

MINUTES

OF THE

SHIAWASSEE BAPTIST ASSOCIATION.

THE SHIAWASSEE BAPTIST ASSOCIATION met with the Baptist Church in Vernon, pursuant to adjournment, June 1st, 1864, at 10½ o'clock A. M.

[The person appointed to preach the introductory sermon and his alternate both being absent, it was resolved that Rev. GEO. M. REYNOLDS perform that service.]

Reading of Scriptures and Prayer by Rev. GEO. M. REYNOLDS.

Sermon by Rev. GEO. M. REYNOLDS, from Neh. 4: 17 and 18.

Collection taken for Domestic Mission, amounting to \$11 65.

The Moderator not being present, the Association was called to order by the Clerk, and organized by appointing Rev. D. A. DAVIS Moderator *pro tem*.

Proceeded to the election of officers for the ensuing year, with the following result:

Moderator—Rev. J. BOOTH.

Clerk—JOHN O. PALMER.

Assistant Clerk—Rev. GEO. M. REYNOLDS.

Corresponding Secretary—Rev. GEO. M. REYNOLDS.

Treasurer—Deacon E. COOK.

A Committee on Religious Services was appointed, consisting of Revs. O. B. CALL, J. BOOTH and P. C. BASSETT, who reported in part, that we have preaching this afternoon, after the reading of the letters by Rev. J. S. GOODMAN.

Report accepted and adopted.

Prayer by Rev. D. A. DAVIS.

Adjourned for one hour.

SOUTHERN BAPTIST
THEOLOGICAL SEMINARY LIBRARY
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AFTERNOON SESSION.

Association convened, pursuant to adjournment, and was called to order by the Moderator.

Prayer by Rev. H. STOWITTS.

The letters from the Churches were then read. (*For statistics, see table.*)

After the reading of the letters, the following committees were appointed:

On Circular Letter—Revs. P. C. BASSETT, D. A. DAVIS, and JOHN O. PALMER.

On Digest of Letters—Revs. O. B. CALL, A. B. KINNEE and W. WHITE.

On Resolutions—Revs. D. A. DAVIS, GEO. M. REYNOLDS and J. M'LEOD.

On Nominations—Revs. O. B. CALL, E. S. ROBINSON, JOHN O. PALMER, W. B. WEEDEN, J. SOWLES, T. W. MERRILL, H. B. FLINT, P. C. BASSETT, J. LYON, A. S. ROSE, J. PLACE, M. MUNN and A. B. KINNEE.

Delegates from corresponding bodies were then invited to take seats with us, which invitation was accepted by the following gentlemen:

Wayne Association—Revs. R. WALKER and H. STOWITTS.

Flint River Association—Revs. C. JOHNSON, S. T. GROW and J. S. GOODMAN.

A resolution was adopted, to the effect that Rev. E. BRANCH, pastor of the Congregational Church, and Rev. S. SMITH, pastor of the United Brethren Church, be invited to take seats with us, and participate in our deliberations.

Delegates to corresponding bodies were appointed, as follows:

Wayne Association—Revs. J. BOOTH and C. A. LAMB.

Flint River Association—Rev. O. B. CALL.

Jackson Association—Revs. T. W. MERRILL and H. SMITH.

Committee to Visit Churches—FULTON—Dea. J. Sowles and John O. Palmer: LEROY—Rev. A. B. Kinnee and Br. Wm. Brown: SCIOTA AND WACOUSTA CHURCHES—Rev. O. B. Call, J. M'Leod and Geo. M. Reynolds.

Suspended business for public worship.

Prayer by Rev. J. M'LEOD.

Preaching by Rev. J. S. GOODMAN, from Is. 23: 17.

Collection taken for Home Mission, amounting to \$5 83.

The committee on religious services reported in part that Rev. D. A. DAVIS preach this evening.

Report accepted and adopted.

Adjourned to meet to-morrow morning, at 8½ o'clock.

Prayer by Rev. R. WALKER.

Preaching in the evening by Rev. D. A. DAVIS.

THURSDAY, June 2d—8½ A. M.

Association convened, pursuant to adjournment, and was called to order by the Moderator.

Prayer by Rev. P. C. BASSETT.

Minutes read and approved.

Reports of committees were then called for.

The Treasurer reported that he had received for different benevolent objects during the year, the sum of \$36 34. Paid Rev. O. B. CALL, as per receipt, \$37 17.

Report accepted and adopted.

The committee on Digest reported that they had not made a digest, and recommended that Rev. D. A. DAVIS make a digest, with the assistance of the Clerk, and have it published in the minutes.

Report accepted and adopted.

The committee on Circular Letter reported that they recommend the letter presented to them be read to the Association.

Report accepted.

The letter was then read, after which it was ordered printed in the minutes.

The committee on Nominations reported as follows :

1. That the next Association be held with the Baptist Church in Perry.
2. That Rev. J. BOOTH preach the introductory sermon, and that Rev. D. A. DAVIS be his alternate.
3. That Rev. GEO. M. REYNOLDS write the Circular Letter.
4. That Revs. O. B. CALL, P. C. BASSETT, H. B. FLINT and JOHN O. PALMER, be our delegates to the next Baptist State Convention.

Report accepted and adopted.

The committee on Resolutions reported the following series, which was accepted, and, after some discussion, adopted :

Whereas, The increasing developments of Divine Providence in reference to the conversion of the world, and the direct agency of the Church in effecting this result is such as to awaken a deeper and still deeper consciousness of responsibility in its individual duty; therefore

Resolved, That we recommend to our Churches, wherever practicable, to devote the first Lord's day morning or evening in the month to the cultivation and diffusion of the spirit of Missions, of Sabbath School institution and Bible distributions; and that we regard it as the especial duty of the Pastors to familiarize themselves with the subjects so as to render such meetings as interesting as possible.

Whereas, A Christian spirit is essentially an aggressive spirit, and that the measure of individual or collective growth in grace is also the measure of their missionary spirit; therefore

Resolved, That we heartily commend to the Churches of our Association the cause of Domestic Missions, especially and generally all the missionary movements of our denomination.

Resolved, That we recommend to the favorable attention of all our Churches the new Sunday School movement inaugurated in our Association, and earnestly hope that each will be prompt and efficient in representing themselves in the January Convention.

Whereas, Conformity with the world has been a prevailing sin in the Church of Christ, as well as Anti-Christ, from the primitive age to the present, and its direct influence is to

paralyze the spirituality and the aggressive moral power of the Church upon the world; therefore, in harmony with the spirit, teaching and life of Jesus,

Resolved, That we recommend to the Churches of this Association to discountenance and disfellowship (notwithstanding the prospect and proffer of high considerations) all lotteries, fairs, exhibitions and social gatherings, in which Christian character and faithfulness as well as the glory of God, are compromised.

In copying the example and commands of Jesus, who said, "I spake openly to the world, and in secret have I said nothing," and "be not conformed to the world," "abstain from the appearance of evil;" therefore

Resolved, That this Association recommends to the Churches to have no fellowship with Freemasonry, or any other secret society.

And be it further Resolved, That we earnestly recommend to the Churches of this Association, collectively and individually, to supply by their philanthropy and Christian paternal love, a want hitherto existing in society, in this direction.

Whereas, Our Government is engaged in a terrible and protracted struggle for the purpose of maintaining its integrity and the perpetuation of its liberal institutions against the attacks of a powerful rebellion, determined on its overthrow and the establishment of an empire whose corner stone shall be human slavery; therefore

Resolved, That we deeply sympathize with our Government in its efforts to suppress this rebellion, and will ever aid her to the best of our ability, with our lives, our property, our counsels and our prayers.

Resolved, That as human slavery is a sin and an abomination in the sight of God—a terrible misery and disaster to man, and wholly inconsistent with the teaching of the word of God, and opposed to the genius and spirit of our institutions; therefore we do most earnestly hope and pray that when God, in His providence, shall remove the portentous clouds of war now darkening and desolating our land, no relic, except the lifeless and horrid remains of that institution, shall be found on any part of the soil of these United States of America.

In view of the desolation of Zion and of the bloody civil war now raging in our land—a land filled with infidelity, profanity, oppression and kindred vices, as well as mourning and war; and in conformity to prophecy of our Savior, who said, "then shall they fast in those days;" therefore

Resolved, That we recommend that the last Thursday in this year be observed as a day of solemn fasting and prayer that God will revive His work, pour out His spirit copiously upon this nation, and, in the extinction of slavery and rebellion, give us a righteous, glorious and enduring peace.

A resolution was adopted, ordering the proceedings of the Sunday School Convention, held in connection with this Association, printed in the minutes.

The committee on Religious Services reported that Rev. J. BOOTH preach the sermon this morning, at 10½ o'clock.

Report accepted and adopted.

Business suspended for public worship.

Prayer by Rev. A. B. KINNEE.

Preaching by Rev. J. BOOTH, from Ps. 90: 17.

A resolution was adopted, tendering the thanks of the Association for hospitality and kindness shown it by the Church and Society during its session: also to the choir for its invaluable services—after which the Association adjourned, to meet with the Baptist Church, in Perry, on the first Wednesday of June, 1865, at 10½ o'clock A. M.

MINUTES

OF THE

SUNDAY SCHOOL CONVENTION,

HELD AT VERNON, MAY 31ST, 1864.

The Convention, having met pursuant to a resolution adopted at the Shiawassee Baptist Association of 1863, organized by calling Rev. O. B. CALL to the Chair, and appointing Rev. G. M. REYNOLDS Secretary.

Prayer by Rev. C. JOHNSON.

Delegates were then called for from the Sabbath Schools, when responses were received from Maple River, Vernon and Bingham.

Individuals from other Schools in the Association were then invited to take seats in the Convention.

Revs. J. BOOTH, P. C. BASSETT and G. M. REYNOLDS, were appointed a committee to draft resolutions.

After a brief recess, the committee on resolutions reported the following, to wit:

1. *Resolved*, That each Baptist Church in this Association be recommended to have its own Sunday School, and patronize its own denominational literature.
2. *Resolved*, That every Church should make its Sunday School its *especial care*.
3. *Resolved*, That the Pastor should be Superintendent, except in cases where the Church possesses a lay brother of superior attainment for this particular duty.
4. *Resolved*, That a Sunday School Association, composed of the Baptist Sunday Schools within the Shiawassee Baptist Association, be now organized: that it hold annual meetings, conducting its business as the S. B. A. do theirs, and making a full annual report of its proceedings to that body.

After discussion, the first, second and third of the foregoing resolutions were adopted by the Convention.

The time having arrived for adjournment, on motion,

Voted—To adjourn to 8½ o'clock to-morrow morning, for the purpose of resuming discussion on the last of the above resolutions.

MORNING SESSION.

WEDNESDAY, June 1st—8½ A. M.

The Convention met, pursuant to adjournment.

Prayer by Rev. P. C. BASSETT.

Discussion was resumed on the last resolution; but for want of time no decision was reached before the hour of opening the Association.

On motion, the Convention adjourned to meet with the Maple River Sunday School, on Wednesday of the second week in January, 1865, at 10½ o'clock A. M., to resume the consideration of the above resolution, and, if deemed expedient, to perfect such an organization.

The Rev. J. BOOTH was appointed to preach an introductory sermon, on a Sunday School topic—Rev. D. A. DAVIS, alternate.

The Convention adjourned for Association.

D I G E S T .

Antrim—Report another Associational year gone, and a desire to be found laboring for Christ; are endeavoring to sustain themselves as a church, and to discharge their covenant obligations; at peace among themselves; preaching meetings well attended when the weather is favorable and sickness does not prevent, with good attention.

Bingham—Have no cheering news to communicate; past year has been one of barrenness; have striven to maintain our visibility, and trust that some are praying for the peace of Jerusalem; sustain a Sabbath school and bible class most of the year; have preaching every other Sabbath.

Coruna—Say they are but a little band, yet they rejoice that they still exist as a branch of Zion. They have been permitted to visit the banks of Jordan, and to witness the burial of two lovely youths, in the likeness of Christ's death; are trusting in Israel's God.

De Witt—Speak of the many changes around, which tend to weaken them as a church. Their numbers are being decimated by death and removal, and being destitute of the preached word, those that remain are like sheep without a shephard; yet they believe God will not forsake his people; have adopted a plan of systematic beneficence; they sustain a union Sabbath school and bible class, all but the name—the Methodists having appropriated the funds of the school for Methodist books and periodicals.

Essex—Regret that they have had no better success in advancing the kingdom of Christ; ask the prayers of God's people. They have no settled pastor, but have called one of their lay brethren to fill that place in part; have prayer and conference meetings, and support two Sabbath schools and bible classes in the bounds of the church.

Lausby—Have reason to rejoice in God's mercy. They have sustained Rev. William Tilley during the year, and received some hopeful converts by baptism, who are walking with them in the ordinances of God's house. They have also sustained a Sabbath school and bible class, and a Wednesday evening prayer meeting; are without a pastor now; desire that God would send them one, to divide the word and break his bread to them; feel in unison in regard to the benevolent objects recognized by the Association.

Perry—Although not enjoying all they desire, would not be discouraged; realize the presence of God in covenant meetings and on the Lord's day; have preaching one-half the time; meetings generally well attended; have communion once in four weeks, and make monthly contributions; sustain a Sabbath school at the place of meeting, and help sustain three others within the bounds of the church; brethren pray for us.

Maple River—Report a considerable degree of spirituality, and a tolerable measure of good works. Sabbath school has entered its fifth year of existence without interruption or suspension, except an occasional Sabbath; are also sustaining a monthly concert in connection with it. They sustain a weekly prayer and conference meeting, which is distinguished for two things, viz: small attendance and great blessing. Thus, Christ verifies his promise, and they are encouraged. Feel deeply interested in our national struggle, and pray that civil and religious liberty may be established over every acre of our soil.

Orid—The past year has been one of unfruitfulness; have sustained regular worship, two union Sabbath schools, and a union prayer meeting; have contributed for foreign missions, and are at peace among themselves.

Owosso—Regret that they have nothing of special interest; have had preaching nearly all of the time by Bros. Osborn, Reynolds and Bush. Bro. J. Booth is their pastor now; but few changes among them. Bro. Peck, who was over four score and ten years old, has left them; he died in the triumph of faith. They have supported an interesting Sabbath school; average attendance, seventy-four (74); have raised in the school, by weekly contributions, over one hundred and thirty dollars (130.) for books; take one hundred copies of the *Young Reaper*; feel deeply interested in the Providences of God among us as a nation.

St. Johns—Nothing particularly cheering to communicate; have changed pastors and received some accessions; support a Sabbath school and bible class; are praying, "O! Lord, revive thy work."

Owosso and Bennington—Do not wish to lose their visibility; hardly know what duty is at times, but resolve to go forward; enjoy the labors of Elder McLeod one-half of the time; congregations good and attentive; covenant meeting once in four weeks; engaged in a union Sabbath school.

Vernon—Welcomes the Association to their house of worship, and to the hospitality of their homes; their cup has been mingled with joy and sorrow. This destructive war has not only blasted the hopes of thousands around, but it has taken the lives of three of their own brethren. They also mourn that so little is being done for the cause of Christ. They have been permitted to rejoice with the young converts brought out in connection with a protracted effort made the past year; twenty-three have been baptised, and five have united by letter; have preaching every Sabbath; meetings well attended, and much interest manifested; have sustained a Sabbath school that did not winter-kill; are now engaged in building a house of worship 36 by 60; say they favor those objects of benevolence patronized by the denomination; desire the prayers of God's people, that this year may be distinguished by greater displays of divine grace.

Williamston—Cannot report any special token of divine favor in the conversion of sinners; but rejoice that God has kept them steadfast thus far, and hope to be more efficient in the future; are greatly afflicted in view of our national calamity, and pray God that he will speedily remove this wicked rebellion, and wipe out the cause forever from our land; fellowship those benevolent institutions which have for their object man's salvation and the glory of God.

CIRCULAR LETTER.

The Delegates of the Shawassee Association to the Churches which they represent :

DEAR BRETHREN—Permit us, at this time, to present a few thoughts on the *Necessity of Divine Revelation*. In presenting this subject, we shall claim that without revelation man's nature would never have been fully developed. Man was created with a definite constitution, and endowed by his creator with a variety of faculties, among which are his moral powers. Had there been no revelation given, those faculties could not have been fully developed or directed to their legitimate objects.

It is true that without revelation man would have possessed benevolence, or the sentiment of kindness, and manifested it to a limited extent; but he never could have exhibited an enlarged benevolence flowing from, and founded upon, love to God, as he is now seen to do in his philanthropic schemes for the benefit of his race.

The cause of right and wrong is also a fundamental faculty of the human mind, and by the aid of reason could determine many of the plainer duties of life; but unassisted by revelation, would be liable to constant abuse, as in almost all heathen nations crimes of the darkest shade have been perpetrated upon the plea of right.

Such a thing as an enlightened idea of justice, a keen perception of right and wrong together, with a strong feeling of moral obligation in connection with equal and exact justice, could not have existed. These feelings would have manifested themselves in proportion to their native strength, but frequently in a perverted direction and upon unworthy objects.

The disposition to worship is also found among the primary powers of the mind, and this, above all others, requires for its development and direction the light of divine revelation. Man, wherever found, is a worshipping being; he is constantly disposed to venerate some object that possesses, or to whom he attributes attributes and powers of which he himself is destitute. And notwithstanding the works of creation prove the existence of a Supreme Maker and ruler of the world, yet but a very small proportion of the human family have manifested any disposition to worship that one living and true God; but have constantly been paying their devotions to the most unworthy, not to say disgusting, objects. In the God of the Bible we have a being worthy of our most profound adoration and regard—one upon whom we can exercise this holy principle of our nature.

The requirements of revelation are, in their character, adapted to man's moral nature. As for E. G., he is required to do justly, love mercy, and walk humbly with his God. Now, the requirements to "do justly," appeals to his conscience, or sense of right; "love mercy," to his benevolence or kindness, and "walk humbly with God," is adapted to his disposition to worship; and the scriptures abundantly teach that true happiness consists in obedience to those requirements, or in other words, that the greatest good results from the cultivation of moral faculties.

Again: Revelation promotes science and literature. Without revelation the mass of mankind would settle down in the deepest ignorance; but when they become acquainted with the great principles that it unfolds,

they are stimulated to scientific investigation, and rendered capable of grasping other truths connected with the natural world. Then, science and philosophy are not confined to the few, but yield their benefits to the many.

We claim, also, that revelation is useful in restraining the passions and appetites of men. The passions, unless kept under the control of reason and the moral faculties, constantly crave inordinate indulgence; and in all parts of the earth, where the light of divine revelation has never shown, the great mass of the inhabitants are under the control of the animal passions. Take for example the American Indian, and probably no class of men, without revelation, ever found a more definite idea of the true God than we find in what they call the Great Spirit; yet most of their devotion consists in foolish vagaries and sacrifices, which are the offspring of the worst of passions. The different tribes are almost constantly waging exterminating wars upon each other, which they pursue with an energy peculiar to their savage nature, while they practice upon their fellow foe the most barbarous cruelties, without the least mixture of mercy; and what is true of them can be said of other heathen nations, with probably the modifying influence of circumstances, long-continued habit, and some variation in mental constitution.

Wherever Revelation has been published, it has had a powerful influence in restraining the appetites and passions of those within its reach. For evidence of this we have only to look at the effect upon the heathen world, of missionary operations, for the last quarter of a century. It is not claimed that even in this enlightened country, Revelation has made men as good as they should be; but we do claim that it has made them almost infinitely better than they otherwise would have been, had its general influence been withdrawn. If they are bad with it, what would have been the result without it?

Again: Revelation teaches that God notices all the actions of men, and will hold them accountable for what they do; which information reason alone does not furnish; and probably no idea is more powerful in restraining the passions and unholy feelings, even of bad men, than the consciousness of being constantly under the inspection of a holy and just God. And, now, were mankind as happy as they are capable of becoming—were unassisted reason sufficient to grasp hold of those objects that would fully call forth and develop the highest faculties of man—or Revelation of such a character as to be unadapted to the wants of his moral nature—were its leading doctrines beyond the reach of his faculties, or so obscure that he could not comprehend their teaching—then we would willingly admit that it is a thing unnecessary and useless. But as far as our information extends, we are fully satisfied that happiness would be incomplete without it—that the choicest affections of the human heart are called forth and admitted by its teachings—that some of the powers of the mind would rather remain unexercised, or take a wrong direction, were its influence withheld. We therefore conclude that it is indispensable.

MONEY REPORTED IN LETTERS.

De Witt—Dom. Missions, \$1 65; Home Missions, \$1 50; Foreign Missions, 50 cents. Lansing—Foreign Missions, \$10; Bible Union, \$30. Ovid—Dom. Missions, \$1; Foreign Missions, \$8 85. Owosso—Dom. Missions, \$5; Foreign Missions, \$3. Owosso and Bennington—Dom. Missions, \$2 09. Perry—Home Missions, \$14; Bible Union, \$5. St. Johns—Dom. Missions, \$2 35. Vernon—Dom. Missions, \$10 15. Williamston—Dom. Missions, \$8.

STATISTICAL RETURNS.

CHURCHES AND CLERKS.	PASTORS AND DELEGATES.	Baptized.	Experience.	By Letter.	Dismissed.	Excluded.	Died.	Present Number.	Money for Minutes.
Artlm, E. Spencer Robinson	Wm. H. Eddy, T. Spencer Robinson	1	1	1	1	1	1	50	\$2 00
Barham, J. S. Palmer, St. Johns	Rev. D. A. Davis, John O. Palmer	1	1	1	1	1	1	18	\$2 50
Corrigan, H. Smith	H. Smith, W. B. Weeden, G. N. Roberts	2	1	1	1	1	1	14	1 00
Dr. Witt, J. H. Peabody	Letter	1	1	1	1	1	1	42	1 00
Flaessinger, Henry Kinny	L. W. La Mansson	1	1	1	1	1	1	21	1 00
Esser, Nathan Ellis	J. Sowles	1	1	1	1	1	1	31	1 00
Fulton	Last communication, 1862	1	1	1	1	1	1	43	1 00
Ilhaca	Last communication, 1863	1	1	1	1	1	1	81	1 50
Lansing, J. A. Croswan	Rev. T. W. Merrill	10	7	7	6	1	1	86	1 50
Laroy	Last communication, 1862	1	1	1	1	1	1	10	2 00
Maple River, H. H. Flint	Rev. G. M. Reynolds, Dea. E. Cook, H. B. Flint, M. F. Reynolds, F. Waugh	4	4	4	1	1	1	64	2 00
Newark and New Haven	Last communication, 1863	1	1	1	1	1	1	52	1 00
Ovid, Jacob Weller	Rev. P. G. Bassett, N. Herrick, Jacob W. Weller	1	1	1	1	1	1	31	1 00
Owosso, E. E. White	Rev. J. Booth, Dea. J. Lyght	1	1	1	1	1	1	36	1 00
Owosso & Bennington, A. Brewster	Rev. J. McLeod, A. S. Rose, H. Whyman	1	1	1	1	1	1	72	2 25
Perry, H. A. Roberts	Rev. J. McLeod, J. Place, R. Place, W. Wallace, H. A. Roberts	1	1	1	1	1	1	29	2 25
Pine River	Last communication, 1863	1	1	1	1	1	1	27	2 00
St. Johns, A. D. Wallington	Rev. D. A. Davis, J. L. Smith, M. Mann, A. D. Wallington, B. F. Green	2	2	2	2	2	2	27	2 00
Vernon, A. M. Parmeter	Rev. O. B. Call, A. M. Parmeter, J. Clark, P. Sawin, Dea. J. Wilkinson, and J. Terkes	22	4	4	2	1	2	110	2 10
Waconusta	Last communication, 1863	1	1	1	1	1	1	40	1 00
Williamston, Wm. Brown	Rev. W. White, Rev. A. B. Kinnee, T. W. Colby, J. Pierce, E. Burchard, G. Burchard, Wm. Brown	38	9	42	22	10	15	833	\$21 08

Collection for Minutes

Total.....\$22 88

Rev. J. BOOTH, Moderator.

J. O. PALMBER, Clerk