

MINUTES

OF THE

FIFTEENTH ANNUAL MEETING

OF THE NORTH MISSOURI

**FREE COMMUNION**

BAPTIST ASSOCIATION,

HELD WITH THE

CATTLE CHURCH, CLINTON CO., MO.,

SEPTEMBER 7-10, 1883.

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CLINTON, MO.  
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1883.

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NORTH MISSOURI FREE COMMUNION BAPTIST ASSOCIATION.

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The Association met with the Castile Church, Clinton county, Mo., at 10 o'clock a. m., on Friday, before the second Lord's day in September, the 7th, 1883. Owing to ministers and delegates not yet arrived the organization was postponed until half past 2 o'clock p. m.

The Association met at half past 2 o'clock p. m.

The introductory sermon was preached by Eld. C. S. Williamson, text Mark, 10th chapter, 29th and 30th verses.

Moved we elect Eld. C. S. Williamson moderator pro tem and Brother Joseph Stapp clerk pro tem. Carried.

The Association was called to order by the moderator and the following committees were appointed: Committee to see after visiting Brethren the following Brethren were appointed—N. Reed, John McKown, sr., and C. C. White.

Committee on arrangements—Brothers Wm. McKown, Geo. Duffey and Joseph Stapp.

Committee on religious exercises—the pastor and delegates of Castile church.

Moved to adjourn until 9 o'clock a. m., Saturday the 8th.

Prayer by Brother Geo. Duffey.

MORNING SESSION.

Met pursuant to adjournment, Saturday, 9 o'clock a. m. Prayer by Eld. Dalby.

The moderator called the body to order and visiting Brethren invited to a seat in council with us.

Committee on finance—Brothers John Metzgar and John Sullens.

Called for report of committee on arrangements. Report read and received and committee retained. Moved we call for letters from the churches composing this association. Carried.

Philadelphia Church—letter read, delegates names enrolled, Brothers Geo. Duffey, Thos. Duffey and Sisters Sarah Duffey and Cynthia Pennington, delegation full.

Castile Church—letter read, delegates names enrolled, Brothers Wm.

McKown, C. C. White, John Metzger and Sisters Emma Cox, S. A. Vaughn and Sarah Arterbury.

Grand River Church—verbal report by Eld. Wm. Leek.

Union Church Third Fork—letter and delegates, letter read, delegates names enrolled, Brother Joseph Stapp. Moved that Brother A. Kerns and Sister Kerns fill the place of absent delegates. Carried.

Middle Fork Church—letter read; delegates names enrolled, Brother C. Vanscoy; delegation not full.

Grand Valley Church—no intelligence.

Center Point Church—no intelligence.

Athens Church—letter read; delegates names enrolled, Brother J. R. Sullens; delegation not full.

Lott's Grove Church—no intelligence.

New Lebanon—verbal report by Elder Wm. Leek.

Pleasant Ridge—no intelligence.

Shilo Church—no intelligence.

Friendship Church—no intelligence.

Rockford Church—verbal report by Elder Wm. Leek.

Union Church—letter read; delegates names enrolled, R. N. Green; delegation not full.

Providence St. Joseph Church—no intelligence.

Lewiston Church—no intelligence.

Moved to adjourn until 2:30 P. M.

The stand was ably filled by Elder Wm. Leek at 11 o'clock A. M., on Saturday the 8th. Text second Peter 1st chapter and 1st verse. Prayer by Brother McMasters.

#### AFTERNOON SESSION.

The Association met pursuant to adjournment at 2:30 P. M. Prayer by Brother John Sullens.

The body was called to order by the Moderator.

Moved we elect a Moderator and Clerk for the ensuing year. Elder C. S. Williamson was elected Moderator and Brother Joseph Stapp Clerk.

The rules of decorum were then read.

Moved we call for the circular letter. The letter was read by the writer, Elder Wm. Leek, received, and ordered printed with the minutes.

Moved we have a circular letter written, and that Elder Joseph Maryfield write the same.

Moved we have the report of the committee on arrangements.

Committee's report read and received; committee retained.

Moved we advise the Churches composing this Association to practice feet washing as a command. Carried.

Moved we encourage Union Sabbath schools. Carried.

Moved we regulate the names of ministers composing this Association. Carried.

Moved we drop the name of Elder S. Blakely from the minutes by his request; and we advise Castile Church to deal with him and call back the letter which he fraudulently obtained from the church. Carried.



Moved we insert the name of Elder W. E. Dalby on the minutes as an Elder. Carried.

Moved to adjourn until 9 o'clock A. M. Monday, the 10th.

Prayer by Brother Ford.

The stand was filled at lamp-lighting by Elders W. E. Dalby and C. S. Williamson. Text, Hebrews, 8th chapter and 9th verse.

The stand was filled on Sunday at 11 o'clock by Elder Wm. Leek, who acquitted himself in an elegant manner to a congregation of seven or eight hundred people; text 3d chapter, 13th and 14th verses of Philippians. At 2:30 P.M. Elder C. S. Williamson preached a noble sermon to the same attentive and well behaved congregation; text, Nehemiah, 2d chapter and 17th verse. ~~Preaching at lamp-lighting by Elder Wm. Leek:~~ text, Hebrews, 2d chapter and 6th verse.

#### MORNING SESSION.

The Association met pursuant to adjournment Monday, the 10th, at 9 o'clock A. M. Prayer by Brother McMasters.

The Moderator called the body to order; visiting Brothers invited to a seat in council with us.

Moved we hold a ministerial meeting at Walnut Grove, Daviess county, Mo., commencing on Friday evening at lamp-lighting before the second Lord's day in November, 1883.

Report of the committee on arrangements called for; report read and received and the committee discharged.

Shall we have a missionary to labor in the bounds of this Association? Moved we do not. Carried.

Moved we hold the next Association with the Grand River Church, Gentry county, Mo., three miles west of Havana, commencing on Friday at 10 o'clock A. M., before the second Lord's day in September, 1884, and Elder Joseph Maryfield preach the introductory sermon: Elder C. S. Williamson his alternate.

Report of finance committee called for; they report \$18.25. Committee discharged.

Moved we have the minutes printed and Brother Joseph Stapp superintend the same and have \$5.00 for his services and get as many printed as there is money to pay for.

Moved we return a vote of thanks to the brethren and friends for their kind hospitality while in their midst.

Moved to adjourn to meet as aforesaid.

ELD. C. S. WILLIAMSON, Moderator.

JOSEPH STAPP, Clerk.

## CIRCULAR LETTER.

DEAR BRETHREN:—The subject presented in this circular, is the immortality of the soul of man. The enlightened of every age have believed and cherished the thought that over man's spiritual nature, temporal death has no control, and that the future state of mankind will be that of eternal happiness or misery. I now offer three propositions which if sustained in the Bible will settle this question.

1st.—The soul and body are not identical but distinct.

2d.—The soul continues in a state of consciousness when the body is dead.

3d.—Man will exist forever in a state of happiness or misery in Eternity.

In Genesis, 2:7, we have a very brief account of the formation of man in these words: "And the Lord God formed man of the dust of the earth, and breathed into his nostrils the breath of life, and man became a living soul." First, the body was formed of the dust of the ground, its elements are all material such as flesh, blood, bones, muscles, sinews, cartilages, &c. Second, and breathed into his nostrils the breath of life; this must imply the reception of that living active principle, called the soul, which constitutes the life of the body and is the chief mark of distinction between him and the brute creation. This breath of life must signify something more than merely the power to live and breathe, as is seen from the exercise of faculties which belong not to the material or physical man, but to the immaterial or spiritual. Such faculties as will, memory, thought, reflection, consciousness, preception, &c., if these faculties could be exercised by the physical man then they would be extant throughout the body, and man could think, reflect, reason, &c., as well with his hand or foot as with his head or heart. And it is certain that breath which is only an action of the lungs, has no such attributes. Hence, it follows that the composition of man is something more than body and breath, and that the soul so frequently referred to in the scriptures is a living, active, spiritual principle, and the seat or foundation of human reason. This fact is fully developed as we follow the chain of Divine inspiration. The first incident referred to, as proof of the distinction between soul and body, is that of Rachael (Gen. 35:18,) who died at the birth of Benjamin. It is said that while her soul was in departing she called his name Benoni; here the body remained, the soul departed, so they could not have been identical. Again, in I. Kings, 17:21-22, we have an account of Elijah raising a widows son. He stretches himself upon the child and cries, "Oh! Lord, let this child's soul come into him again," and the Lord heard the voice of Elijah, and the soul of the child came into him, and he revived. Death is a separation. The body without the spirit was dead, but at the return of the soul the child lived. Was the soul and body identical? If so, how could

there be a separation? Again Job says of the wicked, that "his flesh upon him shall have pain and his soul within him shall mourn." In this case it is clear that the soul is neither the body or the breath for it dwells in the body and cannot be the body; it mourns and cannot be the breath. Again, the Prophet Micah asks, "Shall I give the fruit of my body for the sin of my soul?" Here the body and soul are not identical, for the Prophet refers to them separately; neither can the soul and the breath be identical for the Prophet's breath needed no atonement, but his soul did, therefore they are not the same. Again, Jesus says, (Mat., 10:28), "Fear not them that kill the body, but are not able to kill the soul." Jesus did not teach that the soul and body are identical for he plainly says that men have no power to kill the soul, which would not be true if the body is the soul, nor did he teach that the breath was all the soul that the Disciples had, for he plainly declares that men have no power to destroy the soul, which would not be true if the breath is the soul. Again, Paul says to the Corinthian church, "Though the outward man perish, yet the inward man is renewed day by day." The appellation (man) that the Apostles applies to the two natures (inward and outward) implies personality, but the breath which is no more than the action of the lungs, is not a subject of personality. Therefore, he must refer to the body as decaying with age and toil, and the soul being renewed in the image of the Creator. This brings us to notice the second proposition that the soul continues in a state of consciousness when the body is dead. It is sometimes admitted by modern Sadducees, that man possesses a soul but it is claimed that it is mortal and will die with the body and remain under the dominion of death until the resurrection. But the Bible is abundant in proof to the contrary, notwithstanding; and the first that I refer to, is the case of Elijah raising the widow's son; the soul was the life of the body and its departure caused death; its return and reunion with the body caused life and the child revived; if the soul was dead then its reunion with a dead body would not have constituted life. Hence it is clear that when the dust was returning to dust the spirit in its living conscious state had returned to God who gave it. David said of his child, it cannot come to me, but I can go to it; this afforded great consolation to the Psalmist. But if it be true that all there was of that child had been buried in the cold grave, then what consolation could it bring to David to think that he too could lie down and sleep an unconscious sleep. But we next turn to the Mount of Transfiguration (Mat., 17, 1 to 6) and we see Moses in a living immortal form with Elijah conversing with Jesus. It is no argument against the reality of this event to say that it is a vision, for many realities in the Bible are called visions. Paul declares that he actually saw the Son of God and then says, I was not disobedient unto the Heavenly vision. The visit of the Heavenly embassy at the tomb of Jesus was called a vision of Angels. Yet, who would dare to say that these events were not real? And Peter refers to the same event many years afterwards, as a blessed reality: saying this voice we heard when we were with Him in the Holy Mount. Now, the facts gathered are these. Moses had died more than a thousand years before, there had been no



resurrection and yet Moses is seen in a living immortal form conversing with Jesus. The only safe and scriptural conclusion is that while his body slept in an unknown grave, he lived in a state of consciousness. Again, in Exodus 3:6, God says I am the God of Abraham and of Isaac and of Jacob; and Jesus says He is not the God of the dead, but of the living. Therefore, it follows that while the Patriarchs are dead in some sense, they live; and I ask, in what sense can it be if the doctrine is not true, that while the body is dead the soul still lives. Hence it is clear that man does not

"In death lie down to sleep,  
Unconscious like the brute."

If so, then at death God ceases to be His people's God. We next turn to the rich man and Lazarus (Lu. 16); but it is claimed that this is a parable, the rich man representing the Jewish nation and Lazarus the Gentile, Abraham's bosom representing the Gospel Promises, and the rich man's Hell representing the judgments befalling the Jews for their wickedness. The following difficulties will attend such an explanation: First, if the rich man represents a nation, then his five brethren must represent five other nations; those nations have never been found. Again, if Abraham's bosom represents the Gospel Promises then the Jews are forever deprived of the privilege of salvation, for there is an impassable gulf fixed between the abode of the rich man and Lazarus. This would contradict the Apostle Paul, who says that all Israel shall be saved if they continue not in unbelief. The facts reached in this teaching is that the moral character of man will determine his future destiny, and at death and beyond the grave he will be forever conscious of his happiness or misery, the one being comforted and the other tormented. Again, Paul declares that while at home in the body he was absent from the Lord, but was willing rather to be absent from the body and to be present with the Lord. This absence or presence must have been of a personal character, for it was something that the Apostle had not yet attained to, but rather longed for. It could not have been in thought or in spirit for such a state is possible at any moment. He evidently longed for the disembodied state, when the soul would appear before God to enjoy the fruition of an endless life. We now turn to Rev., 6:9. And I saw under the altar the souls of them that were slain for the word of God and the testimony of Jesus, and they cried, "How long. Oh! Lord, until Thou shalt avenge our blood upon them that dwell upon the face of the earth." This altar is before the throne and the throne is in Heaven, and if the souls are under the altar it follows that while the bodies of the martyrs mingle with the dust their souls are in Heaven waiting for the redemption of the body and the eternal weight of glory. I now turn to the last proposition, "That man will exist forever in a state of happiness or misery in eternity." The doctrine of annihilation is incompatible with the law of God, for justice demands that the sinner shall be punished according as his works have been. And Jesus says, (Mat., 11:22) "That it shall be more tolerable for Tyre and Sidon than for Chorazin and Bethsaida in the day of judgment." But if the wicked are to be called from their

graves and then swept from existence in a moment of time, in what sense can it be more tolerable for one than for another. In Mat. 25:46, it is said, "And these shall go away into everlasting punishment but the righteous into life eternal." The words, everlasting and eternal, here are derived from the same original word and their meaning is substantially the same, therefore, the punishment of the wicked will be eternal. But as there can be no eternal punishment without an eternal subject to be punished, it follows that the sinner will exist forever in the future state. In Mark 3:29, it is said of those who blaspheme against the Holy Ghost, that they have never forgiveness in this life, or that which is to come, but are in danger of eternal damnation. Now, that which is eternal is perpetual and if man ceases to exist then his punishment can not be eternal for God cannot punish that which does not exist. Again, Jude declares that the inhabitants of Sodom and Gomorrah are suffering the vengeance of eternal fire; their bodies were buried in the destruction of their cities, and yet in some sense they were conscious of their dreadful doom. In Rev. 20:10, it is said, "And the Devil that deceived them was cast into the Lake of Fire where the beasts and false prophets are and shall be tormented day and night forever and ever." The words day and night are here used to signify the perpetuity of their suffering and forever and ever the duration. From the above quotation, it is plain that the punishment of the beasts and the false prophets are parallel with that of the Devil, and as there is no intimation in the Bible of his punishment being limited, it follows that theirs, with his, will be alike eternal. It is no argument against the immortality of the soul to say that it is nowhere said in the Bible that the soul is immortal. If the facts are clear that the soul is neither the body or the breath, that it is immaterial and survives the body at death; that it exists eternally in the future state, then its immortality is established. Nor is it any argument to quote that God only hath immortality; that God is the source and author of immortality is true, but that He is the only being having immortality is not meant by the Apostle, for then the angels would be mortal and die and Heaven would finally be depopulated. Many other scriptures might be referred to, but the limited space will not allow. And that the forgoing thoughts many to a more careful examination of truth and a higher appreciation of Christian life and obligation is the earnest prayer of your Brother in Christ.

W. LEEK.



## ARTICLES OF FAITH.

ARTICLE 1. We believe that "To us there is but one God, the Father, of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things, and we by him."—Cor. viii, 6. And the Holy Ghost is that which proceedeth from the Father and the Son, and is the comforter of the Church and the reprovcr of the world.

ART. 2. We believe the Scriptures of the Old and New Testaments are the infallible Word of God, and the only rule of faith and practice.

ART. 3. We believe "Therefore being justified by faith we have peace with God, through our Lord Jesus Christ, by whom we also have access by faith into this grace wherein we stand and rejoice in hope of the glory of God."

ART. 4. We believe in the perseverance of the saints in grace to glory. He that endure to the end the same shall be saved.

ART. 5. We believe there will be a resurrection of the dead, and a general and universal judgment; that the happiness of the righteous and the punishment of the wicked will be eternal.

ART. 6. We believe that the visible Church of Christ is a congregation of faithful persons who have obtained fellowship with each other, and have given themselves up to their Lord and to one another, and having agreed to keep up a Godly discipline, according to the rules of the Gospel.

ART. 7. We believe that Jesus Christ is the head of the Church, and that government thereof is with the body.

ART. 8. We believe that water baptism, that the Lord's Supper and washing of the feet are ordinances of the Lord, and to be continued by the Church, until his second coming.

ART. 9. We believe that water baptism is the immersion of a believer in Christ, in the name of the Father, Son and Holy Ghost.

ART. 10. We believe that none have a right to commune at the Lord's Table only such as have the Spirit of God to bear witness with their spirit that they are his children.