MINUTES

OF THE

NINTH ANNUAL SESSION

OF THE

NEW RIVER ASSOCIATION,

HELD WITH

MT. LEBANON BAPTIST CHURCH,

FAYETTE COUNTY, ALABAMA,

On the 11th, 12th, 13th and 14th days of October, 1879.

The next Session to be held with Concord Church, Thirteen Miles South of Fayette Court House, Alabama, commencing on Saturday before the 2nd Sabbath in October, 1880.

FAYETTE C. H., ALABAMA:
PRINTED AT THE "GAZETTE" OFFICE.
1879.

MINUTES.

SATURDAY, October 11th, 1879.

1. Introductory Sermon by Elder W. L. Jones, in the grove.

2. After recess of an hour, and partaking of abundant refreshment on the ground, the delegates assembled in the house, and were called to order by former Moderator, Eld. J. B. Huckabee, and after prayer by the Moderator, enrolled names of delegates, and letters were read by reading clerks, Elder G. W. Gravlee and W. J. Trull.

3. The body was then organized by re-electing her former officers, J. B. Huckabee, Moderator, and A. M. Nuckols, Clerk, and H. M. Bell, Corresponding Clerk.

4. Offered an opportunity for newly constituted churches or churches from other Associations to join this body: Whereupon, Pleasant Hill, a newly constituted church, by her delegates, (See Table of Statistics) presented a petitionary letter to become a member of this body, and was duly received and attached to the 2nd district; also, Meadow Branch was received and attached to the first district.

5. The Moderator appointed the following committees for the present session: I. On preaching, D. G. Kirkland, Wm. B. Shirley, J. E. Mills, and deacons of Mt. Lebanon Church. II. Arrangement, Elder G. W. Gravlee, A. J. Reeves, W. W. Waldrop and J. H. Wade. III. Documents, Eld. W. L. Jones, W. J. Trull, G. S. Harris, A. M. Nuckols, M. Shira. IV. Circular Letter, Eld J. B. Ferguson, Eld. W. L. Jones, E. Melton, F. M. Yerby, and W. F. Baker. V. Temperance, Elder E. Howell, A. M. Nuckols, and W. A. Weeks. VI. On nominations, Zack Savage, J. M. Spann, T. J. Godfrey, E. B. Newton, and J. A. South.— VII. Finance, Josiah Shirley, T. J. Tate, and J. B. Stillman. By motion of M. Shira another committee was formed. VIII. On Music, M. Shira, E. B. Newton, and J. M. Spann.— Also IX by motion, On Sabbath Schools, A. M. Nuckols, John D. Thomas, and W. J. Trull. Also X, by motion, On Indigent and Superannuated Ministers and Ministers Families, E. B. Newton, D. G. Kirkland, T. J. Davis, N. B. McGlathery and W. B. Shirley.

6. It was moved that a complaint from Mt. Joy Church against Union Church be received and read before this body: Adopted; complaint read and referred to Committee on Documents.

7. A communication from Blanco, Texas, addressed to this body by Elder J. E. Bell, received and read by motion, and a special committee of three appointed to give some suitable expression of our appreciation of the communication of our esteemed brother. Committee: Eld. J. B. Ferguson, G. W. Gravlee, and J. S. Shirley.

8. Committee on Preaching appointed preaching at brother Cain's by brother Ferguson, at brother Appling's by Eld. E. Howell, at the church by brother J. Dickinson, tonight; and brother J. S. Shirley to conduct prayer meeting at 9 o'clock Sabbath morning at the church.

9. Adjourned to 8 o'clock Monday morning. Eld. A. M. King closed by prayer.

EXEERCISES OF SABBATH, Oct. 12.

10. Prayer meeting conducted by brother J. S. Shirley at 9 o'clock, according to appointment.

11. Eld. G. W. Gravlee occupied the stand in the grove at 11 o'clock, being the alternate appointed the previous session, in case of failure of Eld. J. E. Bell, who is now in Texas. Brother Gravlee addressed a very large congregation from Deuteronomy xviii, 15–18 verses:— "A prophet shall the Lord your God raise up like unto me," &c.— The congregation was very orderly and attentive, considering the number of people and surroundding circumstances.

12. After a recess of about an hour, and abundant refreshment on the ground, for the vast multitude; the congregation reassembled at the stand in the grove, and were served with quite a treat in the way of spiritual refreshment under the administration of old Father David W. Andrews, who filled the stand at that hour, and who claims to be the founder of the North River Association, of which he gave a brief history before discussing his text. His subject was, "Ye are all one in Christ." Gal. iii, 18. There was very marked attention by the large congregation while the sermon was being delivered, and many were seen to weep silent tears under the stirring and encouraging appeals of this aged veteran of the cross.

13. Night services. Rrother Corbett to preach at the church followed by brother E. Howell, brother N.

J. Dyer at S. Appling's, brother Ferguson at W. F. Baker's. Monday, Eld. A. M. King to fill the stand followed by J. Dickinson.

MONDAY, October 13, A. M.

14. Met at 8 o'clock according to adjournment. Eld. W. L. Jones opened by prayer.

15. Called for report of committee on arrangements. Adopted order of business as follows: 1st, Read Constitution, Articles of Faith, and Rules of Decorum; 2nd, Call names of delegates and mark absentees; 3rd, Call for correspondence; 4th, Call for report of corresponding messengers to North River Association, in regard to the matter of complaint against that Association; 5th, Return correspondence; 6th, Call for report of committee on Circular Letter; 7th, Call for report on documents; 8th, Report on district meetings; 9th, Call for report on Sabbath Schools; 10th, Report on Temperance; 11th, Report of committee on communication from Elder J. E. Bell; 12th, On Domestic Missions; 13th, Call for report on nominations; 14th, Call for report on Finance; 15th, Call for report on Education; 16th, Call for report of Treasurer; 17th, Call for report on Vocal Music; 18th, Report on aged and infirm Ministers; 19th, Report on Missionary work; 20th, Call for miscellaneous business. (NOTE.—Previous to the adopting of report of committee on arrangements, a committee of three on education was appointed, by motion, consisting of J. B. Ferguson, E. Howell, and W. J. Trull. NOTE 2.—If this order of business is not correct, it is owing to the fact that the Clerk did not get the report of the committee, and had to make it from his records.)

16. Read Constitution, Articles of Faith, and Rules of Decorum.

17. The Constitution was amended by changing the 7th article to be the 6th and the 6th to become the 7th article.

18. Called names of delegates and marked absentees. See Table of Statistics.

19. Called for correspondence from sister Associations: From North River, Elder L. B. Harbin, with letter; from Yellow Creek, Eld. L. E. Corbett, N. J. Dyer, J. F. Holliman, D. B. Lanford, John Wheeler, and G. W. Young, with letter and Minutes.

20. Moderator extended right hand of fellowship and invited them to seats. Seated Eld. D. W. Andrews, by invitation.

21. Called for report of correspondents to the North River Association; whereupon, J. B. Ferguson reported: That the North River Association answers the complaint of the New River Association, that it is lawful for one church to receive a member excluded from another church but not expedient.

22. Report of committee on preaching: Eld. L. B. Harbin at 1 o'clock, followed by Eld. N. J. Dyer.

23. Brothers Hogan and Montgomery, from Tuscaloosa Association, were received as messengers and invited to seats.

24. Pending the discussion of the difficulty between the New River and the North River Associations, a preamble and resolution, drafted by brother H. M. Bell, withdrawing fellowship and fraternal relations from our sister, the North River Association, for the causes therin specified, were, by motion, read and then adopted as the act of this body by a rising vote.

25. Before adopting, business was suspended by motion of brother J. D. Thomas, and Divine direction asked in prayer led by brother H. M. Bell.

26. Adjourned for half an hour, after prayer by brother Corbett.

27. After partaking of abundant refreshment on the ground, the Association reassembled at the hour appointed, and brother Josiah Shirley led in prayer.

28. Returned correspondence as follows: To Tuscaloosa Association, Eld. J. B. Ferguson, J. B. Huckabee, J. D. Thomas, and G. W. Gravlee; Yellow Creek, W. W. Waldrop, J. M. Dodson, W. J. Trull, Elder E. Howell, C. P. Taylor, T. J. Godfrey, Eld. J. B. Ferguson, and J. B. Huckabee.

29. Committee on Circular Letter recommended that it be received and adopted; adopted and ordered to be printed in the Minutes.

30. Report of committee on Documents adopted as follows: We your committee on Documents beg leave to report that we find nothing in the letters requiring the action of this committee, except the matter in the letter from Philadelphia in reference to the non-payment of money to the State Evangelist, because he failed to comply with his promise, which we approve. We have also carefully examined the matter of aggreviance between Mt. Joy and Union Churches, which was referred to us, and recommend that the matter be investigated by this bo

in open session, and if the grievance be sustained, that the Association advise Union to recind her act in the premises, and *send the said member to* Mt. Joy for restoration, in order that good descipline may be maintained in our Churches, and that, that union and fellowship may be secured which will insure harmony and peace among our Churches.

W. L. JONES, Chm'n.

31. The matter thus referred to the body was, by motion, taken up and investigated. Each party chose a brother from the delegates to investigate the subject. Elder J. B. Ferguson was chosen by Union and D. G. Kirkland by Mt. Joy.

(Brother C. P. Taylor excused.)

It was in evidence by the testimony of one of the witnesses, the former Clerk of Mt. Zion church, that Mt. Zion did, before her dissolution, turn over her church book to Mt. Joy Church as custodian of her unfinished business, but that he failed to record this act of the Church. Union Church, by her representative, thereupon acknowledged the grievance. Therefore, she is advised by the Association to recind her act and let the member go to Mt. Joy church for restoration.

32. Report of District Meetings. First District reported as follows:—The next meeting of this district to be held with Friendship church, commencing Friday before the 1st Sabbath in September, 1880; Elder G. W. Gravlee to preach the introductory sermon, Eld. Simeon Covin, alternate. Subject for discussion Saturday morning—"The necessity and power of *prayer*"—opened by L. C. Shirley and W. B. Melton. Saturday evening: "What are the rights and duties of churches and presbyteries in the setting apart for ordination of ministers and deacons to their offices?" opened by Zack Savage and A. M. Nuckols. We give the next session of the Association to Concord church.

G. W. GRAVLEE, Mod.

A. M. NUCKOLS, Cl'k.

Second District Meeting to be held with Pleasant Hill church, (newly constituted.) four miles east of Fayette C. H., commencing Friday before the 2nd Sunday in August, 1880; Eld. J. B. Huckabee to preach the introductory sermon. Subject for discussion Saturday morning—"What is baptism and what was the purpose of the Lord in instituting the ordinance in his house?"—opened by P. M Newton, followed by Eld. W. L. Jones. Subject for Saturday evening—"What is the duty of deacons to their churches, and the duty of churches to their deacons?"—opened by J. S. Shirley, followed by M. Shira. J. B. FERGUSON, Mod.

A. J. REEVES, Cl'k.

33. Report of committee on Sabbath Schools adopted as follows:—Your committee on Sabbath Schools beg leave to report that, they are of the opinion that it has been correctly said that Sabbath Schools are the nurseries of the church. We believe that a Sabbath School properly conducted is the great auxiliary of the preached gospel for building up and keeping the church alive. We believe every church member may be and ought to be actively engaged in the vineyard of the Lord. The world is the field in which to work, and the work to be done is to impart to the world a knowledge of the Holy Scriptures. And, how can it be done more effectually than by teaching the young and rising generation the Word of God in these weekly Sabbath Schools, on the Lord's day. Every member of the church may here find interesting and profitable work, and by instructing others instruct himself or herself. We believe that there is a great dearth of Sabbath Schools and Sabbath School work in the New River Baptist Association, and we would earnestly urge upon our brethren the necessity of engaging, without delay, diligently and perseveringly in this important work.

A. M. NUCKOLS, Chm'n.

34. Report on Temperance adopted as follows: We your committee on Temperance beg leave to report that we hope that there is a reformation in the bounds of our Association as to temperance, and we would advise every member of this Association to use his influence against this evil habit. E. HOWELL, Chm'n.

35. Report of special committee on communication from Elder J. E. Bell, adopted as follows: We your committee on the communication from our beloved brother, J. E. Bell, (now at Blanco, Texas,) report as follows: We regard the removal of our highly esteemed brother from this body a great and irreparable loss to us, but hope his change of fields may afford to him increased opportunities of usefulness in the Master's cause. His letter is received with sweet remembrance of his faithfulness among us, and we assure him that while we view his removal from us as a direction of Prov-

idence, we will ever remember him and his family in our prayers to the Great Giver of all good.

J. B. FERGUSON, Chm'n.

36. Called for report of Board of Domestic Missions. No report.

37. By motion, regular business suspended to give brother Hogan, from Tuscaloosa Association, an opportunity to present the claims of the State Mission Board, &c. The brother urged the necessity of correspondence with the State Mission Board, in whatever direction this Association might choose to act, whether we chose to co-operate with any other body or not, that the Board may be in sympathy with us, and thus far co-operate. As the evangelist of the Tuscaloosa Association he solicited the co-operation of this Association, with Tuscaloosa in her missionary work.

(Brother T. J. Davis excused.)

38. Adjourned to meet at 8 o'clock Tuesday morning. Prayer by bro. Hogan of Tuscaloosa.

TUESDAY, A. M., Oct. 14.

39. Met according to adjournment and opened by prayer.

40. Preaching at 11 o'clock at the stand by Eld. A. M. King, followed by Eld. L. B. Harbin.

41. The subject of Mission work being ably and fairly presented to the Association by brother Hogan, the Association, by motion, raised a committee of three, at this juncture, to present the subject of missions in some tangible form for the action of the body. (NOTE.—It will be seen by the report of this committee and the concurrent action of the Association, that we co-operate by working in our own field in sympathy with the State Mission work, and with our sister Associatons.) Committee: E. B. Newton M. Shira, and A. M. Nuckols. (Returned to regular business.

42. Called for and adopted report of committee on Nominations as follows: We your committee on Nominations beg leave to report that we have nominated Eld. A. M. King to preach the Introductory Sermon, Elder E. Howell, alternate. Elder J. B. Ferguson to preach at 11 o'clock on Sunday, Elder J. B. Huckabee, alternate. Brother H. M. Bell to write Circular Letter on a subject of his own choice.

ZACK SAVAGE, Chm'n.

43. Report of committee on Finance adopted as follows: We your committee on Finance beg leave to report that we received from the churches, Minute Fund, $25.75

Association Fund,	16.53
Total,	$42.28

J. S. SHIRLEY, Chm'n.

44. Report of committee on Education adopted as follows: We the committee on Education beg leave to state to this body that we think the great and important duty of educating our children, is greatly and sinfully neglected. Most assuredly we are responsible for their education and proper training. He who has committed them to our care and training, has given them powers of mind and soul to be developed, and for which each individual is held responsible. And we as parents should be very careful not to obstruct the development of these noble powers, nor give them a wrong direction, by precept or example.—And we advise our churches and the brotherhood, to be very careful to whom they commit the training of their children, for we cannot expect children trained by immoral tutors to produce the fruits of morality. Neither can the uneducated become useful in its full sense. As the greatness and glory of a nation depends upon the intelligence of its people, so does the usefulness and influence of the church depend upon the moral training and education of its subjects.

J. B. FERGUSON, Chm'n.

45. Appointed delegates to the Alabama State Convention as follows: Eld. J. B. Huckabee and G. W. Gravlee.

46. By motion reconsidered the act of the Association adopting the preamble and resolution withdrawing fellowship and fraternal relations from North River Association, and also recinded said act.

47. Whereupon the following resolution was adopted:

Resolved, That the answer of our sister, the North River Association, with regard to the matter of complaint sent to them by us, is accepted as a final adjustment of the same.

48. Appointed correspondence to North River Association: Eld. G. W. Gravlee, J. D. Thomas, Elder J. B. Ferguson, W. F. Baker, E. B. Newton, N. B. McGlathery, C. C. Baker, J. S. Shirley, J. V. Montgomery, J. A. South, and Eld. J, B. Huckabee.

49. Report of Treasurer adopted as follows: Received from Finance Committee, for Minute Fund, $19.70

Association Fund,	11:66
For State Mission Board,	1.05
From former Treasurer,	6.55

From Mr. Logan,	50
From Oak Ridge church,	1.00
	$40.40
Paid for Printing Minutes,	21.00
Clerk's fee,	10,00
Home Mission Board,	1.05
Delegates to State Convent'n	8.40
	$40.45

A. M. NUCKOLS, Treas'r.

50. Former Treasurer reappointed Treasurer.

51. Report of committee on Vocal Music adopted as follows: We your committee on Vocal Music report, that so far as our information extends, we find that this delightful part of Divine worship is very much neglected, and we would recommend that our churches encourage the organizing of singing choirs, and that the churches patronize such organizations, and encourage the singing of such music as is suited for opening and closing Divine Services, and of such other religious exercises as are customary in our churches. Respectfully submitted,

M. SHIRA, Chairman.

52. Report of committee on aged and infirm Ministers adopted as follows: Your committee on aged and infirm Migisters, &c., recommend that the Association appoint a committee of three to superintend, raise, and disburse such funds as may be necessary for the support of aged and infirm Ministers who have worn themselves out in the service of the churches, and the widows and orphans of such, if they have not relatives who are able to support shem. Said committee to report annually to this Associrtion all means collected, of whom collected and to whom paid. And this Association to make a full report of the same to the Baptist State Convention. Respectfully submitted,

E. B. NEWTON, Chm'n.

53. Appointed A. M. Nuckols, M. Shira, and J. D. Thomas said committee.

(NOTE.—The chairman of this committee requests the churches in the Association to have this report read in their church meetings and decide for themselves what they will do in this matter; and report to the chairman of the committee if there be any such objects of charity in the bounds of the church.)

54. Report on missionary operations adopted as follows: We, your committee, believe that this Association is fully able and that it is her bounden duty to place a missionary of her own in the field. And we recommend that immediate steps be taken to raise the means for this purpose, and that each church adopt for itself some regular and systematic plan of raising said means; and that an executive committee of five be appointed for the purpose of receiving and disbursing said fund, and said committee shall report annually to the Association its work. That the Association select its missionary in open session. And that the Chairman of said committee report the action of this Association to the Secretary of the State Mission Board. E. B. NEWTON, Chm'n.

55. Appointed H. M. Bell, J. A. South, E. B. Newton, W. W. Waldrop, and J. H. Wade said committee.

56. A collection was then taken up for the purposes set forth in the report: Collected in cash $17.50, in pledges $56·50.

57. By motion, go into the election of the missionary, by ballot, the first business in afternoon session. (Riley Stevens excused.)

Adjourned half an hour. Prayer by Eld G. W. Gravlee.

59. Met at the hour appointed.—The business of the hour was transacted, which resulted in the election of Eld. D. W. Andrews, missionary.

60. Miscellaneous business. The following resolutions offered by Elder J. B. Ferguson, were adopted:

Resolved, That this body tender to our efficient officers our thanks for their faithful labors during the present session of this body: Also, to Mt Lebanon church and vicinity our sincere thanks for their very liberal hospitalities during our stay with them.

Resolved, 2nd, That the Clerk superintend the printing of as many Minutes as the minute fund will pay for, that he receive twelve dollars of Associational fund for his services, and that he pay over the balance of said fund to our messenger, J. B. Huckabee, to the State Convention to defray his expenses. That the Clerk be instructed to deposit the Minutes at the Probate Office, with brother B. H. Williams, Fayette C. H., Ala.

Minutes read, approved, and adopted. J. B. HUCKABEE, Mod.

A. M. NUCKOLS, Clerk.

Adjourned to convene with Concord Church, 13 miles south of Fayette C. H., on the road leading from Tuscaloosa to Fayette Court-house, Saturday before the 2nd Sabbath in October, 1880.

Circular Letter.

To the Churches Composing the New River Baptist Association, Greeting:

Dear Brethren.—There being a manifest desire to know who are the Primitive Baptist; the Modern Missionary, or Anti-Missionary Baptist; we, in this our annual letter, will try to give the necessary information. We therefore invite your attention first, to the Word of God.—In John's Gospel i, 6: "There was a man sent from God, whose name was John." From the foregoing we learn that John (whom Christ called Baptist; Matt. xi, 11—"Verily I say unto you, Among them that are born of woman there hath not risen a greater than John the Baptist," &c.) was sent from God on a mission. John i, 7: "The same came for a witness," &c., 15th verse, "John bare witness of him," &c., "making ready a people prepared for the Lord."—Luke i, 17. Therefore we learn that John was not only a Baptist; but a Missionary. For Webster says that a Missionary is one sent to spread religion. John was that person.—Jesus was also sent. See Luke ii, 49—"Wist ye not that I must be about my Father's business?" And John xvii, 4—"I have finished the work which thou gavest me to do." He was a Baptist. See Matt. iii, 13—"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him;" and Mark i, 9, "and was baptized of him in Jordan." Therefore Jesus was a Missionary Baptist; He built his Church and sent them on a mission. See John xvii, 18—"As thou hast sent me into the world, even so have I sent them into the world. Matt. xxviii, 19—"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost;" and Mark xvi, 15—"And he said unto them, Go ye into all the world, and preach the gospel to every creature." Hence, we see the Church built by Jesus was a Missionary Church; and, as its builder was a Missionary Baptist, it necessarily follows that it was a Missionary Baptist Church. Did the Church perform Missionary work? for proof of which see Acts xi, commencing with 19th verse. I quote 22nd verse: "Then tidings of these things came unto the ears of the church which was in Jerusalem; and they sent forth Barnabas, that he should go as far as Antioch."—Read on to the end of the chapter, in which you will learn that the church at Jerusalem sent Barnabas as their Missionary to the *Heathen*. By reading on you will learn that through or by him was a church built up at Antioch, in which five preachers held membership, viz: Barnabas, Simeon, Lucius, Manaen and Saul. See xiii, 1, 2 and 3—"As they ministered to the Lord, and fasted, the Holy Ghost said, separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they *sent* them away." And by reading on to the end of chap. xiv, you will see where they went, and what they did; which was truly missionary labor among the Heathen—preaching the gospel, baptizing believers, building up churches, ordaining elders in the churches. And, as the limits of a circular forbid that we attempt to trace the church in her work and trials down through the dark ages, suffice it to say there has never been an hour since Christ built his church unto the present day, October 4th, 1879, that there was not a people, in organic church relations, that held to, and taught, the same principles and doctrines, as found in the New Testament, when governmental powers permitted. See Eclesiastic History, by Ochard. We will, therefore, pass over a long period of time. We commence at the close of the tyranical reign of Charles and James, Kings of England, in which thousands of Baptists suffered martyrdom. But upon William and Mary ascending the throne of England, and issuing their toleration proclamation, February 13th, 1689, the Baptists called a general assembly of the Baptists to meet in London on Whit Monday in 1690, which took place June 9th. The like assembly was held June 2nd, 1691. The necessity of a fund to aid Churches and encourage young ministers was, after sixteen years dormancy, again shown and urged on the brethren. Mr. Edward Terrill, at his death in 1686, bequeathed his estate to the pastor of Broadmead, for the education of young ministers, which laid the foundation of a respectable school.—Ochard's History, vol. 2, page 326. (This was the *particular Baptist.*) In 1611, A. D., there were two orders of Baptists, known as *particular* and *general* Baptists; the latter was originated by one Mr. Smith, an Episcopalian clergyman, and therefore in no way connected with the particular Baptists; they

were open in communion.—Orchard 2d vol., page 249. Encyclopedia of Religious Knowledge, page 189: As to the particular Baptists, they were what is called close communionists, and baptized all whom they received from the Protestants; and the following will show, were Missionaries, as well as advocates of an educated ministry; for in 1792 the Baptist Missionary Society in England was formed; and John Thoms was the first Missionary to the Hindoos, and Cary to India: they sailed in 1793 to their respective fields. In 1799 they were reinforced by four more Missionaries. Krisnoo, the first Hindoo convert to Christianity, was baptized in December, 1799, in the Ganges in the presence of a greate concourse of people; in seven years from that time 109 intelligent converts were baptized.—Encyclopedia Religious Knowledge, page 1266. American Baptist: The first Baptist Church on this continent still exists, May 4th, 1857, and is known by the name of Newport Church, on the island called Rhode Island; and was founded by Dr. John Clark, and his comrades, in the year 1638. —Comer, in Trials and Sufferings of New England Baptists, by S. Adlam. Others grew up out of the emigrants from England and other countries, who came to this country to find an asylum from oppression. —Same Author. The Philadelphia Association was formed in Philadelphia about the the year 1680, and sent out two Missionaries—one named Craig, the other not remembered —into Georgia and the Carolinas.—Memoirs of Mercer. The Triennial Convention (Baptist) was formed May 14th, 1814, in Philadelphia, by delegates sent up from churches and associations to consider the mission question, and was called "The General Missionary Convention of the Baptist Denomination of the U. S of America for Foreign Missions." —Baptist Church Directory, page 269. The American Tract Society was formed at Boston, 1814.—Encyclopedia Religious Knowledge, page 1274. The American Baptist Publication Society grew out of the Baptist General Tract Society, and was formed at Washington, D. C., February, 20th, 1824.—Directory, page 270. Home Mission Society (Baptist) originated in Massachusetts, in 1802, for furnishing the gospel to the new settlements in America.—Directory. 273. All this was the work of the *Particular Baptists*. As to Sabbath Schools: the first Sabbath School (in modern times) was by Robert Raikes, a liberal churchman, and William Fox, a Baptist Deacon; who, in May, 1785, brought the matter before his Church; and on August 10, 1785, the Sunday School Society was formed in London.—Encyclopedia Religious Knowledge, pages 1273 and 1274. The foregoing all being the work of the Particular Baptists, it is *clear* they were endeavoring to discharge the duties imposed upon them in the great commission, "Go teach all nations," &c. Up to this time history furnishes no instance of a single opposition to the course pursued by the Baptists. However, let us here remark that, through the labors of one Mr. Benjamin Randal, in New Hampshire, there was a sect grew up, in 1780, calling themselves *Free-Will Baptists*, but they are so unlike the Regular Baptists that it would be doing both a great injustice to attempt to blend them together. In the month of February, 1812, Rev. Andorion Judson and Rev. Luther Rice, sailed from Salem, Massachusetts, as Missionaries for Asia, under the patronage of the Board of Commissioners for Foreign Missions, (Pedobaptists) which had been organized in 1810. Mr. Judson and Mr. Rice, with their wives, having experienced a change in their opinions respecting baptism on reaching India, joined the Baptists, resigned their connection with the Board of Commissioners, and sent back an appeal to the Baptists of America for support. Mr. Rice returned to America to excite, if possible, a deeper interest in behalf of the Heathen; while Mr. Judson, in a very providential manner, and contrary to all his previous plans, entered Burmah, and arrived at Rangoon, July, 1813. The American Baptists were much aroused, which was the cause of the meeting in convention at Philadelphia, May 18th, 1814, and the formation of the General Missionary Convention of the Baptist denomination in the U. S. of America for Foreign Missions. —Directory, page 269. About this time Eld. Joshua Lawrence, and Eld. Bebee, the latter of N. Y., and who, about this time, began the publication of his paper, called "The Signs of the Times," in which he and Lawrence vented all the spleen they were masters of against the movements of the Baptists; viz: Missions, Boards, Temperance, Sunday and Theological Schools; and, being reinforced by Mr. Parker, and others, sowed the seed of discord,

and introduced the memorable *Non-fellowship Resolutions*—which is but a germ of Romanism, in making a law by which they proposed to fetter the consciences of God's dear children—and having so far succeeded, the work of division commenced in 1832, and was consumated in 1836, and proceeded as follows: The persons leavened with anti-missionism would draw up and introduce, either in the Church or Association, the non-fellowship resolutions, and if they had a majority in their favor they would, without any other charge than that they would not subscribe to the resolutions, unceremoniously exclude members by the wholesale; but if they could not carry their point by being in the majority they as unceremoniously left the house or meeting, leaving the Regular Baptists in possession of the property. The two parties were called respectively Missionary Baptists, significant of their faith and practice; and the Anti-Missionary Baptists, significant of their faith and pratice. They, the Anti-Missionaries, took up the battle-ax against their former brethren, and, like Bebee ond Lawrence, waged a warfare on the *Missionaries*, Missions, Temperance, Sunday Schools, and Theological Schools, so much so that they began to be called Hard-Shells, Iron-Jackets, &c. And they becoming unwilling to be called by their appropriate name, Anti-Missionaries, therefore the Churches requested the Associations to adopt some more pleasant name: some suggesting Old School, and some Primitive Baptists, whereupon about the year 1844 the name of Old School Primitive Baptists was by them assumed, and that too, when they were not a dozen years old. In the last few years they have renewed their non-fellowship resolutions; and they have never relinquished the battle-axe or let die the echo of the war cry. Much of the latter part of this letter (History) is too well known to you, dear brethren and sisters, to need further comment. But, from the foregoing facts it is clear that they have no right to the name of PRIMITIVE BAPTISTS; for Webster says, Primitive, *a.* original; first; hence, the Regular Baptists—modernly called the Missionary Baptists—are the *original* Baptist. Therefore, dear brethren, since we, of the New River Association, form part of the Kingdom of Christ our Savior, and as it devolves upon it and it alone to execute, fulfil, and carry out the great commission to give the gospel to the whole world; and to do this requires labor, sacrifice, and suffering, should we not enquire what is our duty in the matter, and wake out of our sleep, and bestir ourselves, each individually, to the task? Let each resolve that, if it requires of *me* to suffer, by the grace of God I'll suffer; if it is to labor, I'll labor; and if it is to sacrifice means which God has blessed me with, I'll do that, and pray God to bless all to His glory and the salvation of souls. That the Spirit of God would so overshadow his Zion, and fill the souls of his children, that each would work and give to the glorious cause of preaching the gospel to every son and daughter of Adam, and that speedily, is our prayer. J. B. HUCKABEE.

STATISTICL TABLE OF THE NINTH ANNUAL SESSION OF THE NEW RIVER BAPTIST ASSOCIATION.

NAMES OF DELEGATES. (Absentees marked *)	CHURCHES.	PASTORS.	POST OFFICES	Monthly Meet'gs	Baptized	Rec'd by Letter	Dis'd by Letter	Excluded . . .	Restored	Died	Membership . . .	Minute Fund . .	Associational F.	Total Fund . . .
N B HcGlathery, J B Montgomery, J C Chapell,	Shady Grove,				1	2		1		3	58	2 00	98	
D G Kirkland, J A South, G H White,	Mt. Pleasant,	G W Gravlee,	Newtonville,		29	3	3				75	1 50	1 00	
Jas J Yerby,* Zack Savage, G W Baker, G W Gravlee,	Shepherd,	G W Gravlee,	"	3	20	4	4	2	1	1	66	2 00	85	
I N Ashcraft,* J F Ashcraft, W W Sanders,	Chapel Hill,	J M Chism,	Palmetto,	3	1	1	5	1			26	75	50	
G W Horn, W J Yerby, William E Cain,	Pilgrims Rest,	G W Gravlee,	Pilgrims Rest		6	2	4	2		1	61	1 50	50	
Dissolved,	New Bethel,													
A M Nuckols, T J Tate, F A Nuckols,	Fayetteville,		Fayette C. E.,	3	6		5			1	27	1 00	2 75	
J B Stillman, C P Taylor, A M Smith.	Rocky Mount,	S Covin,	"		8	6					40	70	75	
Jas Patterson,* W D Doughty, T H Davis,	Concord,	J M Chism,	Palmetto,		9	8	2	2			112	2 00	1 00	
W H Brown,* T A Edwards, J M Daffron,*	D'ble Branches,	J J Stewart,		2	3	1	4				17	50	50	
Eld E Howell, J T Holliman, Love Appling,*	Oak Ridge,	E Howell,				6	2	1		1	27	60	50	
R E Hocut,* Thomas Kemp,* John D Thomas,	Friendship,	W J Miller,	Marcumville,	1	3	1	1	3	2		45	1 00	1 00	
W W Waldrep, Thos J Godfrey, W J Trull,	Meadow Branch	J B Huckabee	Auro,	2	9	7					27	1 20	1 00	
SECOND DISTRICT.														
Eld J B Ferguson, W G Baker,* A J Newton, P M Newton,	Philadelphia,	J B Ferguson	Handy,	1	14	8	3	1			48	1 50	75	
Eld M Morris,* J H Wade, C J Nichols,*	Union,	W L Jones,	Fayette C. H.							2	72	1 00	50	
J S Shirley, Eld W L Jones, W B Shirley,	Mt. Olive,	W L Jones,	Fayette C H.,		5	2		1	1	2	77	1 25	1 00	
M Shira, A J Reeves, J S Harris, J A Harbin,	Mt. Joy,	N J Dyer,	Mont Calm,	2		1	3	3		3	26	1 00	50	
Eld A M King, J E Mills,	Hopewell,	A M King,		4	11	2		5			34	75	30	
Eld J B Huckabee, J Dickinson, J M Spann,	Harmony Grove	J C Hendon,		1	11	3	2	6			91	1 50	40	
W A Weeks,* C M Weeks, R A Berryhill,*	Oak Grove,	W J Kirk,		2	1		2				29	1 00	50	
W F Baker, J M Dodson, T J Davis,	Mt. Lebanon,	J B Huckabee		1	6	7	1			1	82	2 00	50	
E B Newton, G W McGinnis,* Riley Stevens,	Pleasant Hill,	J B Huckabee		4	9	6					25	1 00	75	
					152	70	41	28	4	15	1065	25,75	16,53	