

MINUTES  
OF THE  
17TH ANNUAL SESSION  
OF THE

Warrior River Association  
OF BAPTISTS.

Held with  
THE BAPTIST CHURCH AT HARMONY  
COMMENCING AT 10 O'CLOCK  
OCTOBER 30th 31st and 1st 1875

---

OFFICERS:

1875-76 W. B. TAYLOR, Moderator, Dan C. H. HARRIS, President, and J. W. HARRIS, Secy.

---

WARREN, N. C.

PRINTED AT THE PRESS OF J. W. HARRIS



## MINUTES.

---

HARMONY CHURCH,  
Blount County, Ala., Oct. 8, 1875. }

The Messengers composing the Warrior River Baptist Association convened with the above church according to previous arrangements. The Introductory Sermon was preached by Elder P. M. Musgrove, from Nehemiah, chapter 4, verse 6.

1. After thirty minutes intermission, met in the new house when the body was called to order by P. M. Musgrove, former Moderator. On motion, J. C. Shelton was appointed Clerk pro tem. Prayer by P. M. Musgrove.

2. Appointed Elder G. B. Wade, W. Y. Adams and W. C. Ward to read the letters from the different Churches. Letter from Warrior River Church laid on the table for further consideration.

3. Called for petitionary letters, when a letter from Roswell Creek Church, with her delegates, were received.

4. Elected P. M. Musgrove Moderator, and J. C. Shelton Clerk.

5. Invited visiting ministers to seats with us. Elders J. H. Spann and Wm. McHan accepted and were cordially received.

6. Received petitionary letters and delegates from Mt. Carmel and Beech Spring churches.

7. Called for correspondence. Elder J. M. Thomas, from Canaan Association.

8. Appointed committees as follows: Devotional, W. A. Dupree, H. H. Mitchell, A. Burns, with the Deacons of Harmony Church; State of Religion, J. Y. Bain, Jas. Fields, J. M. Stewart; Finance, E. K. Head, M. Cornelius; Sabbath Schools, W. Y. Adams, Z. D. Bain, W. B. Brown; Temperance, H. H. Mitchell, W. H. Lyons, W. H. Musgrove; Missions, G. Fowler, W. Y. Adams, P. R. Tennison; Documents, J. C. Shelton, Thos. McDonald, John Lowery.

Prayer by J. M. Thomas. Adjourned till Saturday, 9 o'clock.

9. Saturday morning the Association met pursuant to adjournment. Prayer by Elder J. H. Spann. Roll called and corrected.

10. Called for correspondence. Received a letter from Muscle Shoals Association by her Messengers, J. J. Stockton and J. A. Berry. Also, minutes from Canaan Association, by the hands

of Prof. Weatherly, and minutes from Cherokee Association by her Messengers Elder H. R. Culverson and J. H. Whorton.

11. Moved and carried that J. J. D. Renfroe be received as agent for the Centennial movement to endow Howard College.

12. Letter from Warrior Creek Church taken from the table and her delegates received.

13. Order of business to be conducted according to form of last year. Union meetings appointed as follows: First District, at Hopewell Friday before the fourth Sabbath in July, William Whaley to preach Introductory Sermon; Second District, at Mt. Pleasant on Friday before the second Sabbath in August, James Fields to preach the Introductory Sermon. J. Y. Bain alternate.

14. Letter of dismissal granted to Union Church.

15. Returned correspondence to the following Associations: To Cherokee, James Fields, J. C. Shelton; to Canaan, W. C. Ward, E. Mitchell, G. B. Wade; Muscle Shoals, P. M. Musgrove, W. Y. Adams; State Convention, P. M. Musgrove, W. Y. Adams, Wm. Brown, Jas. Fields, J. C. Shelton, J. Y. Bain, G. Fowler, G. B. Wade, J. D. Hendrix, H. H. Mitchell.

16. Read and adopted the report on the State of Religion.— (Appendix A.) Read and adopted report on Sabbath Schools, (B.) Moved and carried that Elders Shackelford and— Bailey, Evangelist, be invited to visit the different churches this year in their work. Adopted College report. (C.)

17. Motioned and carried that James Fields make a verbal report of his labors as Missionary in the bounds of the Second District, which was received, and the churches of the Second District are advised by this body to remunerate Elder Fields for services thus rendered as the Lord prospers them, etc.

18. Appointed our next Association to be held with Liberty Church, Murphree's Valley, Blount county, Ala., fifteen miles southeast of Blountsville, commencing on Friday before the second Sabbath in October, 1876, Elder J. Y. Bain to preach the Introductory Sermon, J. C. Shelton alternate.

Prayer by Elder J. C. Stockton. Adjourned till half-past 8 o'clock Monday morning.

19. Sabbath morning J. M. Thomas delivered a lecture to the children. At 11 o'clock the Centennial Sermon was preached by J. J. D. Renfroe to a large and attentive audience. Preaching in the afternoon by J. D. Stockton, and on Sunday night by J. Y. Bain, when all the brethren and sisters were made to acknowledge that it was good to wait upon the Lord.

20. Monday morning met pursuant to adjournment. Prayer by Prof. Weatherly. Called for reports from standing committees. Report on Documents received and adopted, (D.) Called for general business, when a resolution was offered by W. Y.

Adams on the Baptist Centennial movement, and adopted (E.) Also appointed a Centennial Committee of one from each church as follows; Pleasant Hill, John Murphree; Hopewell, Wm. Whaley; Mt. Tabor, W. Y. Adams; Blountsville, E. N. Wood; White Plains, John Cox; Bangor, F. L. Hearn; Austin's Creek, E. K. Head; Mt. Moriah, Isaac Barnett; Warrior Creek, John Maize; Shiloh, Jas. Fields; Friendship, A. J. Hunt; Walnut Grove, W. B. Brown; Harmony, Wm. Ellison; Rock Spring, W. H. Lyons; Liberty, H. H. Mitchell; Antioch, J. D. Hendrix; Mt. Pleasant, Thos. McDonald; Macedonia, J. P. Lowery; Bristow's Creek, Robert Steel; Clear Spring, Z. D. Bain; Newhope, E. Bishop; Mt. High, W. C. Ward; Mt. Carmel, J. A. Turner; Beech Spring, R.W. Barnard; Roswell Creek, P. R. Tennison. Mt. Carmel, the central point, was appointed for Centennial meetings. W. H. Musgrove, E. K. Head, J. D. Hendrix, W. Y. Adams, M. E. McCormick appointed Centennial Central Committee.

21. Circular letter was received, adopted and ordered to be printed in the Minutes.

22. Received and adopted the report on Missions (F), when it was moved that E. K. Head, W. Y. Adams and Isaac Edwards be appointed a Board of Missions in the First District; J. D. Hendrix, H. H. Mitchell and Thos. McDonald a board in the Second District.

Report on Finance received, which shows \$24.40 Minutes fund. [Just half enough to pay for printing a respectable Minutes of five hundred copies. Brethren, try do better next time.--Clerk.]

23. The Clerk to superintend the printing and distribution of the Minutes.

The brethren of this Association, after returning thanks to Almighty God for his preservation of us, and also to the brethren, sisters and friends of Harmony Church and vicinity for their kind hospitality during the present session, adjourned to meet next year with Liberty Church on Friday before the second Sabbath in October, 1876. Prayer by J. J. D. Renfroe.

P. M. MUSGROVE, Moderator.

J. C. SHELTON, Clerk.

## APPENDIX.

[A.]

## STATE OF RELIGION.

We your Committee on State of Religion beg leave to offer the following report: That in some parts of our Association the cause of Christ is in a prosperous condition, whilst in others it is in a cold state. More preaching and more sincere prayer are needed in our destitute places.

Respectfully submitted,

J. Y. BAIN, Chairman.

[B.]

## SABBATH SCHOOLS.

Your committee beg leave to report: From the letters of the different churches we see but two Sabbath Schools reported; hence you see we are doing comparatively nothing in this great work. It is an established fact that the success of any and all denominations depends in a great measure upon youthful education. Instruct a child in the doctrine of Wesley, and it will be a Methodist; of Campbell, and it will be a Campbellite, and of Christ, and it will be a Baptist—train a child in the way it should go, and it will not depart therefrom. We would, therefore, suggest and most earnestly urge that the pastors of the various churches in the Association invite the children to meet them on the Sabbath mornings of their regular appointments and tell them about Jesus, and urge parents to bring their little ones together every Sabbath, and instruct them in the good way. By so doing children will love their pastor and will soon learn to love Him who said “Suffer little children to come unto me!”

Respectfully submitted,

W. Y. ADAMS, Chairman.

[C.]

## COLLEGE REPORT.

Since the last meeting of the Association we have succeeded in getting our building in a condition so that a school has commenced in it. We have also secured the services of Prof. J. H. Weatherly, who has taught one session and commenced a second one. We recommend Prof. Weatherly as a worthy educator of our youth, and think we ought to rally to the support of this school. The house is not yet finished; it will require \$500 to finish it. We recommend all our friends to help finish the house and send their sons and daughters and build up a High School at this place. The following are the Trustees of the College: P. M. Musgrove, F. L. Hearn, W. Y. Adams, D. L.

James, A. Burns, W. H. Musgrove, Wm. McHan, J. A. Collins  
and D. B. Sapp. Respectfully submitted.  
P. M. Musgrove, Pres. Board Trus.

[D.]

## DOCUMENTS.

We your committee would report that we have examined the letters and papers belonging to this body and find nothing of importance. Some of the letters are model ones for neatness and proper information, while others are badly written, with very imperfect statistical information. We hope the brethren will make improvement in this respect. We recommend that our brethren patronize the *Alabama Baptist*, published at Marion, Ala; also the *Baptist*, published at Memphis, Tenn.

Respectfully submitted. J. C. SHELTON, Chairman.

[E.]

## BAPTIST CENTENNIAL.

Whereas we are now in the midst of the Centennial year of American Independence; and whereas religious liberty is the grand peculiarity of our national character; and whereas the Baptists have from the first and all through their history been the constant and uncompromising advocates of perfect freedom of conscience, and did more than any other sect or order to have religious liberty incorporated in the Constitution of the United States: therefore resolved—

1. That we do enter most heartily into the national and patriotic celebration of the centenary of these great achievements.

2. That it is pre-eminently proper for the Baptist denomination in the United States to commemorate the stirring events in the history of our ecclesiastical ancestors which gained for us the immortality of the fame of being the first and most consistent friend of this great boon.

3. That this Association will hereby recommend to the churches composing it to co-operate warmly with the Baptists of the State and the nation in this celebration.

4. That in our judgment a thank offering of one dollar from every Baptist in the State is a moderate sum to be expected from our people, and that in recognition of the distinguishing blessings of Almighty God, we will do what we can to reach that amount.

5. That the endowment of Howard College at Marion, Ala., our Baptist Male College of this State, is an eminently suitable object to receive this benefaction.

6. That we will now appoint a General Centennial Committee of one in each church and a Central Committee of five to superintend the prosecution of this work, it being the design of

this body that the committeeman of one in each church will attempt to have a Centennial Committee appointed in their respective churches to carry forward the work in said churches and vicinities. It is also hoped that these committees will appoint and provide for Centennial mass meetings and secure suitable speakers to address them; and the Central Committee is expected to make provision for a denominational celebration at some suitable point in the bounds of this body for the Fourth of July, 1876, and secure speakers to address the people at that time.

[F.]

## MISSIONS.

Your Committee on Missions would report that Jas. Fields is the only one who has been engaged in the mission field. His labor has been confined to the territory of the Second District, where he has labored faithfully, and we trust has accomplished much good. We would suggest that a committee be appointed in each district to plan and carry out the support of domestic missions in the territory of our Association.

W. Y. ADAMS, Chairman.

[G.]

## TEMPERANCE.

We your Committee on Temperance beg leave to report: From observation we are constrained to believe that the use of ardent spirits as a beverage destroys more lives, produces more widows and hungry and ragged orphans, and more general mischief, than all the other evils practised by the human family.—Therefore we recommend to the churches composing this Association to use strict discipline with any member who makes or sells ardent spirits, or who goes into a drinking saloon or any other place of tippling and drinks spirituous liquors as a beverage. Deal with such member as you would with a common drunkard.

[H.]

## FINANCE.

For minutes, cash paid,	- - - - -	\$24 20
By J. C. Shelton	- - - - -	1 00
		<hr/>
		\$25 40

For mission for Elder J. Fields,	- - - - -	42 40
Paid over to Elder J. Fields,	- - - - -	42 40

Respectfully submitted. E. K. HEAD, Chairman.

## Circular Letter.

*Dear brethren :* According to previous engagement and appointment at our last Association, I now proceed to write for you what may be termed a circular letter. I have chosen the 14th and 15th verses of the 13th chapter of St. John, which read thus: "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example that ye should do as I have done to you." From what I can learn the Baptists in this country have washed feet in a church capacity ever since there has been a Baptist church in this country: they washed feet before the split, and as a general thing both wings have washed feet since, with the exception of a few town and village churches among the missionaries. Now, brethren, I would not write upon the subject at this time, if I did not discover a kind of growing neglect, not only of some individual members, but also in some country churches, touching this example given unto us by Christ himself. Brethren, it does look like to me a waste of time for Baptists to argue the propriety or impropriety of feet washing in the church. The first and most important question to be asked is, Did the Lord Jesus command it to be done? The next question to be considered is this, Was feet washing done in a church capacity? If it was done in a church capacity at that time, it certainly should be so obeyed now. If a man will say that it is not to be done in a church capacity, he might with the same propriety say that the Supper is not to be taken in that way. Christ and his disciples did certainly form the grand nebula of the true organic Christian church under the reign of grace at that time. We think it useless for Baptists to quibble about the time that elapsed between the eating of the paschal and the Lord's Supper. If you will read Matthew and St. Mark carefully you will find that while Christ and his disciples were eating the paschal supper, then and there, immediately at that time, He instituted his own supper by blessing and breaking the bread and giving the cup of wine; hence you see at once that the shadow of things under the law dispensation must reach to the substance under the grace dispensation, which is Christ and him slain upon the cross for the sins of his people. Then you see that both suppers were taken in the self-same hour without any time intervening between them; consequently as a necessary thing feet washing took place immediately after the Lord's Supper: Well, some say, it is not an ordinance, and we will not be particular to attend to it: Dear brethren; let us search closely the commands given by Jesus to his church, and see if we can say scripturally which of his commands are ordinances and which are not, and which of his commands are to be

obeyed and which are not to be obeyed. Oh, says one, we are only especially called upon to obey the ordinances of Sacrament, to-wit, baptism and the Lord's Supper; the rest are to be let alone. Where, dear friend, did you get this language? Not out of the Bible, I am sure. And did you not know that the word *sacrament* is not to be found in the Bible, and that it is a borrowed phrase and should not be used by intelligent Baptists? Do you not know that the Roman Catholics have what they call *Seven Sacraments*, which words were manufactured and brought into use by the Pope, and belong to Rome's vocabulary, but not to the Bible; hence we find under the law that the commands were generally called the Ordinances of the Lord. Again, we find under the law of grace all that Jesus commanded the church to do are commonly called ordinances. [See St. Luke, chap. 1, verse 6; Ephesians, chap. 2, verse 15; Hebrews, chap. 9, verse 1. We could add many more scriptures in proof of this, but have neither time nor space.] Let us return to the text under consideration and take a scriptural stand-point in coming to a proper conclusion on this subject. "If I then, your Lord and Master, wash your feet," etc. Now, brethren, when there were certain little children brought unto Jesus that he might bless them, suppose, for instance, he had taken them into his arms and sprinkled them with water, and called it *baptism*, and then turning to his disciples had said, in the language of our text, "If I then, your Lord and Master, sprinkle little children, ye also ought to sprinkle little children;" and then suppose he had added further and said, "For I have given this to you as an example, that as I have done unto these little children ye should also do unto little children;" suppose Christ had made as plain commandment about infant sprinkling and infant membership in the church as he has concerning feet washing, where would a Baptist or a Baptist church dare to raise their heads above the swelling tide of Roman Catholicism and Methodist and Presbyterian pedoism? Would not I and would not you comply immediately with the commands of Jesus and bring our children to the church through the ordinance of sprinkling? But this is not all. Suppose that some of the disciples had utterly refused to sprinkle the little infants, as Peter refused to have Christ wash his feet, and Christ had said "If ye sprinkle not little children, ye shall have no part with me;" I ask you solemnly if this had been the case, where would be the believers in baptism to-day? Where would be the Baptist church? Christ would not have said "He that believeth and is baptised shall be saved;" but it would have been, "He that is sprinkled in his infancy and is sanctified through the faith of his god-father or mother shall be saved." Then if the supposed commandments would have given the Pedo organizations such efficiency and power, how much more

will the scriptural obedience of Christ's plain commands among his true disciples give in life, energy, power and a grand influence for good to the church of the living God? Dear brethren, then let us exhort you to obey all the plain commands of Jesus. This gives us liberty of conscience; and if so, we are free, and if we are free in Christ, we are free indeed. To be good and obey the commands of our Savior will make us singular and peculiar in this day of fashionable religion. But true Christians must swim against the stream of popular worldly notions. Dead fish always float down the stream, but the living fish force their way against the current. Worldly religious men will go just as everybody else goes. The thing is for Baptists to stand firm as Elijah did, and contend that if God be God, serve him and obey all his commands. "If a man love me, he will keep my words, and my Father will love him. He that loveth me not keepeth not my sayings" [or commandments], John, chapter 14, verses 23 and 24. Suppose again, dear brethren, that the churches I attend as Pastor were to fail in attending to the duty of feet washing, and I as a minister of Christ fail to exhort them to this duty, and at the same time the brethren and myself are pitching in against the Pedo and Catholic world about failing to be baptised as the Scriptures direct, and also adding to the word of God the false ordinance of Infant Sprinkling; and right here, suppose some Pedo brother was to come to me and say, "Sir, if you say I am adding to the Word of God in obeying the false doctrine of Infant Sprinkling, I say you are doing just as bad in not obeying the Savior's words in the humble duty of feet washing; and according to Revelation which of us will fare the worst in the great coming day of all accounts?" Would not the Pedo brother have me cornered right here? Then what influence would my preaching have on him or the rest of the disobedient world? Then, brethren, in order to have the power of truth, which cuts its way like a two-edged sword, we should all submissively obey the truth as it is in Jesus!

ELDER J. C. SHELTON.

## CLERKS AND THEIR POSTOFFICES.

- Pleasant Hill—Wm. H. Jett, Bangor.  
 Hopewell—M. L. Shannon, Hanceville.  
 Mt. Tabor—W. Y. Adams, Gum Spring.  
 White Plains—J. T. Smith, Bangor.  
 Bangor—F. L. Hearn, Bangor.  
 Austin's Creek—E. K. Head, Blountsville.  
 Mount Moriah—S. M. Patterson, Blountsville.  
 Warrior Creek—B. Maize, Summit.  
 Shiloh—Wm. Gunter, Brooksville.  
 Friendship—Van Hunt, Walnut Grove.  
 Walnut Grove—W. B. Brown, Walnut Grove.  
 Harmony—W. L. Ellison, Walnut Grove.  
 Rock Spring—W. H. Lyons, Guntersville.  
 Liberty—J. L. Stephens, Chepultepec.  
 Antioch—J. D. Hendrix, Wooten.  
 Mt. Pleasant—J. Philips, Winnville.  
 Macedonia—John Lowery, Brooksville.  
 Bristow's Creek—E. R. Lackey, Aurora.  
 Clear Springs—James Moon, Guntersville.  
 Newhope—J. F. Miller, Guntersville.  
 Mt. High—W. C. Ward, Guntersville.  
 Mt. Carmel—J. A. Fortenbury, Warrenton.  
 Beech Spring—R. W. Barnard, Oleander.  
 Roswell Creek—J. M. Stewart, Summit.

## DELEGATES.

- Pleasant Hill—John Murphree, Wm. Murphree.  
 Hopewell—A. Adams.  
 Mt. Taber—W. Y. Adams, W. H. Musgrove, J. G. Adams.  
 White Plains—John Smith.  
 Bangor—P. M. Musgrove.\*  
 Austin's Creek—E. K. Head.  
 Mt. Moriah—Isaac Barnett.  
 Warrior Creek—David Maize, John Maize.  
 Shiloh—J. C. Shelton,\* J. Fields,\*  
 Friendship—A. J. Hunt, Wm. Scott.  
 Walnut Grove—W. B. Brown, W. A. Dupre, M. F. Cornelius.  
 Harmony—W. L. Ellison, R. Say, G. B. Stephens.  
 Rock Spring—W. H. Lyons, John Conn.  
 Liberty—G. B. Wade,\* E. P. Mitchell,\* H. H. Mitchell.  
 Antioch—J. D. Hendrix.  
 Mt. Pleasant—Thos. McDonald, M. Ray, J. F. Greer.  
 Macedonia—J. P. Lowery, H. Haze, John Huff.  
 Bristow's Creek—Wm. Lackey, R. Steel, J. R. Lackey.  
 Clear Springs—J. Y. Bain,\* Z. D. Bain, Godfrey Fowler.  
 Newhope—E. Bishop, J. Gerard, J. R. Sparks.  
 Mt. High—W. C. Ward, W. F. Dankins, M. Tully.  
 Mt. Carmel—J. A. Fortenbury.  
 Beech Spring—R. W. Barnard.  
 Roswell Creek—J. M. Stewart,\* P. R. Tennison.

Ordained ministers marked thus (\*)

## Church Statistics.

CHURCHES.	PASTORS.	Sabbath of mee'g	Baptised	Received by letter	Restored	Dism'sd by letter	Excluded	Dead	Total	Minute funds
<i>1st District.</i>										
Pleasant Hill,	C. A. Burns,	4			1		1		22	50
Hopewell,	Wm. McHan,	2	6	5		6			59	\$1 20
Mt. Tabor,	J. C. Shelton,	4	3	5		3			53	2 00
Blountsville,	—								6	—
White Plains,	C. A. Burns,	3	2	2		1			73	1 75
Bangor,	P. M. Musgrove	1						1	11	50
Austin's Creek,	—	2							9	50
Mt. Moriah,	P. R. Tennison	1	1	2			1		14	75
<i>2d District.</i>										
Warrior Creek,	—	4				4	2		24	—
Shiloh,	—	3	2			1			25	50
Friendship,	J. C. Shelton,	1	7	9	1	3	1		81	1 65
Walnut Grove,	G. B. Wade,	4	9	3			1		41	1 00
Harmony,	G. B. Wade,	1	2	2			1		53	1 60
Rock Spring,	J. Y. Bain,	4	6	3	2		3		62	1 10
Liberty,	G. B. Wade,	2	5	1		1	2		53	2 00
Antioch,	—	3							15	30
Mt. Pleasant,	J. C. Shelton,	2	3	7		6			50	1 25
Macedonia,	J. Y. Bain,	4	2	2					23	1 00
Bristol's Creek,	J. W. Trotter,	1	2	2		2	5		12	1 00
Clear Springs,	J. Y. Bain,	3		3	1	3	2	2	60	1 25
Newhope,	B. Chambers,	4		7					44	1 20
Mt. High,	Bain and Chambers,	1	10						23	1 00
Mt. Carmel,	J. C. Shelton,	4							24	1 00
Beech Spring,	Jas. Fields,	1	5	1		2			31	1 75
Roswell Creek,	P. R. Tennison	2	4	5		9			13	50
		67	61	5	41	19	3	3	975	\$25 40



## PROSPECTUS.

The undersigned purposed to publish a Quarterly Paper at the Baptist Convention, to be called

### The Bible Baptist.

It will be half a column of the *Standard*, and will be published on the 1st and 15th of every month. It will be devoted to the doctrine, principles and tenets of the Baptist denomination. Publication to be continued as long as a sufficient number of subscribers can be procured to justify it.

*Terms*—One copy, one year, 25 cents; ten copies, to one subscriber, \$2.

D. M. Mearns.

### ERRATA.

On page 1, *Standard*, and *Warrior City* Church, instead of "Warrior River Church."

On page 2, column 2d, under the item, *James Lawrence Taber*, the correct name is "James M. Lawrence," instead of "M. Lawrence."

In *Thursday*, the 10th of March, the address given is "1110," instead of "1120."