

MINUTES

OF THE

Organization and First Annual Session

OF THE

ATLANTIC BAPTIST ASSOCIATION,

AT LaGRANGE, N. C.,

October 29th, 1884.

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RALEIGH:

EDWARDS, BROUGHTON & CO., STEAM PRINTERS AND BINDERS.
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MODERATOR:

W. G. BRINSON.....Newbern, N. C.

CLERK:

W. G. BRITT.....Goldsboro, N. C.

TREASURER:

W. J. MONTFORD.....Ward's Mill, N. C.

Executive Board.

ELDER T. WHITFIELD, Charman.

W. J. MONTFORD, F. W. HANCOCK, M. S. WEBB,
 J. E. PETERSON, J. W. BIDDLE, J. M. WOOTEN.

Ministers.

J. T. ALBRITTON.....Mount Olive, N. C.
 A. J. HIRES.....Kinston, "
 C. A. JENKINS.....Newbern, "
 W. T. JONES.....Beaufort, "
 W. B. KINGHT.....Snow Hill, "
 T. J. LEARY.....Harlowe, "
 C. J. NELSON.....Goldsboro, "
 J. UTLEY.....Morehead City, "
 C. S. CASHWELL.....Kinston, "
 T. WHITFIELD.....Goldsboro, "

MINUTES OF THE
ORGANIZATION

OF THE

Atlantic Baptist Association.

At a meeting of certain Brethren at LaGrange, N. C., on the 29th of October, 1884, W. G. Brinson was called to the chair. F. W. Hancock was chosen Clerk *pro tem*.

Prayer was then offered by Elder T. Whitfield.

The following statement was then made and its recommendation adopted:

The undersigned having been appointed by the Union Meeting of the Eastern Baptist Association, convened at Kinston, N. C., on the 28th of March, 1884, a committee to propose to the churches in the Northern section of the said Association, the formation of a new Association, and to make arrangements to facilitate its organization if approved, did accordingly communicate with those churches, proposing that they petition the Eastern Association for dismission, in order to organize a new Association, and that their delegates to the Eastern Association represent them in the Convention to form the new Association.

The churches whose names appear in the certificate accompanying this, accordingly approved of the proposed organization, and by their delegates or letters, petition the Eastern Association for dismission, which petition was approved and granted on the 8th of October inst.

The delegates of said churches thereupon met, on the 8th of October inst., in the Meeting house of the Pollokville Baptist church, Elder T. Whitfield being chairman, and resolved to meet for permanent organization at LaGrange, Lenoir county, N. C., on the 29th of October, 1884.

Therefore, we recommend that the list of said churches be called, and such delegates as were appointed to represent them in the Eastern Association at its recent session, or may have been appointed specially to represent them in this Convention, be recognized as constituents of a Convention now assembled, and that this Convention proceed to the permanent organization of a Baptist Association to be composed of such churches as may be here represented as aforesaid or by letter.

THEO. WHITFIELD,
 J. E. PETERSON,
 J. D. ROBERTS.

The following certificate of dismission from the Eastern Association was then read:

This is to certify that the following churches were dismissed from the Eastern Baptist Association for the purpose of organizing a new Association, viz: Antioch, Bear Marsh, Beaufort, Davis Shore, Enon, Falling Creek, Fort Barnwell, Goldsboro, Kinston, LaGrange, Morehead City, Mt. Calvary, Newbern Piny Grove, Jones; Piny Grove, Onslow; Pollockville, Snow Hill, Smyrna, Union, Woodville, Young Bethel.

J. L. BRITT, Clerk.

J. L. STEWART, Moderator.

The roll of churches being called, the following responded, and delegates were enrolled, viz:

ANTIOCH—R. D. Carroll.
 BEAUFORT—Elder W. T. Jones.
 DAVIS SHORE—Elder T. J. Leary.
 ENON—W. J. Montford.
 FALLING CREEK—W. G. Britt.
 FORT BARNWELL—Elder C. S. Cashwell.
 GOLDSBORO—Elder T. Whitfield, Elder C. J. Nelson and J. E. Peterson.
 KINSTON—S. E. Loftin, J. A. Pridgen, E. F. Cox and Elder A. J. Hires.
 LAGRANGE—J. P. Joyner, J. S. Bizzell, C. T. Bizzell, J. W. Isler.
 MOREHEAD CITY—Elder J. Utley, J. T. Eaton, Charles Davis, Justin Webb, Marion Webb.
 MOUNT CALVARY—Elder J. T. Albritton, G. F. Parker, A. Prince.
 NEWBERN—Elder C. A. Jenkins, W. G. Brinson, F. W. Hancock and W. H. Ernel.
 PINY GROVE, ONSLOW—W. J. Montford.
 PINY GROVE, JONES—B. F. Dillahunt.
 POLLOCKSVILLE—Elder C. S. Cashwell.
 SNOW HILL—Elder W. B. Knight, J. C. Padelford.
 SMYRNA—Elder T. J. Leary.
 UNION—H. C. Huggins.
 WOODVILLE—Elder T. J. Leary.
 YOUNG BETHEL—Elder T. J. Leary.

Articles of Faith, a Constitution, Rules of Order and a Church Covenant were then adopted. Adjourned until 2 o'clock.

AFTERNOON SESSION.

The following officers were then elected: W. G. Brinson, Moderator; W. G. Britt, Clerk; W. J. Montford, Treasurer; and the Association was declared organized.

Invitation was extended to visiting brethren to seats with us. The invitation was accepted by Elder Hill from the Cape Fear Association.

A committee of five was then appointed to nominate the Executive Board.

Prayer was offered by Elder A. J. Hires for divine guidance in the selection.

Morehead City was then chosen as the next place of meeting. Elder T. Whitfield to preach the Introductory Sermon. Elder A. J. Hires, alternate.

On motion, committees were appointed to report at the next meeting as follows:

FOREIGN MISSIONS—Elder T. Whitfield, Elder W. T. Jones, E. F. Cox.

HOME MISSIONS—Elder C. A. Jenkins, Jas. Biddle, W. G. Britt.

STATE MISSIONS—Elder A. J. Hires, I. B. Willis, Elder W. B. Knight.

SUNDAY SCHOOLS—J. S. Bizzell, J. A. Pridgen, J. E. Peterson.

TEMPERANCE—Elder C. S. Cashwell, W. H. Ernel, Elder T. J. Leary.

PERIODICALS—Elder C. J. Nelson, W. T. Montford, B. F. Dillahunt.

EDUCATION—Elder J. T. Albritton, J. D. Roberts, J. W. Isler.

On report of the committee, the following were appointed an Executive Board: Elder T. Whitfield, W. J. Montford, J. M. Wooten, J. W. Biddle, F. W. Hancock, J. E. Peterson, M. S. Webb.

On motion of Brother Montford, the roll of the churches was called, and the following pledges made for Associational Missions:

Antioch, \$5.00; Beaufort, \$10.00; Davis Shore, \$7.00; Enon, \$15.00; Falling Creek, \$10.00; Fort Barnwell, \$15.00; Goldsboro, \$35.00; Kinston, \$25.00; LaGrange, \$10.00; Morehead City, \$40.00; Mount Calvary, \$9.00; Newbern, \$50.00; Piny Grove, Onslow, \$5.00; Piny Grove, Jones, \$10.00; Pollockville, \$10.00; Snow Hill, \$5.00; Smyrna, \$7.00; Union, \$5.00; Woodville, \$7.00; Young Bethel, \$7.

The following offered by Brother Cashwell was adopted:

Resolved, That the churches are earnestly requested to make collections for Associational Missions once every quarter, and forward the same at once to the Treasurer.

On motion of Brother Eaton, it was ordered that the Minutes, when printed, be distributed among the churches according to the several amounts paid for that object.

The following amounts were then subscribed:

Antioch, 50c.; Beaufort, \$1.00; Davis Shore, 50c.; Enon, 50c.;
 Falling Creek, 50c.; Fort Barnwell, \$1.00; Goldsboro, \$3.00; Kinston,
 \$1.00; LaGrange, \$1.00; Morehead City, \$2.00; Mount Calvary,
 \$1.00; Newbern, \$3.00; Piny Grove, Jones, 30c.; Pollockville, 50c.;
 Smyrna, 50c.; Union, 25c.; Woodville, 50c.; Young Bethel, 50c.

The following was adopted:

Resolved, That we approve the organization of Ladies Missionary Societies or committees in our churches.

The thanks of the Association were tendered to the church and citizens of LaGrange for their hospitality.

Elder C. J. Nelson then lead in prayer, and the Association adjourned to meet at Morehead City on Tuesday after the fourth Sunday in October, 1885.

W. G. BRINSON, Moderator.

W. G. BRITT, Clerk.

CONFESSION OF FAITH.

I. OF THE SCRIPTURES.

We believe that 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 centre of christian union and the supreme standard by which all human conduct, creeds and opinions should be tried.

II. OF THE TRUE GOD.

We believe that there is one, and only one, living and true God, an infinite, intelligent Spirit, whose name is Jehovah, the Maker and Supreme Ruler of heaven and earth; inexpressibly glorious in holiness, and worthy of all possible honor, confidence and love; that in the unity of the Godhead there are three persons, 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.

III. OF THE FALL OF MAN.

We believe that man was created in 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; positively inclined to evil; and therefore under just condemnation to eternal ruin, without defense or excuse.

IV. OF THE WAY OF SALVATION.

We believe that the salvation of sinners is wholly of grace, through the mediatorial offices of the Son of God, who by the appointment of the Father, freely took upon Him our nature, yet without sin; honored the divine law by his personal obedience, and by his death made a full atonement for our sins; that having risen from the dead, he is now enthroned in heaven, and uniting in his wonderful person the tenderest sympathies with divine perfections, he is every way qualified to be a suitable, a compassionate and an all-sufficient Savior.

V. OF JUSTIFICATION.

We believe that the great gospel blessing which Christ secures to such as believe in Him, is justification; that justification includes

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 faith in the Redeemer's blood, by virtue of which faith His perfect righteousness is freely imputed to us of God; that brings us into a state of most blessed peace and favor with God, and secures every other blessing needful for time and eternity.

VI. OF THE FREENESS OF SALVATION.

We believe 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, penitent and obedient faith, and that nothing prevents the salvation of the greatest sinner on earth, but his own determined depravity and voluntary rejection of the gospel, which rejection involves Him in an aggravated condemnation.

VII. OF GRACE IN REGENERATION.

We believe that in order to be saved, sinners must be regenerated or born again; that regeneration consists in giving a holy disposition to the mind; that it is effected in a manner above our comprehension by the power of the Holy Spirit, in connection with divine truth, so as to secure our voluntary obedience to the gospel; and that its proper evidence appears in the holy fruits of repentance, and faith, and newness of life.

VIII. OF REPENTANCE AND FAITH.

We believe that repentance and faith are sacred duties, and also inseparable graces, wrought in our souls by the regenerating Spirit of God; whereby, being deeply convinced of our guilt, danger and helplessness, and of the way of salvation by Christ, we turn to God with unfeigned contrition, confession and supplication for mercy; at the same time heartily receiving the Lord Jesus Christ as our Prophet, Priest and King, and relying on Him alone as our only and all-sufficient Savior.

IX. OF GOD'S PURPOSE OF GRACE.

We believe that election is the eternal purpose of God, according to which he graciously 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 free, wise, holy and unchangeable; that it utterly excludes boasting and promotes humility, love, 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 may be ascertained by its effects in all who truly believe the gospel; that it is the foundation of christian assurance, and that to ascertain it with regard to ourselves demands and deserves the utmost diligence.

X. OF SANCTIFICATION.

We believe that sanctification is the process by which, according to the will of God, we are made partakers of His holiness; that it is a progressive work; that it is begun in regeneration, and that it is carried on in the hearts of believers by the presence and power of the Holy Spirit, the sealer and comforter, in the continual use of the appointed means, especially the word of God, self examination, self denial, watchfulness and prayer.

XI. OF THE PERSEVERANCE OF THE SAINTS.

We believe 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 they are kept by the power of God through faith unto salvation.

XII. OF THE HARMONY OF THE LAW AND THE GOSPEL.

We believe 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 fulfil 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 the visible church.

XIII. OF A GOSPEL CHURCH.

We believe 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 ordinances of Christ, governed by His laws and exercising the gifts, rights and privileges invested in them by His word; that its only scriptural officers are bishops or pastors and deacons, whose qualifications, claims and duties are defined in the epistles to Timothy and Titus.

XIV. OF BAPTISM AND THE LORD'S SUPPER.

We believe that christian baptism is the immersion in water of a believer, into the name of the Father, and Son, and Holy Ghost, to show forth in a solemn and beautiful emblem, our faith in the crucified, buried and risen Savior, with its effect in our death to sin and resurrection to a new life; that it is prerequisite to the privileges of a church relation and to the Lord's Supper, in which the members of the church by the sacred use of bread and wine, are to commemorate together the dying love of Christ, preceded always by solemn self examination.

XV. OF THE CHRISTIAN SABBATH.

We believe 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 sinful recreations, by the devout observance of all the means of grace, both private and public, and by preparation for that rest that remaineth for the people of God.

XVI. OF CIVIL GOVERNMENT.

We believe that civil government is of divine appointment, for the interests and good order of human society, and that magistrates are to be prayed for, conscientiously honored and obeyed, except only 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.

XVII. OF THE RIGHTEOUS AND THE WICKED.

We believe 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.

XVIII. OF THE WORLD TO COME.

We believe 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.

CHURCH COVENANT.

Having been lead, as we believe, by the Spirit of God, to receive the Lord Jesus Christ as our Savior, and on the profession of our faith, having been baptized in the name of the Father, and of the Son, and of the Holy Ghost, we do now, in the presence of God, angels, and this assembly, most solemnly and joyfully enter into covenant with one another, as one body in Christ.

We engage, therefore, by the aid of the Holy Ghost, to walk together in christian love; to strive for the advancement of this church in knowledge, holiness and comfort; to promote its prosperity and spirituality; to sustain its worship, ordinances, discipline and doctrines; to contribute cheerfully and regularly to the support of the ministry, the expenses of the church, the relief of the poor, and the spread of the gospel through all nations.

We also engage to maintain family and secret devotion; to religiously educate our children; to seek the salvation of our kindred and acquaintances; to walk circumspectly in the world; to be just in our dealings, faithful in our engagements, and exemplary in our deportment; to avoid all tattling, backbiting and excessive anger; to abstain from the sale and use of intoxicating drinks as a beverage; and to be zealous in our efforts to advance the Kingdom of our Savior.

We further engage to watch over one another in brotherly love; to remember each other in prayer; to aid each other in sickness and distress; to cultivate christian sympathy in feeling and courtesy in speech; to be slow to take offense, but always ready for reconciliation, and mindful of the rules of our Savior, to secure it without delay.

We moreover engage that when we remove from this place we will as soon as possible unite with some other church, where we can carry out the spirit of this Covenant, and the principles of God's word.

CONSTITUTION

OF THE

Atlantic Baptist Association.

1. This Association shall be known as the "Atlantic Baptist Association."
2. It shall be composed of delegates elected by churches connected with it, each church being entitled to five delegates; delegates to be members of the churches they represent.
3. Its object shall be the promotion of the Redeemer's Kingdom, by securing the co-operation of its churches for their own edification and for the spread of the gospel according to our faith and order.
4. The "Newhampshire Declaration of Faith" shall be the summary of Divine Truth for determining questions of faith or order in this body; and churches desiring to be received must signify their acceptance of it, for substance, together with the covenant herewith submitted, and this Constitution.
5. This Association shall not annul the discipline of a church, or exercise authority over it. But it may advise; and it may sever from its connection any church that neglects to preserve gospel order, or that departs from the faith, or that treats with contempt the objects or advice of the Association.
6. Each church shall send to the Association, at its annual session, a statement of 1, its locality; 2, the names of its pastor, clerk, clerk's postoffice, delegates and ministers other than the pastor; 3, the Sunday or Sundays of regular service; 4, the church statistics; 5, Sunday School statistics; 6, contributions to pastor's salary, church expenses, Associational Missions, State Missions, Foreign Missions, Ministerial Education, Minute Fund, other objects.
7. Whenever a church shall not represent itself at an annual session of the Association, either by delegate or letter, or whenever a church shall not report something contributed for missions, inquiry shall be made for the cause; effort shall be made to revive the church and induce it to do its duty; and this effort shall be continued until the church be recovered or dropped from the Association.
8. The officers of the Association shall be a Moderator, a Clerk and a Treasurer, elected annually by ballot from among its members, to serve until their successors shall have been elected, and to perform the duties usual to such officers, the Moderator in presiding, the Clerk in recording and preserving minutes and other papers belonging to the body, and the Treasurer in receiving and disbursing according to its will all funds belonging to or entrusted to the body.

9. The Association shall appoint annually an Executive Board of seven, of whom the Treasurer shall be one, to whom shall be entrusted the prosecution of Associational Missions, and any other work which this body may refer to them, and who shall, as far as practicable, co-operate with the State Mission Board in supplying the destitution in our territory; and between the meetings of the Association, take such action as may seem to them advisable for the advancement of its objects.

The Board shall present to the Association at its annual meeting a report of all its proceedings, with the Treasurer's report of all receipts and disbursements, and with the names of its missionaries, time of service and details of their work.

10. The annual session of the Association shall begin on Tuesday after the 4th Lord's Day in October, at such place as may be chosen. Representatives from a majority of the churches shall constitute a quorum.

11. This Constitution may be amended at any annual session, provided the amendment shall have been proposed at the preceding session and recorded in the minutes. The Rules of Order may be amended at any annual session by a two-thirds vote.

RULES OF ORDER.

1. The daily sessions of the Association shall be opened and closed with prayer.
2. Delegates shall be recognized by letters from their churches, designating them as such.
3. The Moderator shall recognize corresponding messengers or the delegates of newly received churches by extending to them his right hand.
4. The Clerk shall have recorded and read the proceedings when called for, superintend the publication and distribution of the Minutes, preserve a file of them, and have it present at each annual session, and deliver to his successor all papers belonging to the body.
5. Members desiring to speak, shall first rise and address the Moderator; shall use the term "Brother" in speaking of each other; shall not speak on the same subject more than twice without permission, and shall observe the courtesy that becomes Christians.
6. Members shall not absent themselves from the session without permission.
7. The roll of members shall be called at least once, and absentees marked.
8. Corresponding messengers and visiting brethren shall be invited to seats, with privilege of speaking, but not of voting.
9. A copy of the minutes shall be sent to the Secretary of the State Mission Board, also one to the Secretary of the Southern Baptist Convention, and one to the American Baptist Publication Society, 1420 Chestnut street, Philadelphia.
10. All questions of order not herein provided shall be decided by Mell's Parliamentary Practice.
11. The report of the Executive Board, and the missionary work of the Association, shall take precedence of all other business during the morning session of the second day of the annual session.
12. The General Order of Business shall be:
 1. Reading church letters and enrolment of delegates.
 2. Election of officers.
 3. Reading the Constitution and Rules of Order.
 4. Petitionary letters.
 5. Appointment of committees for this session.
 6. Reports of committees on churches delinquent at the previous session.
 7. Reports of other standing committees.
 8. Reports of other committees.
 9. Miscellaneous business.