

286.47
K419taC

MINUTES

—OF THE—

One Hundred and Fifth Anniversary

—OF THE—

Tates Creek Association

—OF—

Predestinarian Baptists,

—HELD WITH—

RICHMOND CHURCH MADISON CO., KY.

Beginning on Friday, Before The First Saturday In September and
Continuing The Two Succeeding Days, 1899.

ELD. J. N. CULTON, Moderator.

ELD. H. J. CLARK, Clerk.

1899
THE PANTOGRAPH
RICHMOND, KY.

1870

1870

THE UNIVERSITY OF CHICAGO

1870

CHICAGO, ILL.

1870

THE UNIVERSITY OF CHICAGO

1870

CHICAGO, ILL.

THE UNIVERSITY OF CHICAGO

1870

CHICAGO, ILL.

CHICAGO, ILL.

1870

1870

THE UNIVERSITY OF CHICAGO

MINUTES

— OF THE —

One Hundred and Fifth Anniversary

— OF THE —

Tates Creek Association

— OF —

Predestinarian Baptists,

— HELD WITH —

RICHMOND CHURCH MADISON CO., KY.

Beginning on Friday, Before The First Saturday In September and
Continuing The Two Succeeding Days, 1899.

ELD. J. N. CULTON, Moderator.

ELD. H. J. CLARK, Clerk.

1898
THE PANTAGRAPH
RICHMOND, KY.

MINUTES.

1. The introductory discourse was delivered by Eld. J. N. Culton, from first Cor., 15th chap. and 47th verse. "The first man is of the earth, earthly; the second man is the Lord from Heaven."

2. Letters from the several churches were read, their Messenger's names enrolled and statistics noted as shown in the following table.

CHURCHES	NAMES OF MESSENGERS	Received by Experte nce and Baptism	Received by Letter	Restored	Dismissed by Letter	Excluded	Deceased	Present Number	Church Meetings
Flat Wood..	Eld. H. J. Clark, Ira Spurlin, Silas Alexander, J. Bryant, T. A. Chenaault, J. Coyington.....							19	1st Sat.
Lebanon ...	Aaron Floyd.....							22	2nd Sat.
Richmond..	H. Marcum, J. Marcum, Nelson Hurst, John Hurst, Wm. Burgess, I. B. Oldham, James Miller.....		1					29	4th Sat.
Flat Lack ...	Eld. S. N. Culton, W. T. Isaacs, John Spurlock.....	13	1			2		69	2nd Sat.
Rock Spring	Riley Shepherd.....	2						41	2nd Sat.
Walnut Flat	Eld. E. B. Barlett, W. T. White....	7						14	4th Sat.
Station	Dudley Alexander, T. B. Wagers, F. S. Wagers.....							18	3rd Sat.
Camp	S. Wagers.....							63	3rd Sat.
Brush Creek	E. McGuire, S. Day, Jas. Anglin....	1			2			27	4th Sat.
Macedonia..	J. W. Anderson, G. W. Seale.....								

3. The Messengers composing the Association retired to the shade for the transaction of business, leaving Elds. C. H. Waters and T. J. Oliphant at the stand to preach to the people.

4. Chose Eld. J. N. Culton, Moderator and Eld. H. J. Clark, Clerk, for the ensuing year.

5. Prayer by Eld Wm. Rupard of North District Association.

6. On motion, order of business was then transacted as appears in last years minutes.

7. Called for, received and read letters from our corresponding Associations as follows: North District, a letter by Wm. Rupard, C. Thompson, A. H. Rupard,

R. P. Scobee; David Chenault, Wm. Wood, and M. E. Race, Red Bird, Eld. T. J. Gilberly² and F. H. Seale. All the above Messengers were cordially welcomed to seats in our body.

Bro. Wm. Miller to respond.

8. To continue correspondence by Minutes with the Hetocton Association of Maryland, and Ebenezer Association of Virginia.

9. Circular letter received, read and referred to committee as follows, to wit: Ira Spurlin, Aaron Floyd, Wm. Burgess, W. T. Isaacs, Riley Shepherd, E. B. Bartlett, J. Wagers, J. Anglin, G. W. Seal and the Moderator and Clerk. Same committee to arrange business for to morrow.

10. Next Association appointed to be held with Flat Lick church, Jackson County Ky., beginning on Friday before the first Saturday in September 1900.

11. Elds. Wm. Rupard, T. J. Gilbert and J. T. Oliphant to preach tomorrow.

12. Adjourned to meet at half past nine o'clock for business and half past 10 o'clock for preaching.

SATURDAY MORNING.

At half past 9 o'clock the Association met pursuant to adjournment and after prayer by Eld. C. H. Waters of Md., proceeded to business.

1. Minutes of yesterday read, received and absentees noted.

2. Called for report on circular letter and order of business. Received report and committee discharged.

3. Corresponding letter read, received and the following brethren agree to bear it. To North District: Elds. J. N. Culton, E. B. Bartlett, H. J. Clark, and Brethren Jas. Miller, Ira Spurlin, Wm. Burgess and J. W. Anderson.

To Red Bird:—Elds. J. N. Culton and H. J. Clark and Bro. Wm. Isaacs.

4. Eld. J. N. Culton to preach the next introductory sermon.

5. Eld. E. B. Bartlett to write the next circular letter.

6. Circular letter adopted and ordered to be appended to the minutes.

7. Elds. Wm. Rupard, J. T. Oliphant and C. H. Waters to preach on Sunday.

8. Four hundred copies of these minutes to be printed and the clerk to superintend the printing and distribution.

9. To continue correspondence by minutes with the Tates Creek Association of colored Baptist.

10. Adjourned to meet with the Flat Lick Church, in Jackson County Ky., on Friday before the 1st. Saturday in September 1900.

Saturday texts—Eld. Wm. Rupard, Romans 12th chap. and 10th verse. Eld. T. S. Gilbert, Eph. 2nd chap. 5th verse. Eld. J. T. Oliphant, 3rd chap. St. John, 1st and 2nd verses.

SUNDAY TEXTS.

Eld. Wm. Rupard, 1st Cor. 8th chap. and 13th verse. Eld. J. T. Oliphant:—1st chap. James, 18th verse. Eld. C. H. Waters, 1st chap. St. James 25th verse.

CORRESPONDING LETTER.

The Tates Creek Association, of Predestinarian Baptist now in session with the Church at Richmond, Madison County, Ky. To the Association with whom

she corresponds; viz:—The Red Bird and North District. Very dear brethren:—Another year of our earthly pilgrimage is past, since we last met in correspondence with you. We are glad to know you appreciate our association together, we gladly received your messengers, and seated them, viz; from Red Bird F. H. Seale and Eld. T. J. Gilbert, North District, Eld. Wm. Rupard, R. P. Scobee, C. Thompson, A. H. Rupard; David Chenault, Wm. Woods, M. E. Nace. Peace and love harmoniously prevails our borders, united upon the same grand truth ever held by our order of people.

Our ministers humbly and boldly proclaiming the same. May our correspondence continue; and in God's love and Providence be permitted after another years elapse, to sit together in sweet council, and join in ascribing all praise, honor and dominion to the great God of the universe.

Dear Brethren, it is a sweet privilege to enjoy God's worship here in this sinful earth. Our next Association is to be held with the church at Flat Lick, Jackson County, Ky., where we trust we again can hear and enjoy the story of Jesus and the cross.

Pray for us brethren that we may live aright as brethren, and always keep the unity of the spirits in the bond of peace.

J. N. CULTON, Moderator.
H. J. CLARK, Clerk.

The thanks of the association are kindly tendered Mr. Samuel Barnes for the use of his beautiful grounds.

The preaching was able and instructive, and love and good feeling prevailed throughout the entire session.

CLERK.

CIRCULAR LETTER.

To the churches composing the Bates Creek Association of Predestinarian Baptist now in session with the church at Richmond, Madison County, Kentucky.

Very dear Brethren and Sisters:—It is in the Providence of God that we are spared through another year of trials and embitterments, upheld and sustained by the all powerful hand of Jehovah. Thus we are permitted to address you again by way of a Circular Letter and amid all blessings received, increases and losses sustained; we trust that from our hearts we can graciously thank and praise the great God of the universe. In this our circular or epistle of love to you we desire to entertain some precious truths for our mutual benefit and that too as a loving family of the living God. Therefore feeling our weakness we can but look to the Lord for guidance and humbly beg your kind indulgence.

The churches which constitute the above styled associate body as we understand are builded together upon one and the same foundation principles of faith and practice. This, then, necessarily unites us in one common interest and brotherhood, thus we are enabled to meet in this capacity and to mingle our voices together to the delight of our souls and to the praise of him who called us out of darkness and translated us into the Kingdom of the dear Son of God, which Kingdom is light, liberty and love to the sons and daughters of men, thus possessed and after that we have dissembled from the sweetest memories which linger, we gather fond benefits. The doctrine of election, predestination and

foreknowledge of God is most assuredly the doctrine of the Bible which clearly teaches the fall of man the death entailed; the resurrection of the dead and the final perseverance of the saints through faith to victory. These truths are self evident, undeniable without successful contradiction and shine unto glory in splendor and with heavenly radiance. These most sacred principles have been cherished and maintained by our order of Baptists through past ages from the day of Pentecost until the present time. Record confirms the affirmation beyond doubt this should inspire courage and a very zealous work within us. "Therefore let us press toward the work for the prize of the high calling of God in Christ Jesus."

MAN THE SINNER.

The Lord when he had made man put him into the Garden of Eden saying unto him dress it and keep it and further the Lord gave to the man whom he had created an unbiased and unprejudiced law, saying of every tree of the garden thou mayest freely eat, but of the tree of knowledge of good and wil, thou shalt not eat of it for in the day that thou eatest thereof thou shalt surely die. So whatever may have been the environments of the man, the law with the penalty can clearly be seen the law is "Thou Shalt Not." The penalty is death. Now the woman whom the Lord gave to be with the man harkened unto the voice of Satan being deceived she did eat then gave to her husband and he did eat at this event their eyes were opened beholding the deed which is openly an acknowledgement transgression in the presence of the Lord, the Lord begins to reckon with the guilty one. The transgressor can be seen. Adam is now under the sentence of a broken law condemned to die entails a death in trespasses and in sins and also a death corporally. The poor guilty man now hears the sad denunciation of the Lord. "cursed is the ground for thy sake in sorrow shalt thou eat of it all the days of thy life thorns and thistles shall bedeck thy path thou shalt eat the herb of the field and thy bread in the sweat of thy face." This is the source fountain and foundation principal of the original or Adams Sinner who is guilty, depraved, justly condemned and wholly unable to reinstate himself into the favor of God by reason of transgression. Paul now truly confirms the foregoing with the uncontradicted testimony. "By the disobedience of one man sin entered into the world and death by sin so death is passed upon all men for that all have sinned" (Rom. 5 & 12.) This one man to whom the apostle refers in Adam and his disobedience brought sin into the world so with all of us dreaded features it follows that we are poor fallen and freshly condemned sinners dependent entirely upon sovereign mercy to save. Paul confirms this with reference to the depraved or unregenerate sinner including both Jew and Gentile by saying that all are under sin there is none righteous no not one, there is none that understandeth, there is none that seeketh after God, they are all gone out of the way, they are together become unprofitable there is none that doeth good no not one "and further, demonstrates the reason by saying their throat is an open sepulchre" with their tongues they have used deceits, the poison of asps is under their lips, their mouth is full of cursing and bitterness, their feet are swift to shed blood, destruction

and misery are in their way and the way of peace have they not known," and last but not least "there is no fear of God before their eyes. This clearly defines and describes the poor unregenerate man, being made to receive this truth we therefore can praise God in the salvation of sinners. Indiscriminating love and electing grace of which God alone is the author fits us and qualifies us for that better life, that blessed immortality where Jesus dwells and God is ever blessed Christ the Savior.

It is now a proven fact that the Salvation of Sinners is wholly dependant upon Electing Grace and sovereign mercy to save. The mission of Jesus into the world was to save sinners, who do not merit his love and blessedness, but for his love and mercy for poor sinners, he saves them according to the Will of God. For this purpose Jesus was born, the Angel of heaven bore the testimony to earth, saying unto, Joseph, Mary shall bring forth a Son and his name shall be called Jesus, for he shall save his people from their sins. When we are enabled to realize our fallen state seeing what we are by nature, we are made to loath ourselves on account of sin and while this is terror to our poor benighted minds it is but God's Mercy, thrown around us; thereby giving us a heart of payer, which is one of God's choicest blessings bestowed. The prayer God indites he receives, and could a monument be erected on every spot from which an acceptable prayer has passed away we could read this sweet inscription on many a dungeon floor and poor cottager's hearth, ("Jesus Has Been Here") not only would we find it in the famed Temple of Jerusalem or the cedar galleries of King David but likewise in the fisherman's hut on the coast of Jennes—a reth and in the chamber where Pentecost began and whether it be in the field where Isaac went to meditate or among the stones where Jacob lay down to sleep or the harvest in which Ruth gleaned. Let us not fail to discern God's mercy bestowed. The gift of prayer, and like the Poet to sing: "Sweet hour of prayer that calls me from a world of care." So to the needy there is a solace in prayer; to the weary a comfort; to the hungry food, and to the thirsty drink.

Dear brethren, let us remember that our Savior was a man of sorrow and acquainted with grief, mocked, scorned and derided by the unbelieving world yet he was God, and left by precept and example a wake for his humble followers, and to be found therein is a shining evidence that we are children of God, and to be a child real is to be one possessed with Legitimate Birth, born not of flesh, blood, or the will of man but of God, Created a new man in Christ-Jesus. Jesus answered one inquiry relative to the new birth saying except a man be born again he cannot see the Kingdom of heaven, and with stronger emphasis, declares: "Except a man be born of water and of the Spirit he can in no wise enter into the Kingdom of heaven." This reference is to the natural and Spiritual birth and in as much as natural birth is necessary to natural life, Spiritual birth is necessary to Spiritual life, so the thing necessary to inherit Eternal life is to be born of God, without which birth there is no promise of entering into that inheritance which is undefiled, and which fadeth not away reserved in heaven for the purchased of the blood of King Immanuel. The

Salvation of God's Children is sure, fixed in God's own eternal purpose seen in his infinite foreknowledge, according to his own will to be conformed to the image of his Son, hence Salvation is scinty and not chosen. The Apost'e puts an ever lasting vet on every expression which tends to pervert, when he says: "The foundation of the Lord standeth sure, having this seal, the Lord knoweth them that are his," we may have trials and disappointments here; bereavements may occur to our sorrow, and be environed by adversities yet the Lord knows us with all this. He knows us while living, he knows in death, he knows us in the resurrection, and manifesth his inviolate seal. He knows us in heaven wherin is the fullness of the knowledge and reception made manifest, and where soul's righteousness is full and complete, and where endless happiness is enjoyed by one heavenly family.

If we can learn how one sinner is saved, then the salvation of all God's children is proven. Paul was saved by God's wonder working grace the very thing he sought not and was made to exclaim; "By the grace of God I am what I am" this grace is the gift of God it seeks its subjects preserves and keeps them until the fullness of the reception is made manifest and stands as the example he is the pattern, who declares that there is but one name given under heaven where by we must be saved.

Dear brethren, let us remember that ere long we shall reach that bourn from whence no traveler ever returns, therefore let us, while it is ours to live here strive to maintain good character and to be possessed with an orderly walk and a godly conversation and patiently await the moment when life's thorny ways shall be forgotten, trials temptations and besetments fully and entirely subsided.

Hatred malice, envy jealousy and strife buried forever, Jesus suffered without the gate, died upon the cross, therefore let us go forth hearing his reproach remembering that we have no continuing city here, but we seek one to come, the city of the New Jerusalem the church of the first born, then let us as the family of God, shine as doth a city on a hill. In character untarnished by ambition, avarice or any low passion, but giving all diligence and adding to our faith the Christian grace walking in the commandments of the Lord Clamelen, being unchangeable immovable and always abounding in the knowledge of our Lord and Savior.

These things we should keep in mind and strive, that we may not prove a reproach to the cause to which we are espoused.

JAMES W. ANDERSON.