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MINUTES

— OF THE —

South District Association

— OF —

UNITED BAPTISTS,

— HELD WITH —

Lebanon Baptist Church,

LEBANON, KENTUCKY,

Tuesday, Wednesday, and Thursday, August 20, 21, 22, 1867.

Eld. B. KEMPER, Moderator.

Eld. W. T. WOOD, Clerk, Mitchellsburg, Ky.

TABULAR EXHIBIT.

CHURCHES.	NAMES OF MESSENGERS.	Rec'd by Letter	Restored	Excluded	Dismissed by Letter	Dead	Blacks	Total
Pethlehem	W. T. Gordon, J. S. Stallings, I. H. Froman, R. Jenkins	1	1	7	1	2	9	91
Beech Grove	G. P. Campbell, M. Banister, H. Lawson, W. H. Whitehead			2	2			97
Deep Creek	L. Rice, M. Cummins	5	3	2	2			198
Doctor's Fork	T. Holland, I. T. Montgomery, I. M. Gray		3	2	1			50
Danville	R. W. Graham, A. Cook, A. S. Worrall	6	10	1	9	2		115
Forks of Dix River	B. Kemper, J. T. Kemper	15	3	7	5	2	30	282
Harrodsburg	H. H. Tilford, T. C. Bell	1	2		3			77
Friendship								
Lancaster	J. L. Tichenor	1	4	1	25		10	69
Lebanon	S. T. Ray, C. H. Tucker, W. Edmonson	5	3		2	25		41
New Providence	R. Hicks, J. E. Carter, J. Hutchins, J. P. Kincaid	7	2		1	7	2	
Perryville	R. C. Rice, W. T. Wood	2	3		10	3	26	67
Pleasant Run	J. W. Noe, J. Hall, W. B. Adams	1	1		2	1	5	79
Shawnee Run	R. J. Curd			5	1			80
Sugar Grove	D. Bruner, W. H. Vanarsdale, J. Cloyd	24	4		11	5		160
Sugar Creek	W. Eason, R. Eason				3	25		43
Salt River					2	3		50
Hillsboro'	H. Leachman, M. Rogers, J. W. Hundley	12				1		74
Beech Fork	R. C. Milburn, T. C. Milburn	21	1	1	1			117
Gilbert's Creek			3				16	38

LEBANON, KY., August 20th, 1867.

At the place and on the date above written, the members of South District Association met. Eld. H. McDonald, elected last year to preach the introductory sermon at this session, and Eld. D. H. Selph, his alternate, both being absent, Eld. J. L. Tichenor preached the sermon from Matthew XXIV : 14. Adjourned till 2½ o'clock, P. M.

2½ O'CLOCK, P. M.

Met again. Letters and messengers from the churches called. Names enrolled and statistics noted. (See Tabular Exhibit.)

Upon ballot Eld. B. Kemper was again chosen Moderator and Eld. W. T. Wood Clerk of the body. Prayer then offered by Eld. W. B. Arvin. An opportunity for the admission of new churches being given, Union Church, Mercer county, Ky., applies through her messengers by presenting her constitution. On motion said constitution is referred to a committee for examination. Bro. R. Graham and Elders J. L. Tichenor, D. Bruner, J. E. Carter and A. S. Worrell constitute the committee.

A committee on Divine Service being appointed, report Eld. Worrell to preach at the Presbyterian Church to-night, and Eld. Tilford at the Baptist.

On call of the Moderator, letters and messengers from corresponding associations were reported as follows, viz:

BAPTIST—None.

NELSON—None.

SOUTH KENTUCKY—Samuel Hill.

ELKHORN—None.

TATE'S CREEK—Elds. J. S. Higgins and W. B. Arvin, and Bros. Evan Waters and Geo. Waters.

MIDDLE DISTRICT—None.

BOONE'S CREEK—None.

CUMBERLAND RIVER—Eld. W. T. Reynolds and Bro. J. M. Miller.

On motion, Eld. Worrell was added to Educational Committee. (See in Tabular Exhibit.)

The Circular Letter being called for, is read by Eld. J. L. Tichenor, and referred to a committee.

A committee of Elds. Tichenor and Carter and Bro. Ball to draft an order of business for the present session of the body is appointed.

Adjourned till 8½ o'clock, A. M., to-morrow, with prayer by Eld. J. E. Carter.

WEDNESDAY, 8½ O'CLOCK, A. M.

Met again. Prayer by Eld. H. H. Tilford. Song, "How tedious and tasteless the hours."

By a vote of the body Bro. A. Cook is enrolled as delegate from Danville Church and Bro. M. Rogers from his.

Minutes of previous day read and approved.

Brethren Thompson, of Mo., and Shuttleworth, of Louisville, were invited to sit with the body.

Report of the Committee on order of business is read and adopted. Report of committee on constitution of Union Church is likewise adopted. On motion, the church, with suggested changes in her constitution, is admitted into the association. The Moderator extends the right hand of fellowship to her delegates.

Report of committee on Circular Letter being favorable is adopted.

Brethren Curd and Rogers are appointed to write the corresponding letter to sister associations.

On motion the body accepts the invitation to meet with Bethlehem Church, Washington county, Ky., on Tuesday after 3d Saturday in August, 1868.

Eld. J. E. Carter is elected to preach the next introductory sermon; and Eld. W. T. Wood is elected his alternate.

The following brethren consent to go as messengers to corresponding associations, viz:

BAPTIST—Elds. D. Bruner and H. H. Tilford, and Brethren D. M. Wheeler and L. Rice.

NELSON—Brethren M. Rogers and W. H. Whitehead.

SOUTH KENTUCKY—Eld. D. Bruner and Bro. W. H. Whitehead.

ELKHORN—Elds. A. S. Worrell and J. L. Tichenor.

TATE'S CREEK—Elds. J. E. Carter, J. L. Tichenor and B. Kemper.

BOONE'S CREEK—Eld. J. L. Tichenor.

MIDDLE DISTRICT—Elds. D. Bruner and W. T. Wood.

LONG RUN—None.

RUSSELL'S CREEK—None.

CUMBERLAND RIVER—Eld. J. E. Carter.

Report of the Executive Board is presented by Bro. R. Graham and adopted.

A motion, with amendment, that the money now in the hands of the Treasurer of this Board be placed in the hands of the Corresponding Secretary of the Executive Board of the General Association of Kentucky, to be expended in paying for missionary labor in the bounds of this association, is adopted.

A motion to urge ministers to do voluntary missionary work resulted in the following pledges, viz: J. E. Carter, four weeks; J. L. Tichenor, twenty days; W. T. Wood, twenty days; D. Bruner, six weeks; B. Kemper, twenty days; H. H. Tilford, twenty days; W. T. Gordon, all he can; Bro. Bell agrees in behalf of Harrodsburg church to see Eld. Tilford paid, in addition to regular salary, for missionary work. Bro. T. C. Milburn gives \$5. Bro. M. Rogers gives Eld. Bruner \$5.

On motion Ex. Board at Danville discontinued.

Corresponding Letter read and approved.

The Moderator excuses Bro. R. C. Milburn and two other brethren from further attendance.

Elds. Bruner and Tilford are put on the Committee on Foreign Missions.

The Moderator appoints the following brethren a committee to report concerning Kentucky University, viz: T. C. Bell, J. E. Carter, D. Bruner, J. L. Tichenor and R. Graham.

Bro. Bell offers a motion for the appointment of a committee to look up the constitution of this association, and if necessary, draft rules for the governing of this body at its future meetings, which is adopted. This committee is instructed to report at our next annual meeting.

Eld. W. T. Wood is selected by the body to write the next Circular letter. By vote the business is suspended till 2½ P. M., for religious exercises.

2½ O'CLOCK, P. M.

Singing. Prayer by Eld. A. S. Worrall, who then introduced resolutions commendatory of the "Western Recorder," which are adopted.

Report of Committee (J. L. Tichenor, Chairman) on Sabbath Schools adopted.

Report of Committee (H. H. Tilford, Chairman,) on Foreign Missions adopted. After speech by Eld. H. G. Crews, a collection of \$51 55 is raised for Foreign Missions, and paid over to him as agent. The Chairman (Bro. Bell) of Committee on Kentucky University presents the report. On motion to adjourn till 8½ P. M., to-morrow, prayer by Eld. J. S. Higgins.

At night a mass meeting for Home Missions was held. The report of the committee is read, discussed, and approved. A collection of \$30 30 in money and \$45 in pledges is raised. Dismissed till A. M.

8½ O'CLOCK, THURSDAY, A. M.

Moderator calls the house to order.

Prayer by Eld. J. L. Tichenor.

Letter from Nelson Association is presented, and her delegates, N. Wright and J. P. Wright are admitted to seats.

Minutes of previous day read and adopted.

Eld. H. Holman, Agent for Domestic Missions, presents their claims and receives \$25 50.

Report of Committee on Education read and approved. The following members are then appointed on that committee, viz: Elds. H. McDonald, J. E. Carter, J. L. Tichenor, W. T. Wood and H. H. Tilford.

Report of Committee on Kentucky University, with resolutions, presented by the Chairman, T. C. Bell, and adopted. Moved by Eld. Carter, and carried, that the report and resolutions be sent to "Western Recorder" for publication, with request that all religious and secular papers copy the m.

Resolution presented and withdrawn by Eld. Tilford, in regard to basis of representation.

Moved and carried that the thanks of the body be tendered to the citizens of Lebanon and vicinity for their kindness and hospitality to the members during their stay.

On motion, adjourned till next year, with singing, and prayer by Eld. H. G. Crews.

CORRESPONDING LETTER.

The South District Association, now in session with the Church at Lebanon, Marion county, Ky., to the Associations with whom we correspond, greeting:

DEAR BRETHREN—Prompted by sincere feelings of friendship and christian sympathy and love, we gladly embrace this opportunity of corresponding with you. We have not much news of interest to communicate. Our churches are generally represented at our present session. The letters from the churches indicate universal peace and harmony in their bodies. Some complain of coldness in religion, while others report refreshing seasons from the Lord.

Our churches and association are awakening to the great importance of mission, especially Home Missions. May we not ask your co-operation in this and every good work? and let us push forward the great cause of Christ to every destitute section. We regret that so few of your delegates are with us this year. May we not in the future hope to meet you more generally, and cultivate Christian love and friendship?

Our next association will be held with the church at Bethlehem, Washington county, Ky., on Tuesday after the 3d Saturday in August, 1868, at which time and place we trust we shall meet you. May the peace and grace of God abide with you all.

CIRCULAR LETTER.

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The careful reader of the Bible is often reminded of the beauty and force of the various types, figures and symbols designed to illustrate and unfold to the mind solemn and momentous truths. Indeed, nearly every important truth pertaining to the kingdom of the Messiah was typified or illustrated under the Old Testament dispensation. Many persons, places and events were used to unfold the grand truths concerning the kingdom of the coming Messiah. The Apostle Paul calls them "shadows of good things to come." Moses, Melchisedec and David each typified Christ in his prophetic, priestly and kingly office. The brazen serpent typified a crucified Savior. Leprosy was a disease incurable by human skill, and is considered by many as a type of sin. We learn that when a leper was cured he was required to go to the priest and have a certain ceremony performed upon him, thus declaring or symbolizing the grand truth that he had already been cured of his disease. As there were various types and figures under the Old Testament dispensation pointing to coming events or truths, so under the present dispensation we have symbols left us by our Divine Master, pointing to past events or truths of the deepest and most interesting character. These symbols are Baptism and the Lord's Supper. The bread and wine are used as symbols by all evangelical denominations. When the Savior said, "This is my body," "This is my blood," he did not mean it in a literal sense, but only in a representation or symbolic sense. To say that we must take the expressious "This is my body"—"This is my blood"—in a literal sense, contradicts every principle of biblical interpretation,—contradicts the testimony of our own senses, and forces us to adopt at once the absurd dogma of Trans-substantiation.

As we view the elements of the Lord's Supper as being symbols of our Savior's broken body and shed blood—symbolizing or setting forth grand and solemn truths—so we must view baptism as a symbol in all of its relations. If one ordinance instituted by our King in Zion be symbolic in its design, why not the others? As in the supper we show his death, so in baptism we show also his death, burial and resurrection. As in the Supper we symbolically "eat his flesh" and "drink his blood," so in baptism our "sins" are symbolically "washed away." That baptism is a symbol is plainly taught: "Know ye not that so many of us as were baptised into Jesus Christ were baptised into His death?" This passage, taken in a literal sense, states what is contrary to fact. No one can be *literally* baptised into Christ's death. We are not *LITERALLY DEAD* when baptised. The meaning is, in baptism we represent or set forth Christ's death. In this connection baptism is called a *likeness*. For if we have been planted together in the likeness of his death we shall also be in the likeness of his resurrection. From the reasoning of the Apostle, we learn that baptism symbolizes the death, burial and resurrection of Christ, and we in that act, declare our faith in that grand truth for salvation. The death, burial and resurrection of Christ is the grandest event in the world's history. It is the great central truth around which every other truth in the scheme of redemption revolves. Rob the gospel of this truth, and we no longer have a gospel. Destroy this truth—then there will be no resurrection, no justification, no cleansing of the blood of Jesus by the Holy Spirit, no salvation. The brightest hope of the Christian will sink into the darkest despair. If other important truths have been typified or symbolized, who shall say that this most important of all shall not be also?

Baptism is called in 1st Peter, 3d chapter, a *figure*. In speaking of the salvation of the eight souls saved by water, he says: "The like figure whereunto baptism doth also now save us." The salvation of Noah and his family was a figure; so is our baptism a like figure—both figures of our real salvation, by the resurrection of Jesus Christ. If Christ be not raised, your faith is vain; ye are yet in your sins. He was raised for our justification. Baptism being a "figure," conveys an idea similar to that of a symbol. Hence we are figuratively saved in baptism. He that believeth and is baptised shall be saved. He that believes the truth symbolized in our baptism shall be saved. The truth of the resurrection of Jesus was often declared by the apostles. They preached Jesus and the resurrection. His resurrection was proof of his burial. His

burial was proof of his death. His resurrection was proof of his Divinity, declaring him to be the Son of God, according to the spirit of holiness. How beautiful the symbol which so appropriately sets forth the grand central truths of the gospel.

The death, burial and resurrection of Christ is not the only truth declared in our baptism. Our own death to sin, and our own resurrection to walk in newness of life, must be symbolized. Formerly we were dead in trespasses and in sins, but now are we alive unto God. Now we are dead *to* sin, being quickened by the Holy Spirit. It is the greatest event in our own history. Shall we not symbolize it? How shall we that are dead to sin live any longer therein? Know ye not that so many of us as were baptised into Jesus Christ were baptised into his death? Therefore we are buried with him by baptism into death, that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. In our baptism we symbolize our death to sin.

The water used in baptism symbolizes the cleansing power of the Holy Spirit, by the application of the blood of Jesus. In Scripture water is often referred to because of its cleansing properties. Water is the appointed element; a baptism in wine or oil is invalid and unscriptural.

Can any man forbid water that these should not be baptised which have received the Holy Ghost as well as we? The "washing of regeneration" is connected with the "renewing of the Holy Spirit." "Born of water" is connected with "born of the spirit." Born of water meaning "baptism" only symbolizes the "birth of the spirit." In this symbolic sense baptism sustains a relation to the remission or washing away of our sins. Arise and be baptised and wash away thy sins. Repent and be baptised every one of you in the name of the Lord Jesus for the remission of sins. Some deny baptism sustaining any relation to the remission of our sins in any sense whatever. If it does not, what mean the above passages? Let us not so much fear one extreme as to rush into the other. Baptism being a symbol, *the facts must exist before they can be symbolized, or else the symbol tells a falsehood.* This is evident from Paul: Else what shall they do which are baptised for the dead, if the dead rise not at all? Why are they then baptised for the dead? His argument is this: If the resurrection of Christ be not true, our baptism tells a falsehood; for in our baptism we symbolize that as a truth which is false. Baptism, symbolizing the several above truths, forbids the idea of infant baptism on one hand, and "baptismal remission" on the other, as held by the "Current Reformation," and establishes clearly the proper action as well as a proper subject. The immersion of a believer in water only can symbolize the above truths. Baptists are the only people whose baptism sets forth these glorious truths. Pedo-baptists in baptism claim to set forth the cleansing power of the Spirit, but fail to acknowledge the death, burial and resurrection of Christ. The "Disciples" claiming an actual connection between baptism and remission of sins, strive to turn the symbol into the reality. Let us hold to the truth as our King has given it to us. If we corrupt or pervert the symbol, so we pervert or corrupt the truth symbolized.