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TWENTIETH ANNUAL SESSION.

MINUTES

—OF THE—

IRVINE ASSOCIATION

OF UNITED BAPTISTS,

HELD WITH THE DROWNING CREEK CHURCH, MADISON
COUNTY, KY., SEPT. 25, 26 and 27, 1879.

OFFICERS:

- N. B. JOHNSON, MODERATOR, Waco, Ky.
- J. G. PARSONS, CLERK, Laurel Creek, Ky.
- J. F. HERD, ASSISTANT CLERK, Traveler's Rest, Ky.

KENTUCKY ADVOCATE STEAM PRINT.
DANVILLE, KY.

1879.

MINUTES.

FIRST DAY—MORNING SESSION:

DROWNING CREEK, September 25th, 1879.

The Twentieth Annual Session of the Irvine Association of United Baptists met with the Baptist Church, at Drowning Creek, Madison county, Ky., at 11 o'clock, A. M. After prayer by Eld. N. B. Johnson, the Annual Sermon was preached by Eld. Z. P. Johnston, from Matthew, XXVIII Chapter, 19th verse, after which the Association was called to order by the Moderator of last session, Eld. N. B. Johnson. The Letters of the various Churches were then read, and the names of Delegates enrolled as follows:

CLEAR CREEK.....	Eld. A. G. Stansberry, T. Chaney.
COW CREEK.....	Jesse Barnes, W. T. Barnes, C. Barnes, Tirza Barnes, Bettie Barnes.
NEW HOPE.....	J. F. Herd, J. M. Nealey, M. V. Barker, J. Strong, W. B. Gibson.
SOUTH FORK.....	Eld. J. G. Parsons, Levi Sparks, Wm. Pratt, A. H. Williams, A. D. Sparks.
CHINQUAPIN ROUGH.....	W. S. Adams.
DROWNING CREEK.....	Anderson Warford, G. Thomas, W. C. Todd, Jas. Dalton, Eld. N. B. Johnson.
BIRCH LICK.....	Isaac Sparks, Lewis Sandlin, Hardin Slone.
CANE SPRING.....	J. W. Horn, Millenton Wilder.
PINE GROVE.....	J. H. Kindred.
BETHLEHEM.....	Jas. Woolery, H. McKeehan, O. W. Tharp, R. Munday, G. Foley, G. W. Richardson.
PROVIDENCE.....	Elds. J. J. Edwards, L. P. Johnston, R. Kirby, M. Turpin, J. G. Taylor, P. Lyttle.
INDIAN CREEK.....	William Morris.
PILOT KNOB.....	Eld. T. L. Lawson, A. J. Baker, F. Golden, W. B. Haley, C. Baker.
MT. GILEAD.....	D. M. Ward.
WIND CAVE.....	A. B. Lakes.
MT. ZION.....	Thomas McSwain.

Nine Churches were not represented, viz: Macedonia, Blanton Flat, Pleasant Run, Island City, Clover Bottom, Riverside, Rock Lick, Union and Round Hill.

The Association was organized by the election of Eld. N. B. Johnson, Moderator, J. G. Parsons, Clerk, and Bro. J. F. Herd, Assistant Clerk.

After prayer by Eld. J. C. Wray, the Association adjourned to meet at one and a-half o'clock, P. M.

AFTERNOON SESSION.

Singing by the congregation, and prayer by Eld. D. M. Ward.

An opportunity was extended for the reception of Churches in our body. A letter from Indian Creek was presented and read, and, being found correct, was received,—the Moderator extending to her delegates the right hand of fellowship.

A Committee on Divine Service was appointed, consisting of Eld. T. L. Lawson, J. A. Warford, G. Thomas, W. C. Todd, Jas. Dalton.

Elds. Jas. Kindred and D. M. Ward were appointed to preach to-day, at 2 o'clock, P. M., and Eld. S. V. Potts at 6 o'clock, P. M.

A call for Correspondence from Sister Associations was made. The following were represented by Messengers only: Tates' Creek—Elds. J. G. Pond, Jas. Kindred and S. V. Potts, and Bros. S. R. Baker, D. Tharp, T. P. Dudley, J. Golden and David Martin. Boone's Creek—Eld. J. C. Wray, and Bros. Horace Park and Willis Olds. Booneville—Eld. Curtis Hamilton.

Mt. Pleasant, (colored,) asked for correspondence, was received, and her delegates—Elds. C. Mason and H. Dunson—invited to seats.

Circular Letter called for, read, and referred to the following Committee: Elds. J. J. Edwards and T. L. Lawson.

Eld. T. L. Lawson was selected to preach the next Annual Sermon, with Eld. J. J. Edwards as his Alternate.

Ordered, That our next Association be held with the Church at Pilot Knob, Madison county, Ky., on Tuesday before the Fourth Saturday in September, 1880.

J. F. Herd was appointed to write the Corresponding Letter.

The following Committees were appointed: On Finance—M. Turpin and G. Foley. State Missions and Destitution—Eld. A. G. Stansberry, R. Munday, and Wm. T. Barnes. Sunday Schools—Eld. T. L. Lawson, A. H. Williams and A. J. Baker. Religious Periodicals—Eld. J. J. Edwards, Wm. B. Haley and Isaac Sparks.

It was resolved that the hours of meeting, during the session of this Association, be as follows: Meet at 9 o'clock, A. M., and adjourn at 12 o'clock, M. Meet at 1½ o'clock, P. M., and adjourn at pleasure.

After prayer by Eld. W. S. Adams the Association adjourned.

SECOND DAY.

FRIDAY MORNING, NINE O'CLOCK.

Association met with the Moderator in the chair, and was opened with singing by the congregation, and prayer by Eld. J. G. Pond.

Minutes of preceding day called for, read and corrected.

Committee on Divine Service reported that Elds. J. G. Pond preach at 11 o'clock, A. M., J. C. Wray, 2 o'clock, P. M., J. G. Parsons, 6 o'clock, P. M.

Report of Committee on State Missions and Destitution called for, read, and, after remarks by A. G. Stansberry, S. V. Potts, L. P. Johnston, J. G. Pond and N. B. Johnson, was adopted.

Report of Committee on Circular Letter called for, read and received. It was afterward moved, that we reject the Circular, and that Eld. N. B. Johnson prepare another.

Adjourned until 1½ o'clock, p. m. Prayer by S. V. Potts.

AFTERNOON SESSION.

After singing, and prayer by Eld. J. G. Parsons, the Corresponding Letter was called for, read and adopted. The following brethren agreed to bear the same:

TATES' CREEK..... Elds. N. B. Johnson, L. P. Johnston and Bro R. Munday. Held at Stanford, Tuesday, after the 4th Saturday in August, 1880.

BOONE'S CREEK..... Eld. A. G. Stansberry and Bro. W. T. Barnes. Held at Kiddville, Tuesday after 2nd Saturday in September, 1880.

BOONEVILLE..... Elds. N. B. Johnson, W. S. Adams, J. J. Edwards, L. P. Johnston and Bro. J. F. Herd. Held at Zion, Lee county, Ky., Thursday before the 3rd Saturday in September, 1880.

LAUREL RIVER..... Elds. L. P. Johnston, J. G. Parsons and T. L. Lawson.

MT. PLEASANT (Col'd.)... Held at Pleasant Run, Garrard county, Thursday, before the 3rd Saturday in September, 1880.

Elds. N. B. Johnson and A. G. Stansberry agreed to go to the General Association.

Report of the Missionaries called for, read and received.

Resolution relative to the Missionary Work read and adopted. (See Resolutions.)

Moved, That where Churches contribute nothing for the printing of the Minutes, that they receive no Minutes. And that they be distributed in proportion as each Church contributes.

Committee on Finance report \$17.95.

Report on Sunday-Schools called for, read, and, after remarks by Eld J. G. Pond, was adopted. Adjournment. Prayer by Eld. T. L. Lawson.

THIRD DAY.

SATURDAY MORNING, NINE O'CLOCK.

After singing, the Association was called to order by the Moderator. Prayer by Eld. J. J. Edwards.

Minutes of the Second Day's proceedings read and approved.

Committee on Divine Service made their final report as follows: Elds. J. G. Pond to preach at 11 o'clock, A. M.; S. V. Potts, at 2 o'clock, P. M.; J. G. Parsons and D. M. Ward, 6 o'clock, P. M. Elds. J. C. Wray and N. B. Johnson to preach on Sunday.

Report of Committee on Religious Periodicals called for, read, and, after remarks by Elds. A. G. Stansberry, J. G. Pond and N. B. Johnson, was adopted.

Resolution on Intemperance offered. (See Resolutions.)

Resolution changing the time of holding the Association. (See Resolutions.)

Moved, That we organize a Ministers' and Members' Meeting, and that our first meeting be held with the Church at South Fork, Jackson county, Ky., commencing Friday before the 5th Saturday in November, 1879.

Ordered, That Elds. J. G. Parsons and N. B. Johnson superintend the printing and distribution of the Minutes.

The Association then adjourned, to meet with the Church at Pilot Knob, Madison county, Ky., on Tuesday before the 4th Saturday, in September, 1880.
N. B. JOHNSON, *Moderator.*

J. G. PARSONS, } *Clerks.*
J. F. HERD, }

CORRESPONDING LETTER.

The Irvine Association, now in session with the Baptist Church at Drowning Creek, Madison County, Ky., to our Sister Associations with whom we correspond:

DEAR BRETHREN:—We rejoice that through the mercies of our Heavenly Father we have assembled again as an Association to devise means for the promotion of the cause of Christ. There seems to be a unity of the spirit, as we are in peace and fellowship one with another. A greater number of our Churches complain of coldness and lack of efficiency in the vineyard of the Lord; others tell of refreshings from his presence. We need more of the missionary spirit—the spirit which animated the Apostles—the Spirit of Christ, to carry on the work of our Master. There is much yet to be done; we hold the truth as it is in Christ, let us give it to the world. Jesus demands it of us as his servants, let's go forth with the love of Christ in our hearts, the Bible in our hands, and the worth of souls in view, and at once occupy the ground. Brethren, we regret to see so small a correspondence. We rejoice to receive you in our midst, to exchange fraternal greetings, to discuss the things that pertain to the Kingdom of Christ. We have received this session one church; by baptism 265; our total number is 1,258. Our next Association will be held at Pilot Knob, Madison County, Ky., commencing Tuesday before the fourth Saturday in September, 1880.

REPORT OF COMMITTEE ON STATE MISSIONS AND DESTITUTION.

BRO. MODERATOR:—Your Committee would report that while we thank God for what he has done in the past, still we feel there is much destitution in our bounds. In view of this we would recommend that the entire ordained ministry be appointed missionaries, to labor as Providence may direct; and further that they report their labor to this body at its next meeting. We desire to remain auxiliary to the State Board, and unite our efforts with theirs in the spread of the Gospel.

Yours Respectfully,

A. G. STANSBERRY, } *Committee.*
R. MUNDAY, }
W. T. BARNES. }

REPORT OF COMMITTEE ON SUNDAY-SCHOOLS.

So far as your Committee have been able to investigate there seems to be some destitution in regard to Sunday-schools. We would advise all pastors and churches to go forward in organizing Sunday-schools in those destitute places, as we believe it has a tendency to better the moral condition of our children and lead them to a most happy end.

Yours Respectfully,

T. L. LAWSON, } *Committee.*
A. J. BAKER, }
A. H. WILLIAMS, }

REPORT OF COMMITTEE ON RELIGIOUS PERIODICALS.

We, the Committee to whom was assigned the duty of reporting to this body on Denominational Literature, beg leave to submit the following: First, can we, as a denomination, be successful without the means of communication? Can we answer arguments and criticisms hurled on us as a denomination without being posted in regard to our faith and practices? Would we train up our

children in Baptist faith and doctrine? If so, let us furnish them with literature, and discard all trashy reading we see in so many Baptist families, such as books and works of no importance. The *Western Recorder*, a Baptist paper published in this State, defends Baptist faith and teaches its doctrine. We would recommend it, with the *Orphan's Friend*, to our membership. First, the Bible, search the Scriptures; for in them we think we have eternal life, and there have a literature that is sound and wholesome.

J. J. EDWARDS, }
W. B. HALEY, } *Committee.*
ISAAC SPARKS, }

RESOLUTIONS.

WHEREAS, Intemperance is prevailing to an alarming extent:

Resolved, That we, as an Association, recommend the Churches not to receive or retain any member that makes, sells or uses ardent spirits as a beverage.

Resolved, That we change the time of holding our Association to Tuesday before the fourth Saturday in September.

Resolved, That we return our thanks to the brethren, sisters and friends of Drowning Creek Church and vicinity, for their kind hospitality in entertaining us so well during our session.

MISSIONARY REPORT.

The following is a summary of labor done by the Ministers of the Irvine Association: Days labored, 754; miles traveled, 4,329; sermons preached, 780; received into the Churches, 265; total receipts, \$271.05.

ORDAINED MINISTERS, WITH THEIR POST-OFFICES.

N. B. Johnson, Waco, Madison County, Ky. . . . J. J. Edwards, Winston, Estill County, Ky. . . . J. G. Parsons, Laurel Creek, Ky. . . . W. S. Adams, Gray Hawk, Ky. . . . D. T. Lamb, Irvine, Ky. . . . A. B. Williams, McKee, Ky. . . . T. L. Lawson, Speedwell, Ky. . . . D. M. Ward, Pond Fork, Ky. . . . John Ward, Pond Fork, Ky. . . . Joseph Parsons, McKee, Ky. . . . L. P. Johnston, Speedwell, Ky. . . . A. G. Stansberry, Irvine, Ky.

ORDER OF BUSINESS.

1. Call to order by the Moderator of last session, or in his absence, by the Secretary or Moderator, *pro tem.*
2. Introductory Sermon.
3. Reading Church Letters and unrolling names of Messengers.
4. Permanent organization; election of Moderator and Clerk.
5. Invitation to new Churches for membership.
6. Appointment of Committee on Divine Service.
7. Call for Corresponding Associations.
8. Visiting ministers and brethren invited to seats.
9. Reading of Circular Letter.
10. Appointment of some one to write Corresponding Letter.
11. Committee on State Missions and Destitutions.
12. Committee on Sunday-schools.
13. Committee on Religious Periodicals.
14. Place of holding next Association.
15. Who shall preach next annual sermon.
16. Appoint some one to write Circular Letter.
17. Appoint Committee on Finance.
18. Reading Corresponding Letter.
19. Appointment of Corresponding Delegates.
20. Report of Committee on State Missions and Destitution.
21. Report of Committee on Sunday-schools.
22. Report of Committee on Religious Periodicals.
23. New business.
24. Reading of Minutes.
25. Adjournment.

CIRCULAR LETTER.

PREPARED BY ELDER N. B. JOHNSON.

Dear Brethren and Sisters composing the Irvine Association :

As it has been our custom to close our Minutes with a Circular Letter, we have chosen the following subject, viz. : "Communion." You will remember what a source of regret it was to the great Apostle to the Gentiles when he learned that there were dissensions among them in the Church at Corinth. We also regret to learn that upon the subject of Communion there are some divisions among you ; but we are happy to know they are to a very limited extent. We, therefore, in addressing you, have selected this subject, hoping that it may prove a blessing to us all, and be the means of establishing us more firmly in the faith. We shall first quote from Dr. Breaker, an eminent Baptist minister of South Carolina. He says the general practice of the Baptists, in this country, is to decline a participation in this ordinance with other denominations. For this they are much censured by many in those denominations as being illiberal, uncharitable, and bigoted ; but we, as Baptists, believe that upon the subject of Communion we are right, according to the teachings of God's word, for we assume if Christ established a certain social organization called a church, it is certainly wrong to call anything else a church but that very thing. There is just as much Scripture authority for a plurality of true gospels, or true faiths, or true Mediators, as for a plurality of true Church institutions or orders. A plurality must involve a departure from the Divine model ; and every such departure makes a false, rather than a true Church. No one believes that Christ established a Baptist Church, and a Presbyterian Church, and a Methodist Church, and an Episcopal Church, and a half a dozen other Churches of different names and orders ; but each one of these Churches or orders claims to be a faithful copy of the original Divine model. If it dare not claim this ; if it dare not profess to be an embodiment of the Scripture teachings, but concedes that it is a different thing from the Church of the New Testament, then it at once forfeits all title to the name of a Church of Christ, and if it does claim and profess this conformity to the Scripture model, then by that very claim and profession it denies that the other Churches are true Churches, but holds them to be false and spurious precisely in proportion as they differ from it. This is practically asserted by each Church or denomination of all the rest in the act of its organization and perpetuation. Why, for instance, did the Episcopal Church, which dates to the time of Henry the VIII, its founder, withdraw from the papal supremacy and institute a new Church order, if it was not because it regarded the Romish order an unscriptural one, and the one it established the scriptural one? If not its establishment was an act of schism, and it is itself in that case a mere schismatic off-shoot from the parent-body, with no sort of title to be called a Church ; and why does this Church or order still continue since the rise of other orders, if it is not because it still regards itself right and all the others wrong? An Episcopalian therefore, cannot, with any propriety or consistency, partake of the Communion with the members of other sects. If there is a necessity, or a sufficient reason for maintaining a distinct existence and separate Church order, there is a necessity or sufficient reason for confining their Communion or Church affiliation to themselves. The same may be said of the Presbyterian Church. Why did Calvin and his coadjutors establish this new order if it was not that they deemed this the Scriptural and

right one, and the Romish and the Episcopal unscriptural and false? And why do Presbyterians perpetuate this order, since the rise of other and new orders, if it is not that they still deem theirs right, and the others differing from theirs wrong? If so, then they cannot with any propriety commune and thus affiliate with other denominations. The Methodist Church, which sprang up under John Wesley, a little over a century ago, must have grown out of a conviction on the part of its founders that the then existing Churches or orders were not true and Scriptural ones, for they established one differing from them all. If they did not judge thus, then they too were manifestly schismatics. If they did then they cannot, without gross inconsistency, affiliate by the act of Communion with members of bodies whom they practically and emphatically declare to be no true Church. The same may be said of the Reformed, or so-called Christian Church, which sprang up under the auspices of Alexander Campbell, about fifty years ago. The inquiry, says the late John G. Waller, respecting the propriety of holding sacramental Communion with our neighbors of this current Reformation, is one of more difficulty, in the estimation of some, than that respecting the Pede-Baptists; but to our mind the path of duty is very plain and obvious. The Reformers do not regard the Baptists as members of the Church of Christ. They proclaim us to be schismatics or sectarians; they affirm that we have built upon another foundation than the sacred Scriptures; that we are one of the daughters of mystical Babylon. Hence, their chief work has been to reform us. If they regard ours as Churches of God, then they are guilty of an egregious wrong in producing schism in the body of Christ, which they everywhere attempt, and if they do not regard ours as Churches of God, then they cannot, according to the Bible, which they profess so dearly to reverence wish sacramental Communion with us. In many of the Reform congregations, too, are persons who have been excluded from the Baptist Churches for sundry misdemeanors and immoralities, and yet have been taken into the brotherhood of the Reformation. Such examples unfortunately exist too abundantly. Do not Baptists, then, in fellowshipping such at the Lord's table, and as true Church members, proclaim their own want of ecclesiastical existence? Is it not an admission that they have no scriptural right to receive and exclude members? Is it not, in short, an acknowledgement as palpable as it is humiliating, that every thing which the Reform proclaimers have preached and published respecting our sectarianism and our kindredship to the Papal harlot, is just and true? As matters now stand between ourselves and the Reformers, it would be far better for us to become members with them, than to Commune with them; that would be more consistent and manly. It is better and more honorable to surrender our cause than to betray it. For many of the Reformers, individually, we cherish the kindest Christian feelings, but when we are called upon to recognize them as a body, the case is materially altered, to say nothing further respecting their cause as a denomination towards us. Such is the legitimate result of mixed Communion; it is deadly hostile to the peace and existence of Baptist Churches; it is more destructive to them than all the engines of persecution ever wielded against them. In our humble opinion one of the essentials of a true Church is, that its members shall all have been Scripturally baptized, that is, immersed in water, on a profession of their faith in Christ, by a duly qualified gospel administrator. The late Dr. Griffin, an eminent Pede-

Baptist minister, fully understood and admitted the bearing of this question, and expresses the conviction of all intelligent and candid Pedo-Baptist, when he says in his letter on Communion: "I agree with the advocates for close Communion in two points: 1st. That baptism is initiating ordinance which introduces us to the fellowship [of the visible Church. Of course where there is no baptism there is no visible Church. 2nd. That we ought not to Commune with those who are not baptized, and of course are not Church members, even if we regard them as Christians." Dr. Doddridge says: "As far as his knowledge of primitive Christianity extends, no un-baptized person ever received the Lord's Supper." Dr. Dwight expresses the same sentiment. Dr. Wall, another eminent Pedo-Baptist, says: "It is an absurdity for a person to partake of the Communion before he is baptized." "If our Baptist brethren," said Dr. Beecher, "are right on the mode and subject of baptism, they are right on the question of Communion." Now, dear brethren, do you believe that any thing is baptism but immersion? And that any person is a fit subject for baptism but a believer? We are sure you will answer, No.— This then settles the question, and settles it forever. We, as Baptists, have ever taken the Bible, the inspired word of God, as our guide, and according to the teachings of God's word, it is the duty of all sinners, first to repent, then to believe, then to be baptised and then to Commune, because Christ has made it so. But it is their duty to do these things in the order in which Christ has commanded them. The position that the Baptist occupy, we think, is fully sustained. That baptism is, under all circumstances, an indispensable condition of Church membership and prerequisite to communion, and however highly we may esteem our Pedo-Baptist brethren, yet, as we cannot but regard them as unbaptized, we must of necessity consider them as disqualified for an approach to the Lord's Table. We say this with the fullest confidence of its truth and importance, but with no feeling of unkindness or uncharitableness toward them, or any one who may differ with us. With many of them we should be glad to be able to partake of the Sacred Supper. We love them for the love they have to our common Master, and hope to Commune with them in a far higher sense in Heaven; for the same cross is their salvation as well as ours; but our love and allegiance to Christ will not permit us to alter his laws nor to change the terms of Communion, as he has enacted them. Nor would such a treatment of Christ's laws tend either to the furtherance of His glory or the true welfare of those with whom we may wish thus to Commune. The views that our Pedo-Baptist friends take of the mode and subject of baptism is the great and fundamental cause of our separation in Communion. Infant baptism, says Dr. Waller, is a doomed institution. The evangelical current is sweeping it into the ocean of things that were. It is rapidly passing away. It is the chief support of all that most hinders the progress of the Gospel. By it is made the mixture of iron and clay, of Church and state. In the vision of the prophet, the mysterious stone is smiting it to dust. The Lord will consume it by the brightness of his coming. Even so come quickly. Amen.