

CHATTahoochee UNITED (4).
1850

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MACON, GA.

THE sermon introductory to business was delivered by Bro: MOSES DUNCAN, from Acts 20th chapter, 28th verse: "Take heed therefore unto yourselves and to all the flock over the which the Holy Ghost has made you overseers, to feed the church of God, which he hath purchased with his own blood." After which the delegates assembled at the church. Prayer by Bro. LOCKHART.

1st. Read letters from seven different churches and minuted their state.

2d. Appointed Brother E. C. BEERS Clerk, until the body organize.

3d. Elected Brother JAMES REES Moderator.

4th. Called for petitionary letters. Received a letter and delegates from Sardis, newly constituted Church, Muscogee county, Ga. Also, a letter and delegates from Liberty Church; Sumter county, Ga., which were cordially received, and the right hand of fellowship extended to their delegates by the Moderator.

5th. Elected E. C. BEERS Clerk.

6th. Invited visiting brethren to seats with us.

7th. Called for correspondence. Received the Letter and Minutes from the U. B. Association, by her corresponding Messengers J C R Lockhart, L. Leach, H A Ruffin and T Freeman.

8th. Read the Decorum.

9th. Appointed the following Committees: On Preaching; brethren J. A. Park, J. Vincent, J. Duckworth, from the body; and C. Souther and Wm. Hand from the church. On Arrangement, brethren K. Massey, D. J. Apperson, J. Reeves, James Rees and W. T. Park.

10th. Adjourned till 9 o'clock, Monday morning. Prayer by brother Lockhart.

On Sunday the stand was occupied by brethren J. Reeves and J. C. R. Lockhart, who preached in the order of their names. Brother Reeves on the subject of Domestic Missions: After which a collection was taken up and received \$10 50.

MONDAY MORNING:

Met pursuant to adjournment. Prayer by brother Lockhart:

1st. Renewed our call for correspondence, when brethren W D. Grace and E. J. Rogers appeared, were received, and the right hand of fellowship extended to them by the Moderator.

2d. Called the list of delegates' names, and marked absentees.

3d. Called for, and received the report of the Arranging Committee.

4th. Called for the Circular Letter, and agreed to receive it. (Appendix A.)

5th. Called for, and received the Report of the Executive Committee. (Appendix B.)

6th. Received the Report of the Committee appointed to affix Scriptural proof to our Abstract of Principles, and agreed to have them published. (Appendix B.)

7th. Agreed to send a copy of the Minutes of this body to the Georgia Baptist Convention, by brother D. J. Apperson.

8th. Called for, and received the Report of the Committee appointed to hold out subscriptions for entombing the remains of brother and sister White; and agreed to appoint brethren J. Rees, J. E. Roper and E. C. Beers a Committee to continue the subscriptions, and to confer with a like Committee from the United Baptist Association, for that purpose.

9th. Took up the case of having a uniformity in Hymn Books in our Churches, and agreed to defer it for further consideration.

10th. Appointed an Executive Committee to consist of the following brethren, viz: W. T. Park, S. Averett, Wm. Hand and F. T. Bozeman.

11th. Appointed brethren J. Vincent and S. Averett a Committee to call on brother E. Lott for the funds and subscription list in his hands, belonging to brother J. Reeves, for his services, rendered the Association in 1849.

12. Took up the case of raising funds for supporting Itinerant Preachers, in the bounds of the Association, and received \$8.

13th. Adourned till Tuesday morning, 9 o'clock. Prayer by brother Duncan.

TUESDAY MORNING, 9 o'clock.

Met pursuant to adjournment. Prayer by brother Grace.

1st. Appointed Correspondence to the United Baptist Association. The following brethren volunteered their services as Messengers, viz: M. Duncan, D. J. Apperson, J. Hartsfield, J. Rees, W. T. Park, E. C. Beers, S. Averett and T. Richards.—The Association to meet with Friendship Church, Talbot co. Ga. on Saturday before the 2d Sabbath in September 1851.

2d. Appointed D. J. Apperson to write the Corresponding Letter. (Appendix D.)

3d. Appointed our next Association to be held with Antioch Church, Muscogee county, Ga., six miles east of Columbus, to commence on Saturday before the 3d Sabbath in October 1851.

4th. Appointed brother Apperson to preach the Introductory Sermon. Brother K. Massey his altercate.

5th. Appointed brother K. Massey to write the Circular Letter.

6th. Appointed a Union Meeting, of the 1st District to be held with Republican Church, to commence on Friday before the 5th Sunday in August next. Brother K. Massey to preach the Introductory Sermon.

7th. Agreed to hold our Union Meeting of 2d District with Liberty Church, Sumter county, Ga., to commence on the Friday before the second Sunday in August next. Brother J. Hartsfield to preach the Introductory Sermon.

8th. Called for contributions for Minutes, and rec'd \$21 05.

9th. Authorized the Clerk to have 300 copies of these Minutes printed, and have the overplus of money for his services.

10th. Resolved, That we tender to the citizens of this vicinity our grateful thanks for their hospitality to us, during our stay with them.

11th. Adjourned. Prayer by the Moderator.

JAMES REES, Moderator.

E. C. BEERS, Clerk.



APPENDIX.

A.

Circular Letter.

Dear Brethren:—It is your right, according to our custom, to expect from us an Annual Address, commonly called a Circular Letter. And in order that you may not be disappointed in this reasonable expectation, and in the discharge of a duty which devolves upon us, we offer you a few thoughts, and give you a few quotations found in the history of the Virginia Baptists, or rather, that part called the separate Baptists. Also, a sketch of the regular Baptists, and the grounds of separation between them. In order to do both parties justice, we will give the whole matter of disagreement; and to do so, we will go back to May 27th, 1775. At this time, both Associations met at Dover's meeting house. Letters from sixty churches were received, viz: 29 from the north side, and 31 from the south side of James River.—Samuel Harris was chosen Moderator, and John Waller and John Williams, Clerks, when the following query first occupied their attention: "Is salvation by Christ made possible for every individual of the human race?" The debate on this question took up the whole of the day. Every thinking man in the Association felt himself seriously interested. Most of them spoke to it more or less. The weight of talents and influence seem to have been on the Arminian side. Samuel Harris, Jeremiah Walker, John Waller, and many other distinguished preachers stood forward, and zealously, as well as ably supported the arguments in favor of a free provision. Talents and ingenuity were not lacking on the other side. William Murphy, John Williams and E. Craig stood foremost in favor of Calvinistic solution. These, supported by the more generally received opinion among the Baptists, obtained, after a long and animated debate, a small majority. This decision was on Monday, immediately before adjournment. That evening the Arminian party held a consultation and determined to bring on the subject again the next day, and have it determined whether their opinions on this subject should be a bar to Fellowship and Communion. On Tuesday when they met, the business became very distressing. The Arminian party having their Moderator with them, withdrew out of doors. The other side also withdrew and chose John Williams, Moderator. The business was then done by messages—sometimes in writing. After sometime spent in this way, the following proposal was made by the Arminian party:

"Dear Brethren: A steady union with you makes us willing to be more explicit in our answer to your terms of reconciliation proposed. We do not deny the former part of your proposals, respecting particular election of grace, still retaining our liberty with regard to construction; and as to the latter part, respecting merit in the creature, we are free to propose there is none. Signed by order of Samuel Harris, Moderator."

To which the other party replied as follows:

"Dear Brethren: Inasmuch as a continuation of your christian fellowship seems nearly as dear to us as our lives, and seeing our difficulties concerning your principles with respect to merit in the creature, particular Election, and final perseverance of the saints, are in a hopeful measure removing, we do willingly retain you in fellowship—not raising the least bar; but do heartily wish and pray that God, in his kind Providence, will bring it about, when Israel shall be of one mind, speaking the same things. Signed by order of John Williams, Moderator."

These terms being agreed to on both sides, they again met in the meeting house, and resumed their business. Their union was as happy as their discord had been distressing. It appears that both parties entertained fears until

the year 1787, when it was settled to the satisfaction of all. The terms of union were entered on the minutes in the following words, viz:

"The committee appointed to consider the terms of union with our regular brethren, report that they conceive the manner in which the regular Baptist Confession of Faith has been received by a former Association, is the ground work for such union."

After considerable debate as to the propriety of having any Confession of Faith at all, the report of the Committee was received, with the following explanations: "To prevent the Confession of Faith from usurping a tyrannical power over the conscience of any, we do not mean that every person is bound to the strict observance of every thing therein contained. Yet it holds forth the essential truths of the Gospel, and that the doctrine of salvation by Christ, and the unmerited grace alone ought to be believed by every christian, and maintained by every minister of the Gospel. Upon these terms we are united, and hereafter desire the names of Regular and Separate be buried in oblivion, and that from henceforth we shall be known as the United Baptist Churches of Christ, in Virginia."

This union continued for upwards of forty years, when Cyrus White, and other ministers, became convinced of the justness of their principles, went on to preach the same doctrine that had been proclaimed by the Separate Baptists as far back as 1714, when they were called Newlights. By referring back to the year 1829 or '30, you will discover that some disposition was manifested by the Regular Baptists, to make binding their Articles of Faith on all Baptists, when it became the duty of the Separate Baptists to set forth their principles again.

"To our brethren abroad, greeting: We, the United Baptist Association of Georgia, are fully convinced from recent developements, that a short summary of our principles of Theology is imperiously demanded, at the present important crisis; And, whereas, at a Ministers' meeting held not long since at Forsyth, Monroe county, embracing talent of no ordinary character, a precedent was established at war with the sacred and inalienable right of private judgment, and which in legitimate tendency, supersedes the authority of Christ, as the only King of Zion, by making it obligatory on all who wish to be considered strenuously orthodox, to subscribe to the tradition of forefathers, as embraced and set forth in the Georgia, Oaknuga, Yellow River and Flint River Associations, which embrace the doctrine of eternal, unconditional and personal election, namely, that there was an eternal, personal Covenant entered into between the Father and the Son. The conditions of said covenant are such as to exclude from eternal life, all those not included therein; and that those whose names are included in said covenant shall be inevitably drawn by the spirit, and brought to a knowledge of that high relation which they have had the honor of sustaining to the Lord Jesus Christ, from eternity; from which sentiment they say we dissent, which we readily acknowledge. But notwithstanding we have been represented as discarding the doctrine of the Covenant, and consequently the doctrine of election, yet it has been our highest felicity to advocate the Covenant, and also election, as exhibited in the Bible. (Isah. 42: 6,) "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee and give thee for a Covenant of the people, for a light of the Gentiles." (Zachariah 9: 11,) "As for thee, also, by the blood of thy Covenant, I have sent forth thy prisoners out of the pit wherein is no water." (Timothy 15: 9,) "Who hath saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." And as to the doctrine of election, we believe it as it is revealed to us in the Scriptures by our Lord Jesus Christ and his holy Apostles. But it is to be lamented that so many of the ministry of

modern times so mistify election, as to exclude moral agency and man's accountability. We believe that God, in the economy of his grace has made ample provision for the salvation of the world, through repentance and faith in our Lord Jesus Christ. For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life; and, upon the broad base of Revelation, faith and practice, we solicit a correspondence with brethren of a kindred spirit throughout the Union."

And now, looking to Him who is able to do more for us, and better by us than we are able to ask or think, we subscribe ourselves yours in the bonds of the Gospel.

JAMES REES, Moderator.

E. C. BEERS, Clerk.

B.

Report of the Executive Committee.

We, your Committee, beg leave to Report:—

Funds in the hands of the Treasurer, for entombing the remains of brother and sister White,.....	\$ 5 25
Received of the Treasurer,.....	16 41
Collected on Sabbath,.....	10 50
Contributions for the support of Itinerant Preachers, in the bounds of the Association,.....	8 00
	<hr/>
	\$40 16
Paid brother James Rees for 18 days' services in the bounds of the Association, 15 sermons, 3 exhortations, also, visiting all the churches in the Association,.....	16 40
	<hr/>
	\$23 76

Respectfully submitted,

E. C. BEERS, Chairman.

C.

Abstract of Principles.

1. We believe in one only true and living God, the Creator and Preserver of all things, and only Law-Giver, and that there are three persons in the God Head, the Father, the Son and the Holy Ghost, and these three are one. Isa. 44: 6, 8; 41: 4; John 4: 24; 2 Cor. 3: 17; Luke 3: 22; 1 John 5: 7; Rev. 1: 8 to 17; Phil. 2: 6; John 1: 1, 2, 3—10: 30; 14: 20; Math. 28: 19.

2. We believe the Scriptures of the Old and New Testament are the Word of God, and only rule of Faith and Practice. Acts 1: 16; 2 Tim. 3: 13 to 17; 2 Peter 1: 24; 2 Sam. 23: 2.

3. We believe in the doctrine of original sin. John 8: 44; 1 John 3: 4 to 8; 5: 19.

NOTE.—Original sin is that whereby our whole nature is corrupted and rendered contrary to the Law of God. Adam, the first man, was made in the image and likeness of God; but when he sinned, he lost that divine image. And when he begat children, it is said in the Sacred Scriptures, that he begat them in his own image.—Gen. 5: 3; Prov. 14: 3; Rom. 3: 12.

4. We believe in man's inability to recover himself from the fallen state which he is in by nature, by his own strength. John 6: 44 to 65; Gal. 1: 4; Math. 24: 28; Isaiah 53: 5 to 11; 2 Cor. 5: 21; Rom. 5: 19; 8: 3; Gal. 2: 13; 1 Peter 2: 21.

5. We believe in a Covenant between the Father and Son, in which all Grace is treasured up; and in the doctrine of election, according to the foreknowledge of God, through sanctification of the Spirit, and belief of the truth according to 1st Peter, 1st chapter, 2d verse; and 2d Thessalonians 2d chapter, 13th verse: "God hath from the beginning chosen you to salvation, through sanctification of the Spirit and belief of the truth." But that election should not be so construed as to make God the author of sin, either directly or indirectly. Nor, on the other hand do we believe that the creature can do any thing meritorious in his salvation. 1 Peter 1: 2; 2 Thes. 2:

13; Isaiah 65: 2; 50: 8, 9; Rom. 8: 32, 33; 2d Tim. 2: 10, 11; Titus 1: 12 Numbers 23: 12.

6. We believe that believers are justified by the righteousness of Christ, only imparted to them and received by the faith. Rom. 4: 3; 5: 3; 22: 24, 26; 1 Cor. 6: 11: 2; 5: 54.

7. We believe that good works are the fruits of faith, and follow after justification; that they are the evidences of faith, and absolutely necessary to justification before men. Rom. 3: 2 to 28; Lev. 26: 3; Eccl. 12: 12; John 14: 15; 1 Tim. 6: 14; Luke 1: 6; Heb. 10: 22, 23; 11: 5, 12; 2 Jam. 2: 1; 14: 17, 20, 26; 2 Peter 1: 6, 7, 8.

8. We believe in a general Judgment, when all shall be judged according to their works; that the happiness of the righteous and the punishment of the wicked will be eternal. John 5: 28, 29; Rev. 2: 14; Math. 25: 45, 46; Dan. 12: 2; Rev. 14: 11; Isaiah 24: 10; Rev. 19: 3; Hos. 13: 44; Mark 12: 23 to 27; 2 Cor. 5: 10; Rom. 14: 10; 1 Cor. 15: 12, 13, 21, 23.

9. We believe that Saints will persevere in Grace to the end of their lives. John 10: 28, 29, 30; 6: 37, 13; 1 Phil. 1: 6; 1 Peter 1: 5; Deut. 33: 3; Heb. 6: 17; 18; John 17: 2, 3; Rom. 8: 38, 39; Eph. 1: 21 to 23; 6: 11 to 19; Col. 3: 4; 1 Peter 3: 22.

10. We believe that Baptism and the Lord's Supper are standing ordinances of the Church of Christ, and that immersion only is Baptism, and believers the only proper subjects. Math. 3: 5 to 12; Mark 1: 5 to 11; Luke 5: 7 to 9; John 3: 23; Acts 2: 38 to 41; Rom. 6: 3, 4; Col. 2: 12; 1 Peter 3: 21.

11. We believe that no Minister has a right to administer the ordinances of the Lord's house, except such as are called of God, approved by the churches, and regularly ordained. Acts 13: 23; 1 Tim. 4: 5; Heb. 5: 4; Lev. 9: 6, 7, 8; 10: 15; 8: 36.

12. We believe that men by nature are so morally depraved that they will not come to God for life and salvation, and but for the influences of the Holy Spirit none would ever come to him. Gen. 6: 3; 1 Peter 3: 18; Ps. 24: 73; 28: 10; 7: 18; Heb. 7: 19.

13. We hold that it is the command of God to his people to publish His Word, and promulgate the Gospel of Christ to all nations, making known to the human family the plan of redemption through the atonement of Christ; and we believe that it is the duty of every rational descendant of Adam, to whom the Gospel message of reconciliation is addressed, to exercise repentance towards God and faith in our Lord Jesus Christ. Mark 13: 10; Rev. 6: 7; Math. 28: 19; Luke 23: 47, 48; John 15: 16; Rom. 10: 14, 15; 6: 18; Isaiah 1: 2, 3; 2: 10; Col. 1: 23.

D.

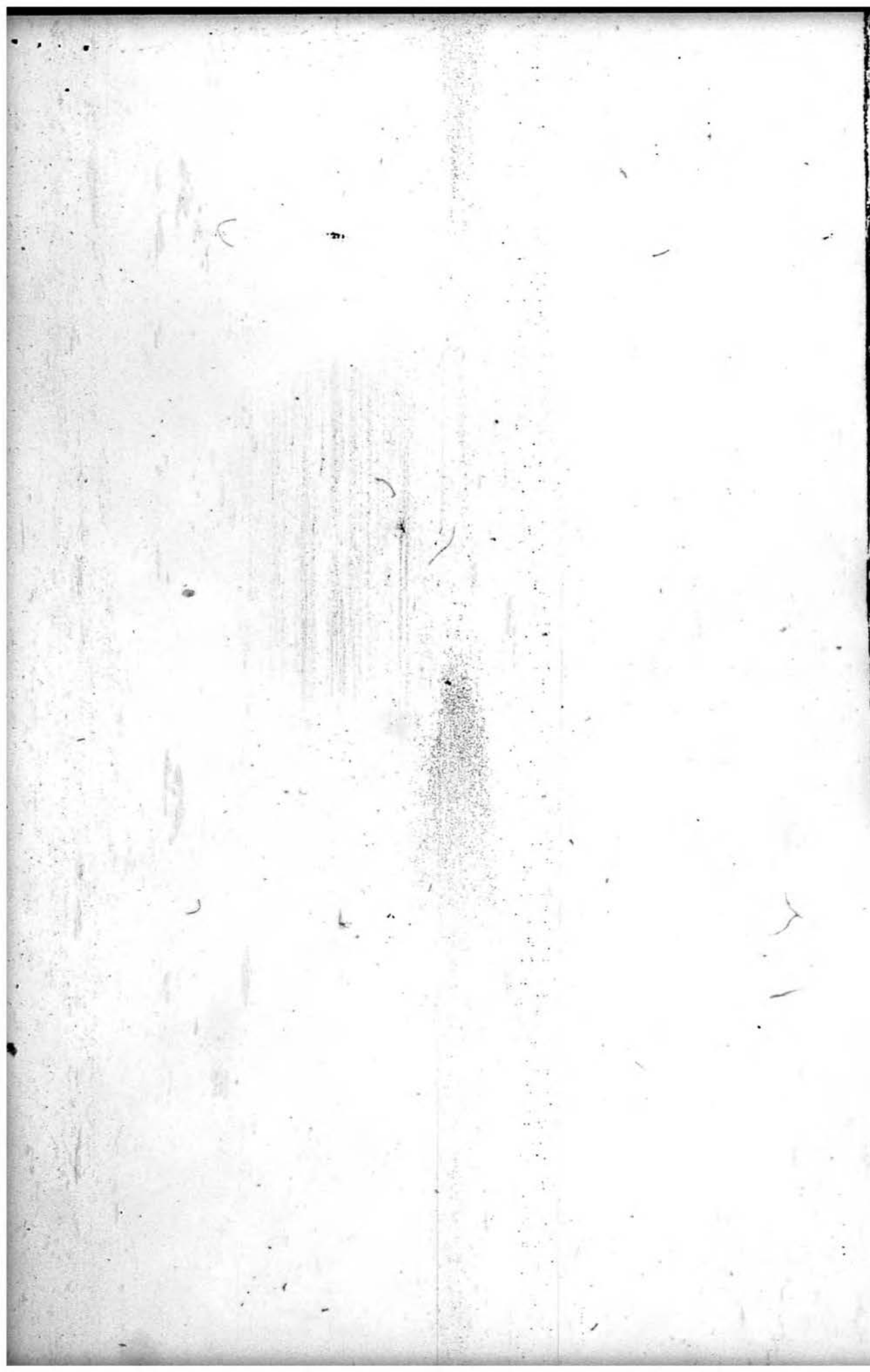
Corresponding Letter.

The Chattahoochee United Baptist Association, to the United Baptist Association, with whom she corresponds: DEAR BRETHREN: Through the mercy of Almighty God, we have been permitted to meet in an Associational capacity, and have had a pleasant and harmonious meeting. We were happy to receive your Delegates, J. C. R. Lockhart, L. Leach, H. A. Ruffin, T. Freeman, W. D. Grace and E. J. Rodgers. We believe they have proved a blessing to us. And we hope the brethren named in our minutes, as Messengers, may prove the same to you. Dear Brethren: We still cherish the same friendly ties that we ever did; and we earnestly request that you will visit and pray for us, that in answer to our joint petitions, we may be strengthened, and the cause of Christ promoted. Yours in the bonds of Jesus Christ.

Farewell,

JAMES REES, Moderator.

E. C. BEERS, Clerk.



STATE OF THE CHURCHES FOR 1850.

Churches.	Counties.	Names of Delegates.			Baptized,...	Conf. Faith,	By Letter,...	By Vouchers	Restored,...	Dis. by letter	Excom'cd,...	Dead,...	Total No. - -	Contribution for Minutes,	Meetings,...	Clerks of Churches.
		* Ordained.	† Licensed.	‡ Absentees.												
Antioch,.....	Muscogee,	J. Rees,* K. Massey,*			0	0	2	0	1	13	0	0	28	2 50	2	J. O. McGuirt,
Republican,....	do	L. B. Randall,† W. M. Terry,			11	0	8	0	0	9	0	0	56	2 20		S. Bartlet,
Providence,....	do	J. Reeves,* J. Vincent, S. Averett, I. Watkins,...			30	0	11	0	0	0	2	1	92	2 70	4	J. Watkins,
Sardis,.....	do	H. S. Rees,† E. C. Beers,			7	0	6	1	0	0	0	0	23	2 00	4	T. C. Rees,
Shiloh,.....	Macon,	C. Souter, W. C. Hand, J. Hartsfield* D. J. Apperson*			0	2	3	0	0	9	2	0	45	2 50	2	
Corinth,.....	Marion	W. T. Park, J. A. Park,			9	0	0	0	1	1	1	2	47	2 00		J. A. Park,
Shady Grove, Al.	Chambers,	H. Wallace, F. T. Bozeman,			3	0	5	2	1	5	0	0	40	2 00	1	H. Wallace,
Liberty,.....	Sumter,	T. Richards, J. Duckworth,			14	2	1	0	0	0	0	0	27	2 75	1	R. C. Hudson,
New Prospect,...	Talbot,	R. Jones, J. Revel,			16	2	4	0	0	23	0	0	31	2 50	4	R. Jones.
Ebenezer, Ala...		Not Represented.....			0	0	0	0	0	0	0	0	00	00	0	
					90	6	40	3	3	60	5	3	389	2115		
		U. B. Association,.....			60	5	16	0	4	18	17	6	498			
		Recapitulation,.....			150	11	56	3	7	78	22	9	887			
Ministers' Names.					Post Office.											
JAMES REES,.....				Columbus, Georgia,											
JOHN REEVES,.....				do											
KIMBREL MASSEY,.....				do											
WILLIAM F. BENSON,.....				do											
D. J. APPERSON,.....				Grangersville,											
MOSES DUNCAN,.....				do											
JAMES HARTSFIELD,.....				do											
WILLIAM H. HEWETT,.....				do											
J. E. ROPER, Licentiate,.....				Talbotton,											
H. S. REESE, do.....				Muscogee.											

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