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## MINUTES.

The Introductory Sermon was preached by bro. Royal H Daniel, from the 80th Psalm, 1st verse: "Give ear, O shepherd of Israel! thou that leadeest Joseph like a flock, thou that dwellest between the cherubim, shine forth."

1st. The body being called to order, and the letters from the Churches read, and the names of the delegates being enrolled, the Association was organized by choosing bro. Royal H. Daniel moderator, and W. H. C. Dodson, clerk.

2nd. The Church at Damascus, Talbot county, by her letter and delegates, H. E. Parker, Wm. Davis, G. D. Hays, petitioned for membership, and was cordially received.

3rd. Invited ministers of all Evangelical Orders to a seat with us, which was accepted by bro. Z. Sterns of the M. E. Church, South.

4th. Received the brethren Richards, L. B. Roudalland, H. Rees, as corresponding messengers, from the Chattahoochee United Baptist Association, with letters and minutes.

5th. Appointed the following committees: On preaching; from the body, brethren A. Woodham, Lewis Alsobrooks, John Akin; and from the Church, brethren B. F. Lockhart and Jesse Grace; On arrangement, brethren T. B. Cooper, Royal H. Daniel, J. C. R. Lockhart, John Davis and L. Leach; On finance, brethren W. D. Grace, H. Parker, H. Garrard; On correspondence, brethren E. J. Rogers, John Turner, M. Heath, Thos. Lawson and A. M. Rhodes.

6th. Called for the Circular Letter, which was adopted.

7th. Adjourned to 8½ o'clock, Monday morning. Prayer by bro. H. E. Parker. On Sunday the brethren T. B. Cooper and Royal H. Daniel preached in the order of their names to a large assembly—bro. T. B. Cooper on the subject of Domestic Missions.

### MONDAY MORNING, 8½ o'clock.

Met. Prayer by bro. W. H. C. Dodson.

1st. Called the names of the delegates—marked absentees.

2nd. Received the report of the arranging committee.

3rd. Read the decorum.

4th. Received the report of the corresponding committee—appendix A.

5th. The brethren J. C. R. Lockhart, John Turner, E. J. Rogers, Thos. Lawson, J. E. Roper and H. E. Parker, volunteered as corresponding messengers to the Chattahoochee United Baptist Association, to meet with Antioch Church, Muscogee county, on Saturday before the 3rd Sunday in October, 1851—bro. W. D. Grace to write the corresponding letter.

6th. Refused to correspond with the Salem United Association in consequence of their open communion principle and practice.

7th. Appointed brethren J. C. R. Lockhart and W. D. Grace to write to the Highwassee United Baptist Association on the subject of correspondence, giving them a summary of our views on Theology, and request an answer; and if found to be of a kindred spirit, to invite them to send up correspondence to our next Association.

8th. Called for the report of the committee on the death of church members—Appendix B.

9th. Ordered the Clerk to have our Constitution reprinted—Appendix C. Adjourned for preaching. Met again. Prayer by bro. L. Leach.

1st. Received the report of the executive committee—Appendix D.

2nd. Received the report of the financial committee—Appendix E.

3rd. Received the report of the committee appointed at our last year's Association to make arrangements for inclosing the graves of brother and sister White—Appendix F.

4th. Adjourned to 8½ o'clock, Tuesday morning. Prayer by bro. Henry Rees.



TUESDAY MORNING, 8½ o'clock.

Prayer by bro. T. B. Cooper.

1st. Called the names of the delegates--marked absentees.

2nd. Appointed our next Association at Fairview Church, Pike county, thirteen miles north of Zebulon, to meet on Saturday before the 2nd Sunday in September, 1852--bro. T. B. Cooper to preach the Introductory Sermon, bro. E. J. Rogers his alternate, and bro. Royal H. Daniel to write the Circular.

3rd. Appointed bro. J. C. R. Lockhart to preach the Missionary Sermon, and bro. Royal H. Daniel to preach the farewell sermon. Adjourned for preaching.--Met again. Prayer by bro. J. C. R. Lockhart.

## MISCELLANEOUS.

1st. Ordered the executive committee to pay bro. L. Leach \$25 00 as a remuneration for services rendered to the Mt. Pleasant Church in Newton county, 1851, and pledge ourselves for the same amount again in 1852.

2nd. Ordered the Clerk to have 400 copies of these minutes printed and distributed according to the amount paid by each Church.

Resolved, That the thanks of this body be tendered to bro. Z. Sterns of the M. E. Church, South, for his services and hospitality during our stay.

Resolved, That the thanks of this body are due to the citizens of this vicinity for their generosity during our meeting. Adjourned. Prayer by bro. R. H. Daniel.

ROYAL H. DANIEL, Moderator.

W. H. C. Dodson, Clerk.

The undernamed brethren (with the advice of the Association) agree to meet at Liberty Church, in Pike county, on Wednesday before the 3rd Sunday in July, 1852. The object of the meeting is for the ministers and deacons, with all others connected, to give and receive instruction on Theology, to be known as a meeting of general instruction--J. C. R. Lockhart, L. Leach, W. D. Grace, E. J. Rogers, T. B. Cooper, T. Lawson, Royal H. Daniel, John Davis, M. Heath, J. E. Roper, H. Rees, John Garrard, J. Turner. All well-wishers to the cause of improvement are invited.

## APPENDIX.

### REPORT OF THE CORRESPONDING COMMITTEE.

A. The committee recommend to the Association to continue correspondence with the Chattahoochee United Baptist Association; also the Salem United Association; also the Highwassee United Baptist Association. Respectfully submitted,  
E. J. ROGERS, Chairman.

B. We, your committee, feel thankful in being able to report, that though death has visited our Churches, it has not made as great ravages as in former years--none of our official members have fallen, yet we are admonished to be ready for our exit. Respectfully submitted,  
T. B. COOPER, Chairman.

## CONSTITUTION.

Associations appear from Scripture and Ecclesiastical history, to have been originally formed, not from any positive injunction either from Christ or his Apostles, but from mere expediency, for the purpose of concentrating the efforts of individual Churches, and bringing them to bear with greater energy upon the objects designed to be accomplished by those Churches. They were also considered as advisory councils, and resorted to as such; but never claimed any right of lording over God's heritage, nor was their advice ever considered binding on the Church.



es. In a word, Associations were wholly dependant on Churches, and Churches were not dependant on Associations. And notwithstanding the powers arrogated to themselves by some modern Baptist Associations, we view them as being no where preceded by the primitive usages of such self-created bodies. We, the delegates from our respective Churches, being authorized by said Churches, do agree to form ourselves into an Association to be known by the name of the "United Baptist Association." And we promise not to withdraw ourselves from this Association without first stating our reasons to the body for such intended withdrawal. It is proposed by the Association—First: To promote revivals of religion, by camp and protracted meetings; Second, to take a decided and active part in home missions. It is not intended by this Association to discuss, queries. It is not the design of this Association to interfere in any respect with the independence of the Churches composing it. It is not intended to establish creeds, formularies, rules of discipline, or to make any laws whatever to bind the Churches, but to leave each Church to regulate its own affairs. We, as an Association, take the Old and New Testament as our confession of faith. And as relates to the independency of Churches, we believe

First, that a duly organized Church consists of a congregation of Saints, immersed upon a credible profession of their faith in Christ.

Second, Christ is the only christian lawgiver and supreme head of the Church; and the word of God the only infallible rule of faith and practice.

Third, every member has an inalienable right to private judgment in concerns of religion, and equal right to express his opinion in any way which will not violate the laws of God, or the rights of his fellow men.

Fourth, a Church has the right to adopt such measures only as are in accordance with the word of God, and such as are deemed necessary to carry into effect the great system of practical Christianity; and is the highest Ecclesiastical tribunal on earth, from whose decision there is no appeal.

#### REPORT OF THE EXECUTIVE COMMITTEE.

D. The committee beg leave to report as follows:

In the hands of bro. John Davis .....	\$28 00
Interest for one year, .....	1 96

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\$29 96

Collection on Sunday, .....	17 60
Friendship Church, .....	2 50
Damascus Church, .....	1 00

Total, .....	\$49 06
Paid to bro. L. Leach on subscription for 1851, .....	\$7 00

Remaining on hand, .....	\$42 06
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Respectfully submitted, JOHN DAVIS, Chairman.

#### REPORT OF THE FINANCIAL COMMITTEE.

E. The committee beg leave to report as follows:

For Minutes, .....	\$21 50
For Associational purposes, .....	4 85

Total, .....	\$26 55
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F. Report of the committee to whom was referred the business of arranging with the committee from the C. U. B. A. for inclosing the graves of brother and sister White. The committee beg leave to report

In the hands of the Treasurer of the committee, .....	\$15 50
On subscription to be sent up by 25th of December next, .....	7 00

Total, .....	\$22 50
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Respectfully submitted, J. C. R. LOCKHART, Chairman.



## CIRCULAR LETTER.

## On the relative Duties of Pastors and Churches.

**To the Constituent Churches composing the United Baptist Association-Greeting :**

Dear Brethren :—Your attention is called in this Circular to a subject which is important to every disciple of our Lord and Master. The relative duties of Pastors and Churches are not perhaps as carefully considered by either the one or the other as they should be in our immediate Association ; and it may be that much of our want of prosperity and influence at the present time, is owing to their being almost entirely neglected. The Churches of Jesus Christ are made to consist of the Pastor and his flock, or people of his charge ; and the prosperity of these Churches depends very much upon the religious observance of the reciprocal duties to be observed towards each other. When the Pastor makes it evident that his whole design is laboriously and diligently to advance the entire welfare of the souls committed to his care ; and the Church on the other hand faithfully yields to his ministry, and submit themselves to his care, the glory of God and the prosperity of Zion will be the result. This alone should constitute a motive quite sufficient to prompt the whole Church to action.

And when we add to this the solemn consideration that God will most certainly require both Pastor and people to render a strict account at his bar, for the manner in which they discharge these obligations, it is difficult to conceive how any thing like negligence should ever obtain in a Christian Church. A more weighty responsibility than that which devolves on the Pastor of a Church of Jesus Christ, never falls to the lot of man. He that feels the weight of this high calling, must know that immortal souls are given to his charge, and if he is untrue to his trust, their blood will be required at his hands. He can but read with a trembling heart what God has said to him by the prophet, “Son of man, I have set thee a watchman unto the house of Israel ; therefore, thou shalt hear the word of my mouth, and warn them from me. When I say unto the wicked, Oh ! wicked man, thou shalt surely die if thou dost not speak to warn the wicked man from his way, that wicked man shall die in his iniquity, but his blood will I require at thy hand. Nevertheless, if thou warn the wicked from his way, to turn from it, if he does not turn from it, he shall die in his iniquity, but thou hast delivered thy soul.”

He feels no small concern when the very striking words of the blessed Saviour are made applicable to himself : “The Son of Man is as a man taking a far journey, who left his house and gave authority to his servants, and to every man his work, and commanded the Porter to watch. Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season? Blessed is that servant whom his Lord when he cometh shall find so doing. Verily I say unto you, that he shall make him ruler over all his goods. But, and if that evil servant shall say in his heart, my Lord delayeth his coming, and shall begin to smite his fellow servants, and to eat and drink with the drunken, the Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites. There shall be weeping and gnashing of teeth.”

The Pastor is the steward of the mystery of God, and he is required to “take heed unto himself and to his doctrine,” that he may thereby save himself and those that hear him. In view of his high calling, and very responsible position in the Church, the Pastor may well exclaim, “who is sufficient for these things?” And were it not for the soul-reviving promise of his blessed Master, “Lo I am with you even unto the end of the world,” he would surely faint in the day of toil. His duties, when considered in detail, may be reduced to the following particulars : 1st. The Pastor's duty is to feed the Church of God with knowledge and understanding, and if she advances in the knowledge of God and divine subjects, it is mainly owing to his repeated instructions. The design of God in requiring that a Pastor should be apt to teach, is, that he thereby may be able to facilitate the progress of the Church in acquiring the knowledge of the truth. Hence he should devote himself assiduously to reading, and the acquisition of divine knowledge, that he may be able at all times to



communicate wholesome instruction to his flock. Divine truth invigorates a believer's mind, as appropriate food does a healthy body. Therefore, when a Church makes little or no advancement in knowledge, it must be either ascribed to the incapacity or unfaithfulness of her Pastor, or to the inattention or dullness of his people. In all such cases, the Pastor stands accountable for the failure, and must lie at the mercy of his Judge, unless he can make it evident that the fault is with his flock and not in himself.

2nd. The Pastor is accountable for the unity of the Church. "When Christ ascended far up above the heavens, he gave some Apostles and some Prophets, and some Evangelists, and some Pastors and Teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith and of the knowledge of God unto a perfect man, unto the measure of the stature of the fullness of Christ." He should strive to "keep the unity of the spirit in the bonds of peace," and to enforce the beautiful sentiment on the minds of his flock contained in the words of Paul to the Church at Ephesus, "there is one body and one spirit, even as ye are called in one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is able above all and through all, and in you all."

If the Pastor faithfully inculcate these and kindred topics before his people, the tendency will surely be to promote unity of faith and of practice. When a Church is found to be divided into little parties, and to hold opposite opinions about matters of faith and of duty, there is reason to fear that the Pastor has been deficient in urging on them the more weighty truths of the Bible, the embracing of which must tend to their unity and permanency in faith; or that his people have refused to bow to the force of his reasoning.

3rd. The Pastor is accountable for the purity of the Church. Christ has espoused the Church unto himself, that he might present her to his Father without spot, and blameless. His ministers are employed as instruments of purification, which they accomplish mainly through the ministry of the word. Jesus prayed to his Father for the sanctifying influence of truth on the hearts of his ministers, and upon all that should believe through their word; therefore it is reasonably supposed, that when a pure and holy gospel is faithfully and regularly preached to the Church, her purity and spiritual mindedness will thereby be promoted. Church discipline being designed by the great Lawgiver of the Church to be applied for purposes of purification and removing offensive and obnoxious members, it of course is the special duty of the Pastor to superintend the application of these laws in order to the accomplishment of the end for which they have been enacted. When a Church falls far below that standard of purity which God has erected in his word, and fails to present to the world convincing proofs of the purity of her doctrines and pretensions to holiness, we may safely conclude that the Pastor has either failed to inculcate before his flock the pure and cleansing doctrines of the bible, or that the hearts of his people have waxed gross and their hearing dull, so that they receive not words of instruction from his mouth, and refuse to put forth the arm of their strength to suppress the many evils which pollute the sanctuary of God.

The foregoing observations relative to the duty of Pastors, must necessarily lead us to conclude the Church on her part, could not be too vigilant and prompt in coming up to his aid, and seconding his efforts to secure the growth of the Church in knowledge, purity and efficiency in works of holiness. His labors are abundant, arduous and often times very perplexing. Personal ease and comfort are his daily sacrifices. His duties are such as might fill an Angel's hands, yet they must be performed by an earthen vessel, by a mortal man, of like passions with his brethren, by a man who is not invulnerable to the pain of sorrow; but if left to himself, would be easily tempted to waste in dejection and grief, those powers which are all needed to secure his own salvation, and that of the souls committed to his care. Brethren should remember that the strength of their Pastor is not the strength of stone, nor his flesh of brass, that he constantly needs the co-operation of his people in his laudable efforts to secure their spiritual interests. And they should be the more ready to come, heart and soul, to his help, when they remember that their Pastor seeks the good of his flock, and comes to them affirming in an Apostle's words, that "I seek not yours, but you." The duties of the flock, when considered in detail, are very numerous, but we only design in this circular to notice a few of the more important of them.

1st. Members of the Church should feel it binding on them as a duty towards God and their Pastor, to attend on his ministry, and no excuse that would not be accepta-



ble at the bar of God, should be set up as a reason for being absent. Nothing affords more animation to a minister than to have a numerous and devout audience. The appearance of such a congregation often excites his best feelings, and furnishes him with his best thoughts. He knows that each individual who enters the house of God, brings with him an immortal soul, which must either be a sparkling star in the crown of the Redeemer, or wail in eternal woe! On the other hand, how discouraging it is to the minister to spend his voice upon empty seats and naked walls! What better evidence could a Pastor want of the low estimate placed upon his labors than to see his brethren forsaking the house of God without adequate excuses, or without any apparent design, but to pour contempt upon his efforts to do them good, and thereby increase his mortification, if not drive him to despair? To neglect attendance upon the house of God, is to deprive the minister of the means of doing that good for the accomplishment of which the ministerial office was ordained.

2d. Pastors should not desire to be pampered with delicacies, or to be loaded with wealth, but they like other men, must have food and raiment. They cannot feed upon the wind, nor can they, like their Divine Master, multiply a few loaves and fishes into an ample support for their wives and little ones. But the laborer is worthy of his meat. The Church is bound by the law of Christ, and by the principles of moral honesty, to provide for the temporal wants of their Pastor. He is required under weighty responsibilities to God and the Church, to assume the Pastoral care. He obeys the call of both, and comes to his flock with food to nourish their souls. And should not he that "preaches the gospel, live of the gospel?" "Who goeth a warfare at his own charges?" "Who planteth a vineyard and eateth not the fruit thereof?" "Or who feedeth a flock and eateth not the milk thereof?" "Let him that is taught in the word, communicate unto him that teacheth in all good things." "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" Is it honest to require and receive the faithful ministry of a Pastor and refuse to contribute to him in return for his temporal support? Such neglect is a violation both of the laws of Christ and the principles of justice, and of course must result in the injury of both Pastor and Church.

3rd. The Church should not cease to pray for their Pastor. If he does not share liberally in their approaches to a throne of grace, he will surely fail of success—the victory will certainly be on the side of the enemy, if Aaron and Hur become weary in staying up their Pastor's hands, and leave them to flag through heaviness. Under God more depends on the prayers of the Church whether the word of God shall prosper among them, than it does upon the zeal and fidelity of their minister. Let no one, then, who has a renewed heart, keep silence and plead exemption from this duty. Have you no talents or courage to pray in public? Let then your secret cries often beat at the portals of heaven in his behalf, and the gracious God will hear and bless the labors of your Pastor, and your soul shall be fruitful like a well nurtured garden.

4th. The Church is the guardian of her Pastor's character. And while it is not her duty to foster his failings and faults, she should be careful not to magnify them and hold them up to public gaze for no purpose but to lower his standing and cripple his usefulness. If the Pastor's position is the most important in the Church, it is also the most exposed to the assaults of the enemy. It is against him, and especially against his character, that the enemy of the Church aims his most malignant spite. And with what sad effect the blow may be aimed, when directed through the agency of a member of the Church over which he presides, and with whom he takes sweet counsel. How often has the Pastor's character been wounded in the house of his friend? It frequently happens that brethren are boisterous and bold when they speak of what they suppose to be their Pastor's failing; but oh! how seldom do we hear them extolling his virtues and defending him from attacks to which his peculiar situation exposes him, both from without and within. For brethren to desert their Pastor in the hour of persecution and of peril, is to betray their Lord and Master; and for them to wound the character of their minister by speaking evil of him, is to crucify the Lord afresh, and put him to an open shame. What I have written I have written.

T. B. COOPER.





**CORRESPONDING LETTER.**

*The United Baptist Association to the Chattahoochee United Baptist Association, with whom she corresponds :*

DEAR BRETHREN—Through the mercy of our Heavenly Father, we again have been permitted to meet in an Association. Your messengers who bore your Letter and Minutes to us, were received with gratitude, and we believe proved a blessing to us. May those named in our Minutes prove the same to you, is the prayer of your's in Christ Jesus. Farewell!

**Ministers of the United Baptist Association and their Post Office.**

*Royal H. Daniel, Thomaston, Upson co ; T. B Cooper, Zebulon, Pike co ; L. Leach, Erin, Meriwether co ; J. C. R. Lockhart, Daviston, Talbot co ; E. J. Rogers, Daviston, Talbot co ; J. E. Roper, Daviston, Talbot county--Licentiate, T. Lawson, Daviston, Talbot county--Licentiate, H. E. Parker, Holt's Shop, Talbot county--Licentiate, W. Ewin, Fairburn, Fayette county--Ordained.*

**CLERK'S RECEIPT.**

Received of W. H. C. Dodson, Clerk of the United Baptist Association, Twenty Dollars, for printing 400 copies of Minutes for said Association.

October 4, 1851.

MURRAY & LOGAN.



*W H C*      *M M*

*W H C*

*M Mathews*

*J G G*

# STATE OF THE CHURCHES.

(Names of ordained Ministers in SMALL CAPITALS;  
Licentiates in *Italics*; Absentees marked thus \*.)

CHURCHES.	COUNTIES.	DELEGATES.	Received by Experience	Received by Letter	Dismissed by Letter	Excommunicated	Restored	Dead	Total	Contributions	Association Fund	Sabbath of Meetings	Church Clks Post Office.	Clerk's Post Office.
Armagedon	Pike	Noah Wilkerson, D. Turner,* T. B. COOPER,.....	1	..	8	2	1	1	38 2 50	50	....	1	Bolin Harris	Zebulon
Liberty	Pike	John Davis, Jonathan Davis,* W. H. C. DODSON,	..	2	7	2	..	..	36 3 00	00	....	3	John Davis	Griffin
Fairview	Pike	John Akin, J. R. Lynch,* LANGFORD LEACH,....	9	..	1	1	..	..	59 3 00	00	....	2	John Dingler	Erin
Mount Pleasant	Newton	H. Garrard, John Garrard.....	2	1	2	..	..	..	291 50	50	....	3	H. Garrard	Starrsville
Providence	Upson	Matthew Heath, Thomas Hammock,.....	1	1	..	1	..	..	421 50	50	....	4	U. Daniel	Thomaston
Corinth	Upson	William Cameron, ROYAL H. DANIEL,.....	..	..	..	..	..	..	9 75	75	....	3	W. Cameron	Thomaston
Pleasant Hill	Upson	A. Woodham,* T. Waller,*.....	..	..	5	1	1	1	361 80	80	....	4	Thos. Waller	Thomaston
Mount Zion	Talbot	John White, L. Alsobrook,.....	2	..	2	2	1	1	522 00	1 00	00	3	A. J. Ruffin	Talbotton
Damascus	Talbot	H. E. Parker, William Davis, G. D. Hays,....	12	3	3	3	..	..	271 50	1 00	00	1	A. B. Tomme	Holts Shop
Bethel	Talbot	A. M. Rhodes, John Turner,.....	1	..	3	4	5	..	201 00	00	....	3	A. M. Rhodes	Mt. Pleasant
Friendship	Talbot	S. J. Smith, Wm. D. Grace, Thomas Lawson, {	..	..	..	..	..	..	..	..	..	..	..	..
New Hope	Fayette	E. J. ROGERS, J. E. ROYER, J. C. R. LOCKHART } Not Represented—(Minutes of 1850,).....	17	5	28	5	..	..	59 3 00	4 00	00	1	W. D. Grace	Davidson

RECAPITULATION.—Received by Experience, 45; Received by Letter, 12; Dismissed by Letter, 51; Excommunicated, 21; Restored, 6  
Dead, 2; Total, 480. Contributions, \$21.55; for Association Fund, \$6.