

# MINUTES

OF THE

FOURTEENTH ANNUAL SESSION

OF THE

TALLASSEHATCHY BAPTIST ASSOCIATION

HELD AT

Mount Gilead Church, Benton County, Ala.,

*Commencing on Saturday 2d October, 1847.*

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PRINTED AT THE OFFICE OF THE JACKSONVILLE REPUBLICAN.

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1st. The Association met agreeable to adjournment, on Saturday 2d October, 1847.

The Introductory Sermon was delivered by Eld. Wm. M. Wilson, from the 3d chap. of John 14 and 15th verses. Read letters from 23 churches and enrolled the names of the Delegates.

2d. Elected Eld. SILAS WITT, *Moderator*, and JOHN RICHEY, *Clerk*, and W. N. CHANDLER, Assistant Clerk.

3d. Opened a door for the reception of Churches—received none.

4th. Appointed the following Committees.—To arrange preaching, brethren Dickerson, Hodges, Defreeze, Tate and Boles.—To arrange business for the action of the Association, Elders Chandler, Harris and Wilson, with the Moderator and Clerk.—On Finance, brethren Borders, Garret and White.

5th. Enquired for and received correspondence from the following Associations, viz: From the Coosa River, a letter and minutes by the hands of her messengers Elders S. G. Jenkins, R. Pace and O. Welch; from the Cherokee Baptist, letter and minutes by the hands of her messengers Elders W. C. Mynatt and J. A. Reaves; from the Tallapoosa, a letter by the hand of W. R. Harris, desiring correspondence with us, which was granted according to her request.

6th. Appointed corresponding messengers to the following Associations, viz: To the Coosa River, Elders Silas Witt, and Wilson N. Chandler, brother Chandler to write. To the Cherokee Baptist, Elders Wm. M. Wilson and Silas Witt, brother Wilson to write. To the Tallapoosa, Elders W. R. Harris and S. Moore, brother Harris to write.

Adjourned till Monday Morning 9 o'clock.

7th. On Sabbath the stand was occupied by Elders G. Jenkins, O. Welch, in the forenoon, in the afternoon by Mynatt and Harris, who preached in the order of their names to a large and attentive congregation, we trust to good effect.

8th. Monday morning met pursuant to adjournment—prayer by the Moderator.

9th. Called the names of Delegates and marked absentees.

10th. Called for the arrangement of the arranging committee which was read and received, and the committee discharged.

11th. Appointed a committee to examine documents consisting of brethren Hodges, Johnston, & Defreese who report, they find nothing of special notice in their documents.

12th. Called for the Circular Letter prepared by brother Washington Williams, which was read and received, and ordered to be attached to the minutes.

13th. Union meetings in the 1st Dist. at Bethlehem Church, Paulding county, Ga. commencing on Friday before the third Sabbath in September, 1848. 2d Dist. at Jacksonville, commencing Friday before the fifth Sabbath in July, 1848. 3d Dist. at Hepsiba church, commencing on Friday before the first Sabbath in August, 1848.

14th. The next Association to be held with the Cedar Creek church, Randolph county, Ala. commencing Saturday before the first Sabbath in October, 1848.

15th. Elder Silas Witt to preach the next Introductory Sermon, S. Moore alternate. Elder W. M. Wilson to write the next Circular Letter, Wm. R. Harris alternate.

16th. Took up the report of the churches according to the request of the Association last year, with regard to the home mission, and after deliberation on that subject, the delegates agreed among themselves to contribute something to the support of some minister to preach in the destitute parts of our Association; whereupon the brethren individually heartily agree to send up to the next Association the several amounts annexed to their names as follows: The brethren from Providence ch. \$5. From New Hope \$1; (paid.) From Liberty \$5. From Shilo \$5. From Newhopewell \$5. Pisgah \$5. Union \$5. Liberty \$3. Jacksonville \$5. Mt Gilead \$5. Hebron \$5. Harmony \$30. Zion hill \$5. Rabbit Town \$5. Liberty \$5. Mount Pleasant \$2. Bethel \$5. Hepsiba \$1; making \$107, (one hundred and seven dollars.) To carry out the design the following brethren were appointed as an Executive Committee: Wm. Johnston, J. Glover, E. Berry, Wm. Taylor and B. Holcombe.

A few moments were spent in solemn prayer and thanksgiving to God. How good for brethren to dwell together in unity.

17th. Resolved 1st, That we request the churches to say in their letters, what they feel able and willing to give in the domestic operation of

our Association, for the next Associational year, say 1849, that the executive committee may be the better able to know what to do.

The Committee on Finance Report:

Received from the churches for printing Minutes,	: : :	\$27 77
From former Clerk,	: : : : : , t : : : : :	9 86
Received for Association purposes,	: : : : : : : :	17 70
		\$55 33

Expenditures. Paid for printing Minutes,	: : :	\$22 00
To corresponding messengers \$17 70—S. Witt,	: : :	5 90
S. Minton,	: : :	5 90
H. H. Wear,	: : :	5 90
		\$39 70

There seems to be a difference between the report of the committee on finance and the amount named in the letters of \$5 16 cts.

While the amount for printing is	\$24 68
For Association purposes,	15 95
From former Clerk,	9 86
	\$50 49

After paying corresponding messengers, 32 79

Moneys now in the treasury \$35 31, being \$2 58 cts. more than is named in the letters. After defraying all expenses, remaining in the treasury, \$3 31.

19th. Ordered that we have eight hundred copies of these minutes printed, and the Clerk superintend the printing, and that he reserve 75 copies for corresponding associations, and that he have \$10 for his services.

20th. *Resolved*, That the gratitude of this Association be acknowledged to Almighty God for the hospitality of the neighbours in its vicinity. After prayer the Association adjourned.

SILAS WITT, *Moderator*.

JOHN RICHEY, *Clerk*.

ORDAINED MINISTERS.

- Silas Witt, Pisgah.
- Wm. M. Wilson, Shiloh,
- M. Garrett, S. Moore, Bethel
- Wm. R. Harris, Liberty.
- W. N. Chandler, Liberty.
- S. Minton, Salem.
- S. Moore, Friendship.
- H. H. Wear, Newhope.
- Wm. Taylor, Newhopewell.
- E. Camp, Zion Hill.

LICENTIATES.

- J. B. Pruit, R. Dowdy.
- E. T. Smith, Rabbit Town.
- S. H. Hodges, Mt. Gilead.
- B. W. Haygood.
- W. Gear.
- R. H. Thackerson.

## CIRCULAR LETTER.

*Dear Brethren Composing the Tallasseechatchee Association.*

We send you this in return for your Christian Salutation by letter and delegates, and to assure you of the high esteem in which we hold you; through our Lord and Savior Jesus Christ. We earnestly entreat you, to strive that you may enter in at the straight and narrow gate.

We beg leave to address you on the very important duties of churches to their members; and also of members to their Churches; to one another and to the world.

We propose to take up this subject, just as we have stated it: consequently we will say something first about the duties of churches to their members.

We think that churches should and ought to watch over their members for good, and to build them up in Christian respectability, not by denying or concealing the truth; but by instructing them in the truth, and in the principles of justice to themselves; their associates and to their God; and enforcing these principles at the forfeiture of their membership; denying themselves ungodliness and worldly lust.

Consequently the Churches must keep a vigilant eye over their members, scrutinising all reports against them either true or false; but this protection either to the individual member, or to the cause, or the church cannot be afforded where the church as is some times the case (and too much so with many Baptist Churches) holds it as useless to truble themselves about such small things as bad reports about their members.

Now dear brethern, this may be a small matter when compared with things infinitely larger, but it is just exactly the dimension of the influence that a church can exercise for or against the cause of Christ.

The course of investigating by the church all charges of unchristian conduct in members, is strictly demanded by justice in two respects; first to the church who is Christ's; secondly to the member assailed;—in the first place if the charge be unjust; justice to the cause and to the member agrieved demand that his brethern should be able to refute it; and more they should do it; but if it be true, then both causes demand that he should either repent & abandon his evil ways or be expelled from the Church. Again rumors of all kinds are either true or false, and if a bad report be correct then the whole body will suffer with the member in error; until he retracts or is removed; but if the report be false, that member has a right to the protection of the whole body, that body that stands idle by, and sees the action of its members paralysed without using the necessary means to have them restored if diseased, or protect them if sound; or on the other hand if incurable to have them separated, for protection to the body, and to keep it from enfeebling the healthy operation of the sound members is no longer worthy of the name of a body, but rather assumes the attitude of an insidious foe, causing the imperfections of the unsound to attach to all its members, or an unjust imputation to attach to its most efficient members; thereby injuring the healthful action of the whole system.

The honest and faithful christian leans with the same affection upon the church, that an innocent child does on the bosom of its parents, and if the character of an innocent child was assailed, would it not be the duty of its parents to

rect it, and that father or mother that would fail to do so, would be viewed by the world, both Christians and unchristian as lost to the finest feelings of our nature.

Take for instance a son accused of any disgraceful crime, and notwithstanding he be innocent, how can the parents expect that their innocent, but unfortunate child, can stand fair in society, while they neglect or refuse to protect him; but if they in discharge of their duty to their child,—challenge the proof, and meet the issue fairly and openly; then will they have satisfaction (the most exquisit to a sensitive mind) of running the wolf to his den; and placing their child above his pitiless peltings; but if on the other hand, the report proves to be true; still the advantage of the investigation eventuates to the parents as well as to the child.

To the parents, for although it would be a hart rendering thing; yet the possession of the fact; would enable them to bring to bare every possible expedient for his restoration; but if they could not reclaim him; still it would be a benefit to them by enabling them to seperate him from their others; who might be imperceptably affected with like bad habits by association.

A blessing to the child; because it would bring to bear all the efficient means for his restoration or reformation, for if the tears of a kind affectionate mother, and the admonitions of a distressed father's entreaties united to the pity of friends, and last but not least the scofs and ridicule of enemies will not reclaim him; then he is lost, irrevokably lost, without the intervention of the power and grace of god.

Just so, in some measure, it is with a church and its members, if an unjust accusation is brought against a member, then is his usefulness paralised until that accusation is openly met, and openly disproved; and where so proper a place as at the base of the church; & even tardiness in these matters is a serious injury to both member and cause; for let the public mind once settle down prejudicial to a man's standing, and you might almost as well try to disturb the repose of Mount Vesuvius after she has cast out her *lava*, or to quiet her in her burning, and agitated condition, as to awaken the public mind again to a calm and dispassionate adjudication of his cause: and although the first decision might be wrong, yet the difficulty of getting shut of it is next to an impossibility. Nor is this so unjust as would seem at first sight; for if our failing to present our case properly before a judicial tribunal, only one judge and twelve men, will afterwards proclude our rights in that case; so much the more, a great deal should it do so, where the whole community is setting in judgment.

Resuming the case, but if the charge be a just one, and the member does not bring forth fruits meet for repentance, why suffer the whole body cast into trouble, and rendered inefficient for the sake of an eye, a foot, or a hand, but rather cast it from thee, that the body may be sound, and in this way the church would be the foster father of the standing and reputation of its members; and then blame would not attach to the cause or Church of our Lord and master Jesus Christ.

The duties of members to their Churches are many and binding, but they are also very obvious. They should be obedient to the orders of the Church when

reasonable and at all consistent with other binding obligations. They should protect and defend her against all unjust and illiberal charges, and they should strive to make her more and more respectable by doing nothing themselves to dishonor her; and by striving to keep others from doing so. But if peradventure others should transgress the holy precepts of the testament; then they should show their love to the cause of Christ, which is the church, by letting no blame attach to it, but show that they prefer the cause to even our brother's; for we are constrained to love our brother in Christ, and not at the expense of the cause of Christ: and as the church is or ought to be the repository of its member's standing, so ought the members to be carefully jealous of the character of the Church, to protect and defend her against all unjust and illiberal charges; as to unfaithfulness in her dealings to her members bearing hard on some and lighter on others, than which nothing is better calculated to injure her; as well as defending her tenets, and from all other charges calculated to detract from her character and influence as a church.

In reference to the duties of members to one another; they ought to be kind and affectionate preferring one another to themselves; striving to promote one another's usefulness which is only another name for influence; for that moment you touch a man's standing adversely, you destroy his usefulness; but as you advance the one, you promote the other.

But if a brother transgress against you, and he will not hear you, nor the brethren, nor the church, then let him be to thee as a heathen and a publican; and we are commanded to walk not in the paths of the wicked or to sit in the seats of the scornful, which is the same thing to my mind as if he had said, associate not with them.

Christ commanded that we should forgive others as he forgave us. This is a holy precept, and worthy of all acceptation. Does the Scriptures afford any example of His forgiving any one until he was sought unto for his blessing?

In the case of St. Paul, he convicted him, but he did not bless him until the angel testified, that behold he prayeth. And also in the parable of Christ in reference to likening the kingdom of Heaven to a certain king that reckoned with his servants: one owed him ten thousand talents and he gave orders that he should be sold and his wife and children and all that he had, and payment to be made, but the servant fell down before him and worshiped him, and besought him that he would have patience and he would pay him all, and the king was moved with compassion and forgave him the debt: and the servant went his way and met his fellow servant who owed him a hundred pence, and he layed his hands on him and took him by the throat, and demanded that he should pay him, and his fellow servant fell down before him and besought him that he should have patience and he would pay him all, but he would not, but cast him into prison until he payed him; and their fellow-servant was moved with compassion, and went and told the king all, which when the king heard he was wroth, and took that wicked servant and cast him into prison until the utmost farthing be paid. Now what is plainly taught in these passages of Scripture is, that that wicked servant was condemned for not forgiving his fellow servant when earnestly asked, and not because he did not forgive him unasked.

I fully believe the word forgiveness has a two-fold meaning; according to one of these meanings, we should forgive unasked, where a person does us an injury; we should not for that attempt to do them an injury; we should not wish them any harm, but rather wish good to them, that they might thereby learn godliness,

We should not bear them malice, but when we speak, speak the truth, but not to injure or discredit, or for maliciousness, but altogether for the truth's sake. Secondly where we should take them again into our favor just as they were before the offence occurred; after this sort it cannot be expected, neither would it be desirable without a frank acknowledgement of the wrong and an expressed desire for the restitution of former relations.

In reference to the duties of members to men of the world—they ought to be courteous and kind, both in manner and conversation; persuading men, if by any means you may prevail on them to fall in love with godliness, never suffering yourselves betrayed into an expression of a character contrary to the profession you have most solemnly made.

But if men abuse and despitely use you, then separate thyself from them, not walking in the same paths or sitting in the same seats; but be separate and distinct from them, not harboring ill-will or envy, or speaking reviling or opprobrious words, but speaking the truth in soberness; not from ambition but for the truth's sake; only claiming to thyself what is barely thine own, and allowing to others all that is theirs, and all that the most charitable construction will justify.

We are commanded in Prov. xvii, 17th ch. 14th verse, to leave off contention before it is meddled with. In what other way can this command be executed, when a difficulty is forced upon a christian, than to turn his back on those that are wrangling with him; and the only way to keep it down afterwards, is to have no communication with them while they remain in that mood. This I know, is objected to by some; but so far as I can see, without a good reason; for where communication ceases, the cause of exciteability soon passes away, and reason is once more invited to her throne, under whose guidance, the most entangled difficulties give way, like chaff before a brush.

And, may the grace of our Lord and Saviour be with you now, and in that notable day of his coming; and may you constantly follow him now, that then the similitude may be apparent.

STATE OF THE CHURCHES.

Churches & Counties.	Names of Delegates.	Sub. of M.	Baptised.	Rec. by tel.	Dis. by tel.	Excluded.	Restored.	Dead.	Total.	Con. for m.	Asso'n pur.	No. of mem.
Friendship, Cherokee,	N. B. Hulsey, John Bell,*	1	1	6	2	0	0	0	46	90		30
Providence, do.	Charles Taylor, R. Taylor,*	1	5	0	1	0	0	0	19	30		10
New hope, do.	H. M. Coke, Ezekiel Blair,	0	2	2	0	0	0	0	12	75		25
Liberty, do.	Benjamin Holcombe, William Thackerson,	1	15	8	4	0	0	0	44	83	50	27
Salem, do.	S. R. Tete, Henry White,	0	4	6	3	0	2	52	60	60		20
Shiloh, Paulding Ga.	Wm. M. WILSON, J. Carter,*	0	3	0	0	0	0	25	75	2	00	20
Bethlehem, do.	Thomas Johnson, Wm. Johnson,*	2	0	2	3	0	0	41	80	1	35	26
Bethany, Carroll Ga.	D. Taylor, J. Rainwater,	1	0	5	2	0	0	34	1	00	1	09
Newhopewell, Chero.	R. R. Boles, W. TAYLOR,	0	2	6	4	1	0	56	1	50	1	00
Pisgah, do.	S. WITT, H. Sparks,	20	9	14	0	0	0	89	1	00	1	00
Union, do.	John Payne, Thomas Garrett,	0	0	1	2	0	1	30	1	00	1	00
Liberty, do.	W. N. CHANDLER, J. Ford,	0	1	0	1	0	0	22	1	00		33
Jacksonville, Benton,	G. C. Whatley, Wm. B. Winne,	2	4	3	1	0	1	52	1	50	1	00
Mt. Gilead, do.	A. Dickinson, T. Hodges,	1	0	1	0	0	1	29	1	00		33
Hebron, do.	Daniel D. Draper, John Richey,	4	0	9	2	0	0	31	1	00	1	00
Harmony, Benton,	John Borders, Wm. Johnson,	67	12	10	3	4	0	165	2	00	5	00
Zion Hill, do.	E. CAMP, A. D. Waldroup,	1	0	2	0	0	0	41	1	00	1	00
Rabit Town, do.	E. T. Smith, J. A. Bullington,	2	2	7	1	0	0	62	1	50	1	40
Liberty, do.	Wm. R. HARRIS, J. Defreese,	1	4	5	3	0	1	84	2	00		67
Mt. Pleasant, do.	J. Johnston, J. Hendrick,	0	1	4	0	0	0	24	75			25
Bethel, Randolph,	S. MOORE, J. F. Kennedy.	0	8	13	0	0	2	56	1	50		50
Cedar Creek, do.	C. B. Tate, Wm. Camp,	0	4	4	1	0	0	50	1	50		50
Hepsiba, do.	R. Whitfield, O. Lewis,*	5	2	3	1	1	1	31	50			17