

## MINUTES.

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SATURDAY, October 1, 1870.

The Judson Baptist Association convened in its Twentieth Annual Session with the New Hope Church, Henry county, Alabama. The Introductory Sermon was preached by Elder L. R. Sims, 1st Cor. 1st and 10th—"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment."

At 2 o'clock the delegates assembled in the house, and the body was called to order by Bro. L. R. Sims, and Jas. R. Morris was appointed Clerk *pro tem*.

The letters from churches composing the Association were called for and read.

The Association then proceeded to elect permanent officers, which resulted in the choice of Elder L. R. Sims, Moderator, and James R. Morris, Clerk.

On motion, petitionary letters were called for. None received.

Upon a call for correspondents from sister associations, the following brethren presented themselves, and were cordially invited to take seats in the body. From the Bethel—Brethren J. H. Calhoun and T. Price; from Eufaula, Brethren J. A. Siquelfield and Tyler; from Salem, Brother R. W. Priest.

The Moderator then announced the following committees:

*On Preaching*—Brethren E. H. Thomas, J. W. Malone, and pastor and delegates from New Hope church.

*On Documents*—Brethren A. L. Martin, G. T. Roberts, J. M. Sanders.

*On Nominations*—Brethren S. Wilkinson, T. F. Espy, L. R. Miller.

*On Deceased Ministers*—Brethren W. A. Cumbie, J. M. Poyner, E. M. Knowles.

*Finance*—Brethren B. G. Fortson, T. L. Granberry, J. H. Davis.

*On Sabbath Schools*—Brethren J. R. Morris, B. Herndon, D. Whidden.

There being no other business under consideration, the following brethren volunteered as correspondents to sister associations:

*To West Florida*—Brethren E. M. Knowles, L. R. Sims, J. M. Poyner.

*To Bethel*—Brethren L. R. Sims, J. R. Morris, J. M. Poyner, E. H. Thomas, B. Herndon.

*To Eufaula*—Brethren T. F. Espy, B. Manly.

*To Newton*—Brethren L. R. Sims, T. F. Espy, J. H. Davis, A. L. Martin, S. J. Belcher, Joseph E. Ray.

The Association then adjourned to meet again Monday morning at 9 o'clock.

SABBATH, 11 o'clock.

Preaching at the stand by Elder R. W. Priest, from John, 1st chapter and 4th verse—"In Him was life; and the life was the light of men." After which, a collection was taken up, amounting to \$26 25.

2 o'clock P. M.—Preaching at the stand by Elder W. A. Cumbie, from Ephesians, 5th and 14th—"Wherefore he saith, awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

8 o'clock P. M.—Preaching in the house by Elder Tyler, from Luke, 16th and 31st—"And he said unto him, 'If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.'" We trust that the labors of the day will be blessed of God."

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MONDAY, October 3, 1870, 9 A. M.

Religious exercises conducted by Bro. S. Wilkinson. Called the roll and made necessary corrections.

Renewed call for petitionary letters, whercupon Harmony Church, Henry county, Alabama, presented her letter for admission and was received.

Report of Committee on Foreign Missions was called for, read and approved. (See Appendix A.)

Report of Committee on Domestic and Indian Missions was called for, read and approved. (See Appendix B.)

Report of Executive Committee was called for, read and adopted. (See Appendix C.)

Report of Committee on Deceased Ministers was called for, read and adopted. (See Appendix D.)

Report of Committee on Sabbath Schools was called for, read and adopted. (See Appendix E.)

Report of Committee on Documents was called for, read and adopted. (See Appendix F.)

Report of Committee on Nominations was call for, recommitted and afterwards adopted. (See Appendix G.)

Report of Committee on Finance was called for, read and adopted. (See Appendix H.)

Report of Treasurer was called for, read and adopted. (Appendix I.)

Upon motion the recommendations of the Executive Committee were taken up, and after a protracted discussion, stricken out, and the same volunteer system adopted which has been so successful for the past two years. Upon a call for volunteers for the destitution, the following brethren offered their services: Elders W. A. Cumbie, L. R. Sims, S. J. Knowles, T. N. Knowles, J. M. Poyner, E. M. Knowles, Bro. Jas. R. Morris.

A query was then read, viz: "What shall be done with a church which retains in her body an ordained minister who retails ardent spirits."

The church referred to was Concord, and the ordained minister Moses Bracken. Upon motion of Bro. A. L. Martin, it was resolved that we as an Association at once withdraw from Concord church, which was adopted.

A motion was then made to have inserted in our minutes a General Associational Letter, with the name, age and position of deceased members of each church; also a general form of church letter for dismissal, which was adopted.

Upon motion of Elder W. A. Cumbie, it was resolved that we change the time of meeting of the Association to Tuesday, before the first Sabbath in October.

Upon motion, delegates were then appointed to the General Association of Southeastern Alabama viz: Brethren A. L. Martin, D. Whidden, W. A. Cumbie, L. R. Sims, S. J. Knowles, J. P. Crawford, G. T. Roberts, E. M. Knowles, E. H. Thomas, J. M. Sanders, L. Knowles, J. M. Poyner, J. R. Morris.

On motion it was

*Resolved,* That the money set apart to be sent up to the General Associa-

tion, be divided among the brethren who served in the destitution the preceding year.

*Resolved*, That the thanks of this body be tendered to the brethren and friends of this vicinity for their kindness and hospitalities toward us.

Upon motion it was

*Resolved*, That five hundred copies of the minutes be printed, with the constitution, rules of decorum and articles of faith, and that the clerk receive twenty-five dollars for his services.

After singing and prayer and extending the parting hand by the delegates, the Association adjourned to meet with Columbia church, on Tuesday before the first Sabbath in October next.

L. R. SIMS, *Moderator*.

JAMES R. MORRIS, *Clerk*.

# APPENDIX.

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## (A)

### REPORT OF THE COMMITTEE ON FOREIGN MISSIONS.

Your Committee on Foreign Missions report that the prospects in the foreign field now occupied by the Southern Baptists were never more encouraging. From the great success which has attended the labors of our missionaries in foreign fields, Christians begin to hope that the glorious promised time of our blessed Savior is near at hand. While we, in our poverty, cannot supply all of the destitution near us, still we must remember in our sympathies and prayers those laboring abroad, in the great fields of our common Lord and Savior.

Respectfully submitted,

A. L. MARTIN, *Chairman.*

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## (B.)

### REPORT OF THE COMMITTEE ON INDIAN AND DOMESTIC MISSIONS.

Although the mission work among the Indians in the far West was almost entirely disorganized by the war, now the work is again moving on with encouraging success. A great work is also being done by the Southern Baptist Convention. Many Missionaries are constantly engaged in preaching the Gospel in the destitute parts of Arkansas, Texas, Mississippi, Alabama, Georgia, Florida, and elsewhere. Brethren, let us labor and so live, that when the labors of earth and time are done we may be permitted to meet and enjoy the company of all God's people in praising him through vast eternity.

Respectfully submitted,

J. M. POYNER, *Chairman.*

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## [C.]

### REPORT OF THE EXECUTIVE COMMITTEE.

At the last session of your body several brethren again volunteered their services for the mission field by which the destitution in part has been supplied with preaching, and God has abundantly blessed it to the building up of his kingdom, as the report of their labors will show. Elders E. M. and S. J. Knowles were in the destitution twelve days; preached twenty-four sermons, delivered twenty-four exhortations, baptized seven, constituted one church, ordained one preacher, and received by letter, twelve. Elders L. Knowles and W. A. Combie were in the destitution eleven days; preached fourteen sermons, delivered fourteen exhortations and baptized four. Elder L. R. Sims made two trips and preached twenty-one sermons. In addition to the above, lectures and

prayers were made, the result of which will not be made known until the great day of final account. We recommend that our brethren be paid for their faithful and arduous services, and that the volunteers for the next year be spared by their churches for their work, trusting that at the next session of our body the good news may come up that the destitution no longer exists, and churches are flourishing where once was a barren waste.

Respectfully submitted, JAMES R. MORRIS, *Chairman.*

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[D.]

REPORT OF THE COMMITTEE ON DECEASED MINISTERS.

Your Committee on Deceased Ministers, feel that we have abundant reason to praise and adore the Great Head of the Church for his preserving care over his ministers during this Associational year. While he has called many of his children from the toil of this world, in his goodness he has spared all of our ministering brethren. Brethren, let us take courage and be faithful. Respectfully submitted,

W. A. CUMBIE, *Chairman.*

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[E.]

REPORT OF THE COMMITTEE ON SABBATH SCHOOLS.

The Committee on Sabbath Schools report, that upon examination of the last Minutes, they find that a Convention was appointed to meet at Shorterville Church, on Saturday before the first Sabbath in May. That Convention met, and though but few delegates assembled, business was transacted by them. In looking over the letters sent up by our churches we are fearful that too little interest is felt in this very important work. Are we as Baptists ashamed to teach our children the great truths of the Bible? Shall we be idle? Shall we, who profess His name, keep our children from the Bible, while others are teaching what we believe to be erroneous doctrines, and endeavoring to draw them from our sides? Brethren, awake, and let us go to work in our churches, proclaim it from our pulpits, tell it around our hearthstones, and show by our actions that, by the blessing of God, we will do our whole duty in the matter.

Respectfully submitted, JAS. R. MORRIS, *Chairman.*

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[F.]

REPORT OF THE COMMITTEE ON DOCUMENTS.

The Committee on Documents report, that in examining the letters from the different churches, they find a petition from Columbia Church, that the next session of this body be held with them; also a petition from Mt. Pleasant Church (Dale County) for a letter of dismission to join the Newton Association, all of which we recommend be granted.

Respectfully submitted, A. L. MARTIN, *Chairman.*

## [G.]

## REPORT OF THE COMMITTEE ON NOMINATIONS.

The Committee on Nominations report they have selected Elder D. Whidden to preach the Introductory Sermon at the next session, Elder W. A. Cumbe, alternate; also recommend that Brethren James R. Morris, E. H. Thomas, A. L. Martin, C. V. Morris, and G. T. Roberts, be appointed as Executive Committee, and L. R. Sims write the Circular Letter.

Respectfully submitted, SAMUEL WILKINSON, *Chairman.*

## [H.]

## REPORT OF THE COMMITTEE ON FINANCE.

The Committee on Finance report:

Amount collected for Minutes.....	\$43 80
“ “ on Pledges (churches).....	80 15
“ “ on private pledges.....	35 00
“ “ on Sabbath.....	26 25
Total.....	<u>\$185 20</u>

We have examined the Treasurer's report and find it correct.

Respectfully submitted, B. G. FORTSON, *Chairman.*

## [I.]

## TREASURER'S REPORT.

JAS. R. MORRIS, Treasurer, *in account with Judson Association, 1869:*

To balance on hand.....	\$ 27 75
“ amount of Finance Committee.....	220 10
“ “ “ Bro. L. R. Sims.....	15 00
Total.....	<u>\$262 85</u>

## CREDIT.

By amount paid Clerk.....	\$25 00
“ “ for Minutes.....	40 00
“ “ paid L. Knowles.....	16 60
“ “ “ S. J. Knowles.....	16 60
“ “ “ S. Hargroves.....	16 60
“ “ “ D. Whidden.....	16 60
“ “ “ J. M. Poyner.....	16 60
“ “ “ E. M. Knowles.....	16 60
“ “ “ J. R. Morris.....	16 60
“ “ “ L. R. Sims.....	16 65
“ “ divided among the above brethren.....	50 00
	<u>\$247 85</u>

Balance on hand..... \$15 00

Respectfully submitted, JAS. R. MORRIS, *Treasurer.*

## FORMULA FOR CHURCH LETTERS.

The Baptist Church of Christ at \_\_\_\_\_ to her sister churches of the Judson Baptist Association, to convene at \_\_\_\_\_ greeting :

We hereby delegate our brethren \_\_\_\_\_, and in case of their absence, our brethren \_\_\_\_\_, to represent us in your body, and by them send up the sum of \_\_\_\_\_ dollars, to be applied as set forth in the statistical table annexed. Our Brother \_\_\_\_\_ has labored with us for the past year; has served us \_\_\_\_\_ days, and we have contributed to his support, in return for his services, the sum of \_\_\_\_\_ dollars.

Approved by the church in conference, this \_\_\_\_\_ day of \_\_\_\_\_, 187 .

\_\_\_\_\_, Clerk.

\_\_\_\_\_ Moderator.

### STATISTICAL TABLE.

Baptized—; Received by Letter—; Restored—.....—  
 Discontinued by Letter—; Excommunicated—; Dead—.....—

Total in Fellowship.....—

Funds sent for Associational purposes..... \$—

“ “ “ Minutes..... —

Pastor—, Postoffice—, Clerk—, Postoffice.—

Ordained ministers in the church, \_\_\_\_\_ (name them.)

Licentiate “ “ “ \_\_\_\_\_ (name them.)

### DECEASED.

Name \_\_\_\_\_; Age—; Position —; How long a member —

### LETTER OF DISMISSION.

This is to certify that \_\_\_\_\_ is a member in full fellowship with us, and is hereby dismissed from us when joined to any other church of the same faith and order, and we are notified of the fact. Done by order of the church in conference, this \_\_\_\_\_ day of \_\_\_\_\_, 187

\_\_\_\_\_ Clerk.

\_\_\_\_\_ Moderator.

[The Clerks of the different churches will please adopt this form according to the action of the Association.]



# CONSTITUTION.

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ARTICLE I. This union shall be known and distinguished by the style and title of the Judson Baptist Association.

ART. II. This Association shall be composed of representatives from the churches in union, in the following ratio: All churches composed of one hundred members and under, shall be allowed two messengers. Those having over one hundred, and not more than one hundred and fifty members, three messengers. Those having over one hundred and fifty and not more than two hundred members, four messengers; and so in gradation—one messenger for every fifty members, who shall be required to furnish satisfactory evidence of their appointment by their churches, before they take their seats.

ART. III. The messengers, when convened, shall organize themselves into a deliberative body, by the election of a Moderator and Clerk. These officers shall be chosen, by ballot, at each annual meeting, and continue in office until new ones are elected.

ART. IV. The Association shall not interfere with the rights of the churches of which she is composed. She shall regard them as independent bodies in all matters of internal government, and shall only act as an advisory council, assuming no authority except what is expressly delegated to her by the churches, or evidently implied by the very nature of this compact. She, nevertheless, claims authority over her own members, the messengers of the churches, and in justice and propriety, must have power to withdraw from and disown all churches that depart from the principles of this compact, by becoming heterodox in faith, or disorderly in practice. She should, therefore, regard all the churches united under this Constitution with a vigilant eye for good. Her principal business shall be to promote the glory of God, by extending his kingdom of grace on earth, through the medium of preaching the gospel, and other means in accordance with that gospel. To cultivate union and fellowship with all the churches of Christ, and especially with those united in this Association.

ART. V. Newly constituted churches, or churches dismissed from other Associations of the same faith and order, may be admitted into this union on their sending up their messengers to an annual meeting with a petition, and by those messengers agreeing to the abstract of principles herewith published.

ART. VI. The churches of this union shall transmit to every annual session of the Association, written communications specifying the names of the messengers, number in fellowship—baptized—received by letter—dismissed—excluded—restored and dead, since the last session; and all other information which the churches may deem of importance, which shall be read and minuted accordingly.

ART. VII. This Association shall have a fund, supplied by the voluntary

contributions of the churches, and all moneys thus contributed, shall be transmitted from the churches, and paid over through the Committee on Finance to the Treasurer, who shall be elected by ballot, and hold his office during the pleasure of the Association. He shall receive and manage the funds according to the order of the Association, and present, annually, for insertion in the minutes, a clear and full statement of all receipts and expenditures.

ART. VIII. This Association shall furnish the churches with the minutes of every session.

ART. IX. This Association shall not take cognizance of any query sent up from the churches unless they have endeavored to solve the same and failed. Nor of any difficulties between churches, unless they have pursued the directions contained in the eighteenth chapter of Matthew, and have not been able to settle them, then the Association shall take such matters into consideration, and act upon them at her discretion.

ART. X. It shall be the duty of the Clerk of this Association, to keep a regular file of printed minutes of every session of this body, and deliver over the same to his successor in office.

ART. XI. This Association, when convened, shall be governed by proper rules of decorum, which she is authorized to form and amend, according to her own views.

ART. XII. This Constitution may be altered or amended at a regular meeting of this body, by a concurring voice of two-thirds of the members present, provided such alteration or amendment be approved by a majority of the churches.

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## DECORUM.

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1. Every query sent to the Association, by any church in this union, shall be read, and put to vote by the Moderator, whether it shall be debated or not, and if there be a majority for, it shall be taken up and investigated; but if not, it shall be withdrawn; *Provided*, always, that those be first considered which effect the union of the churches.

2. Every motion made and seconded, shall come under the observation of the Association, except it be withdrawn by the member who made it.

3. Every person who speaks in debate shall rise from his seat and address the Moderator, and shall not be interrupted while speaking, unless he depart from the subject in debate.

4. No person shall speak more than three times upon the same subject, without leave of the body.

5. No member shall abruptly break off or absent himself without leave of the body, and if he so does, he shall be marked as an absentee.

6. The names of the members of this Association shall be enrolled by the Clerk, and called over as soon as the body may require.

7. The Moderator shall be entitled to the same privilege of speaking as any

other member, provided the chair be filled, but he shall not vote except the body be equally divided.

8. It shall be the duty of the Clerk to keep a regular record of the proceedings of the body.

9. The Minutes of the Association shall be read and signed by the Moderator and Clerk before the body rises.

10. Amendments may be made to this form of government by two-thirds of the members in session.

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## ARTICLES OF FAITH.

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1. *Of the Scriptures.*—We believe the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction; that it has God for its author, salvation for its end; and Truth without any mixture of error for its matter; that it reveals the principles by which God will judge us; and therefore is, and shall remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creed, and opinions should be tried.

2. *Of the true God.*—That there is one, and only one, true and living God whose name is **JEHOVAH**, the Maker, and Supreme Ruler of heaven and earth; inexpressibly glorious in holiness, worthy of all possible honor, confidence and love, revealed under the personal and relative distinction of the Father, the Son and the Holy Ghost; equal in every divine perfection, and executing distinct but harmonious offices in the great work of redemption.

3. *Of the fall of man.*—That man was created in a state of holiness, under the law of his Maker, but by voluntary transgression fell from that holy and happy state, in consequence of which all mankind are now sinners, not by constraint, but choice; being by nature utterly void of that holiness required by the law of God, wholly given to the gratification of the world, of Satan, and of their own sinful passions, and therefore under just condemnation to eternal ruin, without defence or excuse.

4. *Of the Way of Salvation.*—That the salvation of sinners is wholly of grace, through the mediatorial offices of the Son of God, who took upon him our nature, yet without sin; honored the law by his personal obedience, and made atonement for our sins by his death; being risen from the dead, he is now enthroned in heaven, and uniting in his wonderful person the tenderest sympathies with divine perfection, is every way qualified to be a suitable, a compassionate and all-sufficient Savior.

5. *Of Justification.*—That the great gospel blessing which Christ of his fullness bestows on such as believe in him, is Justification; that Justification consists in the pardon of sin, and the promise of eternal life, on principles of righteousness; that it is bestowed, not in consideration of any works of righteousness which we have done, but solely through his own redemption and righteousness; that it brings us into a state of most blessed peace and favor with God, and secures every other blessing needful for time and eternity.

6. *Of the Freeness of Salvation.*—That the blessings of Salvation are made free to all by the gospel, that it is the immediate duty of all to accept them by a cordial and obedient faith, and that nothing prevents the salvation of the greatest sinner on earth, except his own voluntary refusal to submit to the Lord Jesus Christ, which refusal will subject him to an aggravated condemnation.

7. *Of Grace in Regeneration.*—That in order to be saved, we must be regenerated or born again; that regeneration consists in giving a holy disposition to the mind, and is effected in a manner above our comprehension or calculation, by the power of the Holy Spirit, so as to secure voluntary obedience to the gospel, and that its proper evidence is found in the holy fruit which we bring forth to the glory of God.

8. *Of God's purpose of Grace.*—That election is the gracious purpose of God, according to which he regenerates, sanctifies and saves sinners; that being perfectly consistent with the free agency of man, it comprehends all the means in connection with the end; that it is a most glorious display of God's sovereign goodness, being infinitely wise, holy and unchangeable; that it utterly excludes boasting and promotes humility, prayer, praise, trust in God, and active imitation of his free mercy; that it encourages the use of means in the highest degree; that it is ascertained by its effects in all who believe the gospel; is the foundation of Christian assurance; and that to ascertain it with regard to ourselves, demands and deserves our utmost diligence.

9. *Of the Preservation of Saints.*—That such only are real believers as endure unto the end; that their persevering attachment to Christ is the grand mark which distinguishes them from superficial professors; that a special Providence watches over their welfare, and that they are kept by the power of God through faith unto salvation.

10. *Harmony of the Law and Gospel.*—That the law of God is the eternal and unchangeable rule of his moral government; that it is holy, just and good and that the inability which the Scriptures ascribe to fallen men to fulfill its precepts arises entirely from their love of sin; to deliver them from which, and to restore them through a mediator to unfeigned obedience to the holy law, is one great end of the gospel, and of the means of grace connected with the establishment of this visible church.

11. *Of a Gospel Church.*—That a visible church of Christ is a congregation of baptized believers, associated by covenant in the faith and fellowship of the gospel; observing the ordinance of Christ, governed by his laws, and exercising the gifts, rights and privileges invested in them by his word; that its only proper officers are bishops or pastors, and deacons, whose qualifications, claims and duties are defined in the Epistles to Timothy and Titus.

12. *Of Baptism and the Lord's Supper.*—That Christian baptism is the immersion of a believer, in water, in the name of the Father, Son and Spirit; to show forth, in a solemn and beautiful emblem, our faith in a crucified, buried and risen Savior, with its purifying power; that it is pre-requisite to the privilege of a church relation, and to the Lord's Supper, in which the members of the church, by the use of bread and wine, are to commemorate together the dying love of Christ, preceded always by self-examination.

13. *Of the Christian Sabbath.*—That the first day of the week is the Lord's day, or Christian Sabbath, and is to be kept sacred to religious purposes, by abstaining from all secular labor and recreations; by devout observance of all the means of grace, both private and public; and by preparation for the rest which remaineth for the people of God.

14. *Of Civil Government.*—That civil government is of divine appointment, for the interest and good order of human society; and that magistrates are to be prayed for, conscientiously honored and obeyed, except in things opposed to the will of our Lord Jesus Christ, who is the only Lord of the conscience, and the Prince of the Kings of the earth.

15. *Of the Righteous and the Wicked.*—That there is a radical and essential difference between the righteous and the wicked; that such only as through faith are justified in the name of the Lord Jesus and sanctified by the Spirit of our God, are truly righteous in his esteem; while all such as continue in impenitence and unbelief are in his sight wicked, and under the curse, and this distinction holds among men both in and after death.

16. *Of the World to Come.*—That the end of this world is approaching; that at the last day Christ will descend from heaven and raise the dead from the grave to final retribution; that a solemn separation will then take place; that the wicked will be adjudged to endless punishment, and the righteous to endless joy, and that this judgment will fix forever the final state of men in heaven or hell on principles of righteousness.

## LIST OF ORDAINED MINISTERS.

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L. R. Sims,  
E. M. Knowles,  
L. Knowles,  
S. J. Knowles,

T. N. Knowles,  
W. A. Cumbie,  
A. L. Martin,  
T. S. Scott,

B. Herndon,  
D. Whidden,  
J. M. Poyner,  
Wm. Ross.

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## LICENTIATES.

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W. H. Granberry,  
Wm. B. Hopkins,  
S. Wilkinson,

R. A. Crawford,  
A. Armstrong,

A. Starling,  
Wm. H. Brown,  
J. R. Morris.

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## NEW PLEDGES.

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Shorterville.....	\$10 00	Sardis.....	\$5 00
Adoniram.....	10 00	Bethlehem.....	5 00
Mount Pleasant.....	10 00	New Hope.....	5 00
Judson.....	10 00	S. J. Knowles.....	5 00
Pleasant Grove.....	5 00	Pleasant Plains.....	5 00
Oaky Grove.....	5 00		5 00