls, were anxiously enquiring the way of Salvation. After this we attended the Union meeting held with the Lebanon Church, which was indeed a precious meeting—this meeting continued eleven days. There were about twenty-five persons professed faith in Christ, and at the close of the meeting there were above twenty persons earnestly enquiring, what shall we do to be saved? We then attended a meeting on Deep Water at which place there were two professions and several anxious persons. From thence we went to Chulahoma and held a meeting of about twelve days at which place the Lord blessed us abundantly; for about twenty-eight persons professed Religion, and we left enquiring the way of Life and Salvation. After this we attended a meeting at the Bethany Church, which continued nine days; there were thirteen professions and a number of serious persons, some of whom have professed since the meeting. From this place we went to Liberty Hill, and held a meeting of six days, at which place there were six converts. Then I visited the Church to which I belong, in Tennessee, and assisted in holding a meeting of several days; at this meeting there were ten professions. I also attended a meeting at the Bethel Church which continued five days; this was quite an interesting meeting. The Church was very much revived and I trust some precious Souls were converted to God. I have also attended many other very interesting meetings, which I have not thought it important to mention.

I have travelled about one thousand nine hundred and twenty-nine miles, given thirty-six Lectures, Preached about one hundred Sermons; delivered thirty-seven exhortations; visited one hundred and twenty-one Families; assisted in Ordaining four Deacons; administered the Lord's Supper four times; assisted in constituting three Churches; Baptized eleven. At the meetings I have attended, there have been about Eighty-six Professions; I have attended ten protracted meetings. Finally Brethren may the blessings of God succeed every effort that you may make for the advancement of the Redeemer's Kingdom, and hundreds of precious souls have cause to rejoice, eternally that they ever heard the proclamation of the Gospel by your Missionaries.

WHITFIELD DUPUY.

APPENDIX J.

Your Committee appointed at your last Association to write on Indian Missions beg leave to submit the following:—Notwithstanding this subject,

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as well as the subject of Missions generally, has met with opposition, your Committee believe that the time has arrived when *action* is called for and not argument.—For in view of the great good which has been done, and is now being accomplished through the instrumentality of the Missionary enterprise generally, and especially among the Indian Tribes,—it should be no longer a matter of doubt or disputation whether the gospel should be preached to the benighted nations of the earth, or to the red man of the *forest*. Admitting the propriety of the Missionary enterprise, we are presented with a three fold motive to send the gospel to the Indian tribes on our own borders. The first consideration arises from the fact that we are now, in possession of their ancient homes; and enjoying the benefits arising from the cultivation of the soil which was once the hunting ground of their fathers. The second consideration, arises from their nearness to us, and the ease with which the gospel finds access among them. The third arises, from the success which our Missionary efforts have already met with.—This is manifest from the following facts.—Out of 225,000 to 250,000 inhabitants, the number of 50,000 have been reclaimed from the habits of Savage life; having settled on farms and cultivating the earth by which they are furnished with the necessaries of life. They have teams, herds, wagons, &c. Thus pursuing the quiet business of domestic life. There are four schools of high order; besides other schools, having in some of them, native assistant teachers. The schools are, or some of them on the manual labor plan. At one of them the students cultivate one hundred acres of land. There are twenty Missionaries now laboring among them; one of whom baptized 93 Indians during the last year. The Government of our Country makes appropriations for the purpose of affording them the means of civilization and qualifying them for self government; and thus render them capable of being a free and independent, and civilized people. These facts should be in the estimation of your committee, strong incentives to do what we can in giving them the gospel.

All of which is respectfully submitted.

LEGRAND WHITEHALL WILSON, Chairman.

APPENDIX K.

Your Obituary Committee would beg leave to submit to your consideration, the following resolutions.

Resolved, That in the death of our much beloved brother, T. Crucher, who departed this life on the 8th of Oct. 1848 aged 57 years we have sustained a great loss. None knew him as a Christian, but to love him, and may we all, like him, live in the full discharge of our duty; so that like him we may die a triumphant death. So also in the death of our beloved brother M. Wilder, who has left us during the past Associational year, we have suffered a loss to be deplored.

Resolved, Further, that we deeply sympathise, with the families, connections, and churches, (of which they were members) of our departed Brethren; and we pray that their loss, may be sanctified to the good of all our Churches.

E. D. STAMPS, Chairman.

APPENDIX L.

Your Committee on Temperance beg leave to report:

They have had the subject under consideration, and in the opinion of your Committee, a more withering calamity than that of intemperance has not befallen man since the days of the deluge.

At the shrine of Bacchus, only does the drunkard pay his blind devotions; to this Idol he offers his happiness and reputation, and on this *Altar*, he sacrifices all his prospects of future bliss. Piety should deprecate; Philan-

thropy deplore the total desecration of those noble faculties and talents by intemperance; which if properly exerted would make men approximate to Angels. Intemperance not only blunts the moral feelings and renders them obtuse; but effectually eradicates them. It casts a fatal incubus on all the moral, and strengthens all the evil propensities of our nature, blunts all the finer sensibilities, increases moral obliquity, resists all good, and yields almost without temptation to every species of evil.

Metaphysical and sophistical indeed must be the reasoning that can reconcile the use of alcohol with the happiness and prosperity of a country and its citizens. Your Committee would therefore recommend that, this Association, individually and collectively enlist under the banner of total abstinence, and wage an uncompromising war against this national, social, and domestic enemy, drunkenness.—Let us all engage in this noble enterprise; let there be no division among the friends of sobriety and morality in this matter; and all Christians should be friends to such. Let us therefore as followers of the Lord Jesus, present to the enemy, a front unbroken as the Grecian phalanx, and upon all proper occasions raise our voices and hands against this monster vice, drunkenness, which is sweeping over our country, carrying ruin and devastation in its course. Above all let our actions correspond with our words; our examples be consistent with our precepts; to show to others the path of duty, it is necessary we should walk therein, ourselves. Your committee would further recommend the cause of temperance as a practical theme that addresses itself to the hearts, consciences, and interests of every man, woman and child;—that it is deep and universal in its influences. We repeat it, there has never been such another scourge permitted to visit our race as that of intoxicating liquors. There has never been such an absurdity as, that, we, as a Christian people, should consent and that the whole civilized world, should consent to bow their necks under this bloody, Moloch, intemperance, and after all the advantages with which a merciful providence has favored us, still father's hearts have bled, and mothers have wept over our ruined children.

Yet this blood stained MONSTER who writes his laws in blood, and slakes his thirst in tears, has continued his ravages, unheeding alike the groans of his victims, the tears of the widow, and the orphan, the rebukes of the pulpit and press.—We said there was never a greater contradiction to human reason; but in the opinion of your Committee there is one greater. It is that after a kind providence has opened the way of relief, by means of total abstinence from all intoxicating liquors, that we should still have to strike and labor and debate the question with the Christian world, whether that remedy shall be adopted.

All of which is respectfully submitted,
G. B. WALDRUP, Chairman.

APPENDIX M.

Dear Brethren: Through the mercy of God, I have been permitted to labor within your Association, near nine months, and the Associational year having ended, I wish to give you an account of my labors. I commenced my labors about the 22d Jan., and for about five or six months the prospects were truly discouraging, owing in part at least to the worldly-mindedness which seemed to engross the minds of the people throughout the bounds of the Association. Even Brethren, and good Brethren, appeared to have their affections too much set on things pertaining to this world; matters continued thus until about the 15th July. Brother Dupuy and myself met at Wyatt, Saturday before the 2d Lord's day in July; at which time we constituted a Church (aided by Bro. Tucker) and continued the meeting for several days: from that time we continued our labors together, holding protracted meet-

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Of Ministers

ORDAINED MINISTERS.

F. Tucker,
B. B. Buchanan,
S. Halliburton,
M. H. Kenfro,
R. S. Fant,
C. B. Young,
T. B. Ripley,
J. Burns,
G. B. Waldrup,
J. Dennis,
J. Parker,
R. Rogers,
J. Power.

ings from six to thirteen days at a place. Which resulted we doubt not in great good, (under the blessing of God) many professing a hope in Christ, while numbers were still enquiring the way of Salvation. We feel grateful to Bro's Tucker, Halliburton, Waldrup, Powers and Renfroe, for their labors of love with us; may the good Lord continue to bless their labors to the awakening of many precious souls and to the edifying of the Churches to whom they preach, is my prayer.

I have labored for your Association 230 days, during which time I have travelled about 1,773 miles, visited 112 Families, Preached 88 Sermons, delivered 29 Lectures, given 52 exhortations; assisted in the Constitution of 3 Churches, in the Ordination of 2 Deacons; Administered the Lord's Supper twice, Baptized four. At the meetings I have attended, there have been about 79 professions; I have attended 10 protracted meetings: one of which was in the bounds of the Panola Association. And just here I would mention that the Bro's Middletons of that Association were with us at the Lebanon meeting 2 or 3 days; their labors I trust were much blessed.

Brethren in bidding you farewell, I ask an interest in your prayers; and may the God of all grace bless you and the Churches you represent, is my prayer, for Christ sake, Amen.

C. B. YOUNG.

By request the following receipt is inserted—Received December 10th, 1847, of S. Halliburton, fifty dollars, sent to me by the Brethren of the Cold Water Association, for which I return them my grateful acknowledgments.

WM. ANDREWS.

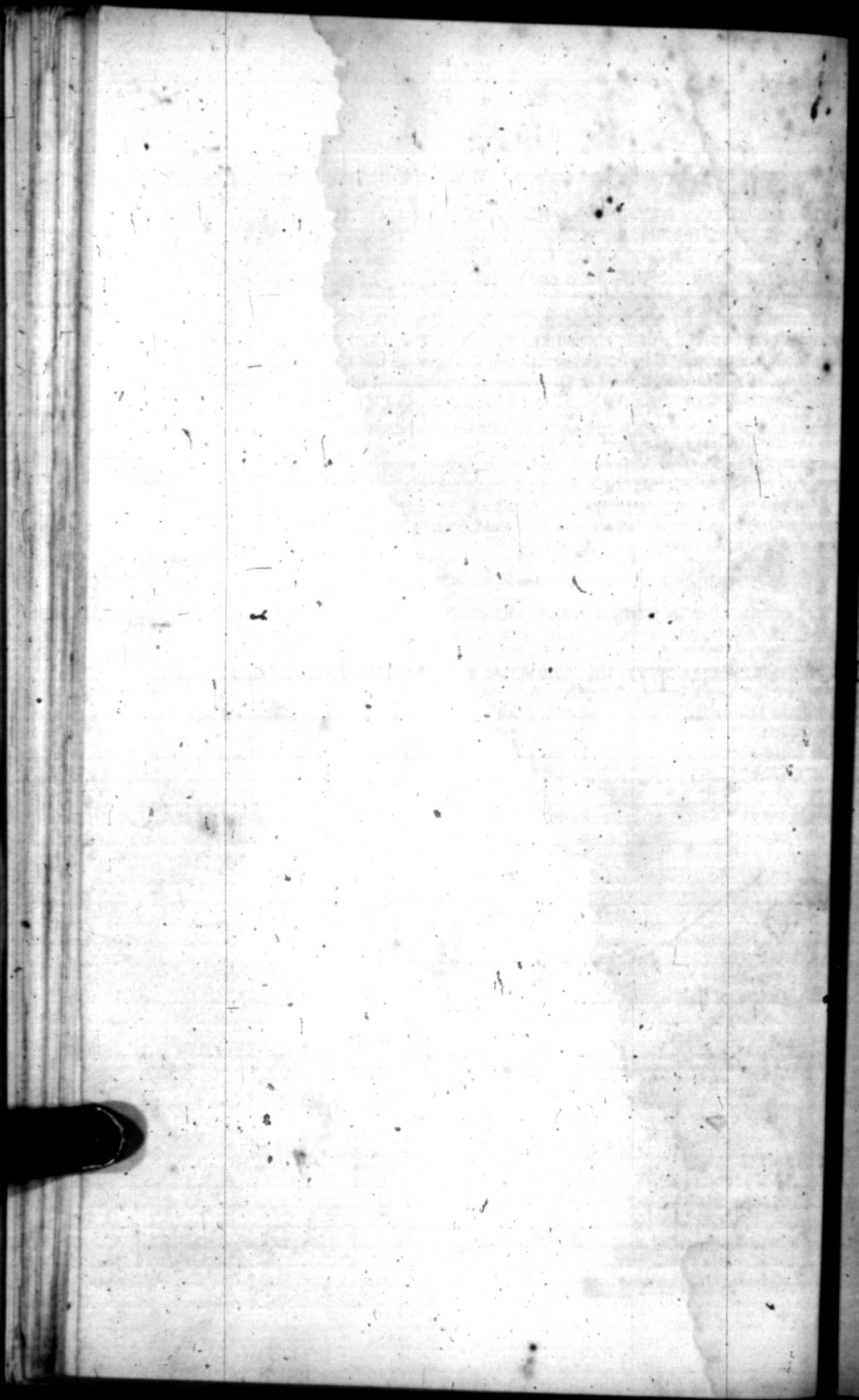
The amounts sent up by the Churches, for Domestic Mission in the bounds of the Cold Water Association.

Hernando Church,	\$50,00	Liberty Church,	\$15,00
Chulahoma " "	30,00	Salem " "	10,00
State Line " "	25,00	Bethany " "	10,00
County Line " "	20,00	Tallaloosa " "	10,00
Mount Zion " "	20,00	Antioch " "	10,00
Holly Springs " "	10,00	Cold Water " "	15,00
Sunflower " "	20,00	Lebanon " "	12,00
Methel " "	15,00	Wyatt " "	19,00

STATISTICAL TABLE.

Of Ministers belonging to the Cold Water Baptist Association of Mississippi.

ORDAINED MINISTERS.	POST OFFICES.	LICENTIATES.	POST OFFICES.
G. Tucker,	Chulahoma.	J. C. Power,	Jim Wolf.
B. B. Buchanan,	Olive Branch.	W. Andrews,	Belmont.
S. Halliburton,	Hernando.	F. W. Thompson,	Elm Grove.
M. H. Renfroe,	Senatobia.		
B. S. Fant,	Memphis, T.		
C. B. Young,	Tallaloosa.		
T. B. Kipley,	Holly Springs.		
Burns,	Olive Branch.		
E. B. Waldrup,	Elm Grove.		
L. Dennis,	Hernando.		
J. Parker,	" "		
E. Rogers,	" "		
J. Power,	Jim Wolf		



OLD

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PRIN

MINUTES

OF THE

EIGHTH ANNIVERSARY

OF THE

OLD WATER BAPTIST ASSOCIATION,

HELD AT

MOUNT ZION CHURCH.

DESOTO COUNTY, MISSISSIPPI,

On the 19th and 22nd of October, 1849.

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PRINTED AT THE MONTEREY OFFICE.

1849.

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